

The Church

SCOTLAND. THE FREE CHURCH PARTY IN SCOTLAND are renewing their complaints about the refusal of sites for the erection of places of worship.

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too, from that innovation and encroachment in holy things, which, unless arrested, must speedily lead to the overthrow of truth and order.

in connection with the subject of the foregoing remarks, we may take occasion to recommend a regular and attentive perusal of the poetical contributions on our fourth page, of which the first series appears to-day.

We believe it is the intention of their gifted author to pursue this plan with the whole of the stated services of our invaluable Liturgy; and we are glad to perceive that the readers of these pieces will have an opportunity of testing their soundness of doctrine by abundant references to that sacred volume from which the spirit, and almost the words, of our excellent ritual are derived.

And here, too, we must recommend to an earnest perusal the excellent Sermon upon our first page, delivering as it does the counsels of experience in the language of sobriety and piety.

All the productions of this much esteemed friend and fellow-labourer which we have had the opportunity of perusing, are marked by a vigour of style and earnest persuasiveness, which prove that with increasing years there is no abatement of activity and zeal, but that the armour of the Christian soldier is worn with as much ease and employed with as much skill as in those advanced days of his warfare, as when first it was buckled on for the contest.

Most sincerely we wish to our venerable fellow-servant in the cause of our Divine Master many further years of health and usefulness; and that he, and they who reason and labour as he does, may long be spared to the Church in these her days of more than ordinary trial.

We find the following somewhat amusing paragraph in the last Baptist Register:— "THE TITLE 'BISHOP.'—At the 18th Anniversary of the Philadelphia Baptist Association, held on the 7th instant, brother Burrows moved that hereafter, in all the official documents of the Association, the title of Bishop be employed instead of those now in use.

After much discussion it was adopted by a majority of seven. "Our brethren are right. The title 'Bishop' has been for ages usurped by those who have had no claim to it, not being pastors of churches, but lords over God's heritage. A diocesan prelate is not a New Testament Bishop. Let those who maintain the affirmative prove it if they can."

As has been often explained, we care not so much for the title, as for the office,—for the name, as for the substance. The designations of things will vary in the course of ages, though the things themselves remain invariable and the same.

In the first days of Christianity, the Apostles held what is strictly understood by the Episcopal office: they had the oversight not only of churches or congregations, but of other pastors: they ordained first, and superintended afterwards, the presbyters and deacons. And in their time, the presbyters,—more particularly to distinguish them from their subordinates, the deacons,—were sometimes styled overseers, (επισκοποι) or bishops, because they were entrusted with the charge or oversight of particular parishes or congregations.

This designation, however, did not elevate their rank or position in relation to the Apostles: the latter were, in spiritual things, rulers over them, as every reader of the New Testament must at once admit.—In regard to other ministers, the Apostles were unquestionably the overseers, or bishops; and that this system of oversight,—that, in short, the whole ecclesiastical structure then in use, was intended to be maintained and perpetuated, must be evident to every one who examines the Epistles of St. Paul to Timothy and Titus. The instructions addressed to these overseers—not of congregations merely, but of ministers—all go to show that the frame-work of truth and order established by the Apostles, was to be committed, in its fulness and exactness, to the trust and keeping of "faithful men" to the end of time.

And that it was so maintained and perpetuated, we have all the evidence which enables us to prove that the Canon of the Scriptures which we now possess was the genuine, and not an adulterated or a spurious canon; that it was, indeed, the one composed and arranged by holy and inspired men, and the one which we regard as containing all things necessary to salvation.

But if, in the perpetuation of this scheme of Apostolic order, there was some trivial change of name in designating a peculiar office, it affects not in the slightest degree its integrity and completeness as settled by the Apostles; no more than the titles of prince, king, or emperor, interchangeably used, would throw a doubt upon the fact that there really was one possessed of supreme authority. Upon the demise of the Apostles, we are informed by one of the ancient Fathers, that their successors—their successors, we mean, in their peculiar office of ordaining and superintending,—not thinking it becoming in them to assume the title of Apostles, which had been borne by those who were the immediate followers of the Lord, adopted, and made applicable specially to their own ministry, the title of Bishops; while the order of ministers immediately below them were content with the designation of presbyters merely, and the deacons, in name and office, remained as they had been.

This is a plain statement of the facts of the case; and it can be impugned by the Baptist Register, if more than has ever yet been done with a shadow of success since the day that Hooker delivered his memorable challenge, to shew "one Church upon the face of the whole earth that was not ordered by the Episcopal regimen, since the time that the blessed Apostles were here conversant."

Under their [the Bishops'] conduct and order we had a Church so united, so orderly, so governed, a religion so settled, Articles so true, sufficient, and consistent, Canons so prudent and so obeyed, devotions so regular and constant, Sacraments so adorned and ministered, churches so beautiful and religious, circumstances of religion so grave and prudent, so useful and apt for edification, that the enemies of our Church, who serve the Pope in all things and Jesus Christ in some, who dare transgress an institution and ordinance of Christ, but dare not break a Canon of the Pope, did despair of prevailing against us and truth, and they were so overcome by our piety and faces against us to destroy this government, and then they would should triumph without any enemy. So Balaam the son of Balaam was sent for, to curse the people of the Lord, in his dream of the Zipporah, and he was sent against them that had long prospered under the conduct of Moses and Aaron.

With this description let us contrast the state of the Church after the Great Rebellion, as the same able writer depicts it:— "But now, instead of this excellency of condition and constitution of religion, the people are fallen under the harrows and saws of impertinent and ignorant preachers, who think all religion is a sermon, and all sermons ought to be libels against the King and government, and so pound and charge the meaning may never be understood; and they pray, that they may be thought able to talk, but they do not hold their peace, they casting not to obtain any thing but wealth and victory, power and plunder; and the people are so divided, that they will not grow up into one flock; they grow idle and false, hypocrites and careless; they deny themselves nothing that is pleasant, they despise religion, forget government, and some never think of heaven; and they that do, think to go thither in such paths which all the ages of the Church did give men warning of, lest they should that way go to the devil."

Of this latter picture there is too much in the present times to remind us of the truth and the sadness; and it is because the picture is so melancholy a one, that many right-minded and sound-hearted sons of the Church are striving to bring about that strict and conscientious adherence to her principles, which will cause them to evince their action upon the individual life and the public welfare. In love, honour, and obedience to the mild and maternal regulations of the Church of England, we have—it is our conscientious conviction—the best safeguard against Romanism on the one hand, and the desolations of Latitudinarianism on the other. While, by an exact observance of the rules which the Church, in her services, appoints, we are guarded most effectually from corruption in doctrine and superstition in worship, we are protected,

ing the godhead of the Saviour, and to disseminate a positive infidelity.

Individuals who deny a divine constitution of the Christian ministry, and admit of no criterion by which to test its soundness and legitimacy, are not likely to elevate themselves into any prominence of ecclesiastical position, and therefore their habit of "conducting themselves with moderation and forbearance towards men of all sects," is the result of a contingency rather than of a religious conviction.

The principle by which they are guided, if it can be termed a principle, is latitudinarian; and of this a leading characteristic is indifference. That "moderation and forbearance" is, therefore, less the offspring of a thoughtful and discriminating charity, than of the temper of him who, in the strife of Jewish questions, by his summary dealing both with the accusers and the accused, shewed that he "cared for none of these things."

We consider that our respected contemporary of the Courier has done good service, in revealing some of the secret springs of political chicanery as well as of private immorality, by the dissemination of certain extracts from the late very respectable publication of the notorious William Lyon Mackenzie. It is well that the world at large should have a clear conception of the character of those who give their time and thoughts to political intrigue, and who, to forward their plans of a selfish ambition, irreverently link the solemn name of religion into the tortuous working of their schemes. But, at the same time, there is too much truth in what is thus asserted by the *Pilot*:— "Mr. John Van Buren stands clearly convicted by his own private letters of sneering and of speculating or gambling in the stocks. Now we wish the *Courier* to state whether he is prepared to maintain that these are peculiarly democratic vices. There is not a Court circle in the world, from that of Queen Victoria down to Lord Metcalfe, where similar vices do not prevail."

Yes, and these are vices which are the canker-worm of Courts, and the bane of nations;—vices which, with their long train of profligacies and crimes, are the fruitful cause of the chastisements which we are made to experience from a righteous God in the infliction of pestilence, the blight of famine, or the devastations of anarchy and rebellion. It is for a people's sins that such calamities are sent; and when they who are exalted in position, or blessed with the undeserved gifts of a gracious Providence, are guilty of the peculiar vices which have been named, we cannot wonder that the contagion should reach the inferior ranks of society, and the whole mass of the community become tainted with the pernicious infection.

The tide of public opinion has of late been directed strongly against the wicked and unchristian practices of duelling; and when it has had its triumph here, as we trust it soon will have, we hope that the might of its power will next be turned against the no less pernicious and unchristian vice of gambling. Human nature shudders at the thought of a fellow-creature being deprived of life,—hurried prematurely to his last account,—widows and orphans, left unprotected and unprotected behind,—and all for some miserable alteration, which one night of sober reflection might have quieted and settled: may it also rise in an honest indignation against the despicable practice of pocketing the inherited living or the hard earnings of another, without the shadow of an equivalent being rendered. It is nothing less than robbery under the guise of what is unhappily a fashionable name; and we were not whether it be perpetrated in the flipping of the dice, in the shuffling of cards, or in the flippant speculations of the race-course, it is, morally and religiously,—in the sight of God and in the view of honest men—a robbery.

When, therefore, we are visited by political convulsion, and the disorganization of society induces commercial depression and national calamity, let us trace effects to their causes. Let us ask ourselves whether the encroaching spirit of democracy, and the desolating temper of infidelity would have been as rampant and destructive as they have proved, if men, who profess to cling to the side of order, principle, and truth, had been less characterized by these passions and practices of a depraved and worldly heart; if they had not, while the words of Christian dutyfulness were on the lips, so flagrantly belied them in the life. We must, we repeat, trace effects to their causes; and we shall understand, that, if the Judge of all the earth, who doeth right, cannot look with complacency or without wrath upon these violations of his moral laws, it is His wisdom to make us feel how sinful and dangerous they are, by an experience of the disastrous consequences of a subversion of those civil laws which are designed for the protection of our property and the peace of our lives.

We are grieved to observe the following in the *Toronto Patriot* of Tuesday. We join unfeignedly in the honourable mention of this good and esteemed man;—of one who manifested in every day life what is always a characteristic of the conscientious and consistent Christianman:— "It is with feelings of sincere regret that we notice the death of an old and universally esteemed townsman, Dr. Hony, for a long course of years in the Bank of Upper Canada. This melancholy event took place at an early hour on Sunday morning. There is one honest man and devotedly loyal subject less in the community."

We are without an account of the Ordination held in the Cathedral Church at Toronto on Sunday last, either from private sources or in the journals of that city.

Our Travelling Agent is now on a Collecting Tour Westwards from this place, for the collection of accounts due to this office.

Ecclesiastical Intelligence.

CANADA.

COLLECTIONS. Made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the Fund for the support of the Widows and Orphans of the Clergy in this Diocese. £ s. d.

Previously announced, 10 collections, in amt. 56 6 10/3 Trinity Church, Toronto, per Rev. W. H. Ripley, 7 10 1/2 Do. St. Peter's Church, Cobourg, per Rev. Dr. Bethune, 17 0 0 Tecumseh and West Gwillimbury, per Rev. F. L. Oslor, 3 7 1/2 St. Mary Magdalene's, Picton, per Rev. J. St. Paul's Church, Scarborough, 2 6 1/2 St. Margaret's Church, do. 1 13 9/2 St. George's Church, Toronto, 2 6 1/2 Church at Loydton, 0 17 1/2 Pine Grove, Vaughan, 0 14 1/2 Do. Do. Do. 3 2 6 Congregation at Colborne, 42 7 9 Additional, per G. S. Bayley, Esq. 0 5 0 Do. Do. C. Bayley, Esq. 0 5 0 St. George's Church, Grafton, 7 17 3 Do. Do. Do. 10 15 0 Trinity Church, Thornhill, 43 10 1/2 German Mills, 0 2 3 Do. Do. Do. 6 1 10/3 23 Collections, £108 11 11/3

COLLECTIONS. Made in the several Churches, Chapels, and Stations of this Diocese, to be applied exclusively to the promoting the cause of Missions in this Diocese under the direction of the Church Society, in conformity with the Circular of the Lord Bishop, dated 15th April, 1845. £ s. d.

Previously announced, in number 122, in amt. 327 13 2/3 St. Philip's Church, Maryburg, Esq. 5 3 Do. Do. Do. 0 5 0 Do. Do. Do. 0 2 3 Do. Do. Do. 0 7 6 124 Collections, £398 0 8 1/2 T. W. BIRCHALL, Treasurer.

ST. JUDS'S CHURCH, OKAVILLE. Rev. and Dear Sir,—It is not uncommonly becomes the pleasing duty of a Clergyman in this country to record instances of great and generous liberality on the part of the People committed to his care. Nor can I see any objection to this course when its effect is calculated to bring glory to God and encouragement to the members of His Church.

You, together with many of the readers of your widely circulated Journal, will, I am persuaded, rejoice with me in the fact, that within the last few days the *Pres-bolders* of St. Jude's Church, Okaville, have, in the most liberal and judicious manner, paid the whole of the debt so long due upon their Church.

I am happy to add, that there is but one feeling pervading the entire and by no means small congregation, who are so happily united in the same edifice, and that is, a feeling of deep and growing attachment to that blessed Church which their Lord and Master left upon the earth. I am, Rev. and Dear Sir,

Yours faithfully, G. W. WARR, Missionary at Okaville, Esq.

(From the Toronto Herald.) UNIVERSITY OF KING'S COLLEGE. THURSDAY, OCT. 23, 1845. ORDER OF PROCEEDINGS.

I. ADMISSION TO DEGREES. M.D. (ad eandem).—Læcius O'Brien, Edinburgh. M.A.—Stadford Lightburne, William Ramsay, Fred. W. Barron.

C.M.—Edward M. Hodder. B.A.—John Helliwell, Samuel S. McDonell, William Wedd, Henry John Boulton, George Cronshaw, George J. Rapier, Robert Stennett, John Roy, James Stanton, John Hagerman, Norman Bethune, Elliot Grasset, Thomas M. Lean, John E. Thomson, Delos White, Ira Lewis. B. A. (ad eandem).—Stadford Lightburne, Dublin.

II. INCORPORATION. Jedh. Merritt, St. John's, Cambridge.

III. MATRICES. William C. Hewitt, Thomas Hudspeth, John Boulton, William C. Hewitt, Peter M. McCutcheon, John Shaw, Henry A. Thompson, James J. Vance, Charles J. S. Askin, Nat. F. Marsh, Alexander McDougall, John Nelson, Wm. S. Salmon, Coriandl Secord.

IV. RECITATION OF PRIZE COMPOSITION. 1. Latin Poem, by William Wedd, Sen. Soph. Subject.—"The benefactors of the University." 2. English Essay, by Walter Stennett, Sen. Soph. Subject.—"The knowledge of the arts possessed by the ancient Egyptians." 3. Translation into Greek Tragic Lambes, by Wm. Wedd, Sen. Soph. Subject.—Shakespeare, King John, Act. i., Scene 1.—"Have you the heart" to present purpose. 4. English Poem, by John Helliwell, Sen. Soph. Subject.—"Ontario." 5. Translation into Greek Prose, by William Wedd, Sen. Soph. Subject.—"The death of Socrates." 6. Latin Poem, by Walter Stennett, Sen. Soph. Subject.—"M. Curtius se in specum immitit." 7. English Orator, by Daniel M. Michael, Freshman. Subject.—"The benefactors of the University."

V. DISTRIBUTION OF HONOURS, ETC. FACULTY OF ARTS. Candidates for the Degree of B.A.

1. Honours.—In *Literis Humanioribus*, Classis Prima, 1. Johannes Helliwell, 2. S. McDonell, 3. Guls. Wedd; 4. H. J. Boulton.—Classis Secunda, George Crookshank—Classis Tertia, none.—Classis Quarta, Guls. G. Draper.

In *Literis Mathematicis*, Classis Prima, 1. Walter Stennett; *Natural and Experimental Philosophy*, John Roy; *Evidences and Biblical Literature*, Walter Stennett; *JAMESON MEDAL FOR HISTORY AND COMPOSITION*, Walter Stennett.

Junior Sophisters and Freshmen. 1. Honours.—In *Literis Humanioribus*, Classis Prima, 1. H. B. Jessop, 2. A. Wickson, 3. William Craigie, 4. M. Michael, 5. D. W. Marsh, 6. T. W. Marsh, 7. T. W. Marsh, 8. T. W. Marsh, 9. T. W. Marsh, 10. T. W. Marsh, 11. T. W. Marsh, 12. T. W. Marsh, 13. T. W. Marsh, 14. T. W. Marsh, 15. T. W. Marsh, 16. T. W. Marsh, 17. T. W. Marsh, 18. T. W. Marsh, 19. T. W. Marsh, 20. T. W. Marsh, 21. T. W. Marsh, 22. T. W. Marsh, 23. T. W. Marsh, 24. T. W. Marsh, 25. T. W. Marsh, 26. T. W. Marsh, 27. T. W. Marsh, 28. T. W. Marsh, 29. T. W. Marsh, 30. T. W. Marsh, 31. T. W. Marsh, 32. T. W. Marsh, 33. T. W. Marsh, 34. T. W. Marsh, 35. T. W. Marsh, 36. T. W. Marsh, 37. T. W. Marsh, 38. T. W. Marsh, 39. T. W. Marsh, 40. T. W. Marsh, 41. T. W. Marsh, 42. T. W. Marsh, 43. T. W. Marsh, 44. T. W. Marsh, 45. T. W. Marsh, 46. T. W. Marsh, 47. T. W. Marsh, 48. T. W. Marsh, 49. T. W. Marsh, 50. T. W. Marsh, 51. T. W. Marsh, 52. T. W. Marsh, 53. T. W. Marsh, 54. T. W. 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