

perseverance, alluded to their 'day of small things' in times past, when at his first visitation he found a congregation of only nine persons in a school house, only two of whom had ever seen a Prayer Book.

The Church will seat 450 people: and most of the sittings are already taken. Its entire cost, exclusive of the bell and organ, is about \$6000, and this has all been raised in the parish except two hundred dollars aid from abroad.

May it long stand as a monument to the taste and self-sacrificing devotion of the people who have so generously contributed of their means, to rear this noble structure to the worship of Almighty God.

Michigan can now boast some as fine Church edifices as are to be found in any part of the country; and each year adds to their number. The Church is every where in the State pursuing its way in "quietness and confidence," and prosecuting its high mission with life and energy.

The rite of confirmation, was also administered, on this occasion, to six candidates.—*Gospel Messenger.*

## Canadian Churchman.

THURSDAY, FEBRUARY 24, 1853.

### THE DESPATCH ON THE CLERGY RESERVES.

This document which we laid before our readers last week does not call for any special comment at present.

On no principle of equity can the opening up of the Clergy Reserve question be defended, or even palliated. Such a procedure would furnish a precedent for the most demoralizing breaches of public faith, and destroy every thing in the shape of confidence in Legislative enactments.

We can hardly conceive the possibility of the Imperial Parliament complying with the recommendation of Lord Aberdeen and his Downing Street associates. The complexion of the existing House of Commons is far from being of an ultra liberal character, and the decisions of several contested election Committees, since the defeat of Lord Derby upon the Budget, have added materially to the Conservative strength of the body.

### LITURGICAL REFORM, IN THE CHURCH OF ENGLAND.

ARTICLE III IN THE NORTH BRITISH REVIEW, AUGUST, 1852.

3. But our Reviewer in one of the passages above quoted, supposes that "English Statesmen" will never permit the revival of Convocation, lest its authority should "rival" or even "overrule" that of Parliament? or "modify by its own right, the doctrines professed by the Established Church." Such fears do very gratifying homage to the power of the Gospel, and also give pleasing evidence of the extent to which, our opponents being judges, sound catholic principles pervade the Church. For how is Convocation, having neither arms, nor as a body, wealth, to "overrule" Parliament? Certainly in no other method can it do so, than by that much vaunted weapon of our liberal friends, "moral suasion." And surely this the *North British* would not venture to discountenance; no, not even though it should take the less fashionable form of religious principle! But the idea is worse than an idle bugbear, it is a deceitful slander!

"English Statesmen" know well that the earnest-minded Clergy and laity of England have no wish to interfere in Convocation with the "things that are Caesar's," but their one earnest desire is to guard those "things that are God's," which He has committed to their care, and for which no "English Statesman" can forbid their caring, without imminent peril of bringing the judgment of Almighty God upon himself and his country. Pity it is, but that some wise Christian Gamaliel would rise up in the British Legislature, and warn them to "restrain from these men," and give them their rights as men, Englishmen, and Christians, for, that if their counsel or their work be of men, it will come to naught: but that if it be of God they cannot overthrow it; lest haply they be found even to fight against God! And, would to God that, for their own sakes and for that of the nation, they might have the grace which was vouchsafed even to the blind and haughty Pharisees, for it is written "and to him they agreed."

But our Presbyterian friend seems to fear that the men who are seeking to revive Convocation are doing so in the hope of being able to "modify the doctrines proposed by the Established Church." Another inconsistency common to his party, he confesses all through his article, that the doctrines of the Prayer Book are already very principally in favour of the views of those whom he terms "Anglo-Catholics."—We accept the appellation as critically and blessedly correct.—Why then, are they to be suspec-

ted of wishing to alter it? Whereas the entire article, which we are reviewing, is a laboured defence of our brethren, the Anglo-genevans of the Church, for their subscription to, and use of, so much that is avowedly and very painfully, contrary to their views in the Book of Common Prayer. Surely then it is they, whom it would be most reasonable to suspect of wishing to alter it, and does not universal consent justify us in saying, that that is their wish? We do not even suppose that they would deny it. But they appear to desire the authority of Parliament rather than that of Convocation to enable them to do so. Whence arises this most singular and striking fact? From an appeal to Parliament, as now composed, even our Presbyterian advocate of low Church principles, revolts; "who" says he, "that loves the Church and values the services that she renders to Religion, could desire to see her Constitution the subject of incessant debate in the House of Commons? Which of her friends would not mourn, if every ecclesiastical theorist in Parliament, every enthusiast of every party, every new conformist of the many sects which now have seats in the Legislature, could raise unceasing motions on her articles, her creed, her worship, and her institutions? Who is not conscious that her dissolution would be close at hand?" Such we may observe in passing, are the feelings of an alien to our Israel concerning the miserable impropriety of Parliament, as at present constituted interfering with the Church! What then must we think of, her own children who are continually invoking such interference? But we repeat our question, what is the motive that actuates those who do so? To this we can find but one rational answer, namely, that notwithstanding their spasmodic efforts to convince themselves and others, that the "Anglo-Catholic doctrines of the Prayer Book are only cordially embraced by a mere portion of so called Romanizing Tractarians, they cannot help seeing that the contrary is the fact, and that a thankful deep-souled embracing of Anglican Sacramental truth has already taken hold, and is increasingly doing so more and more extensively, of a large proportion of the best informed and most earnest minded of the Church, both clergy and laity. On what other conceivable ground, would the low Church party with so much consistency oppose the revival of Convocation, and prefer an appeal to a peculiarly worldly and sectarian Parliament? Their christian, and even their Church feelings, would we question not, lead them to rejoice in the revival of so primitive, and, what ought to be so holy an institution as that of the Church's synod, were it not that they tremblingly fear a fresh vitality being given to doctrines which they repudiate. But how could they fear this unless they, in spite of their wishes to the contrary, believed that such doctrines already pervade an influential majority of the Church? We sincerely feel for our brethren who differ from us, but we confess that the view we have taken of the subject, is one which excites our humble gratitude, since we deeply believe that it is through the Sacramental system of His Body—the Church, as the appointed channel, that our Blessed Incarnate Saviour is pleased to be honoured in conveying His grace to the souls of his redeemed people.

But what is it then, that the friends of Convocation hope, from its revival? To this we must now be content to give a brief answer, as we have already exceeded our accustomed limits. We answer however, they principally seek the means, not of "modifying" the Prayer Book, but of being able to adopt some method of securing such an honest subscription to it as it is, as shall prevent the admirers of either Rome, Geneva, or Pelagius from being able to teach a different doctrine in the pulpit from that which they are obliged to inculcate in the desk, and at the altar, and the font. They further seek, to revive in some measure, at least, that "primitive and godly discipline," the absence of which our communion service deplors and the revival of which, it contemplates. To obtain an increase and modification of the humbler ranks of the Church's ministry, with some improvement in the present method of administering our services, returning to those which are evidently more consonant with the intention of our Reformers.—And especially do they seek to secure a large increase of the episcopate, with some more holy and Churchlike method of appointing its members.—Such are what we believe to be the principal objects sought in the revival of convocation. Are they not every one such as become honest members and holy men? Is it not above all, high time that we rolled away that really horrible reproach, that we are ministering at the altars of infinite purity with a lie either on our lips or in our heart? Can the flocks be holy, while the priests are double hearted?

But since, alas, Parliament no longer forms a part of the household of Faith, it is

necessary that some means be also adopted for securing to the laity, their Scriptural and Catholic share in the deliberations of the Church, and to arrange for this is one of the most important matters which should and doubtless will, engage the attention of Convocation, whensoever by the overruling call of Almighty God it should be permitted to assemble.

We must still further bespeak the patience of our readers, for very marvellous statements of this *North British Reviewer*, remain to be noticed.

### UTILITARIAN LENT.

Under the above title, which sounds a little ambiguous, our contemporary the *Evangelical Catholic*, contains some sound and pointed observations, touching the mode in which the season of Lent may be turned to practical account.

We have on more than one occasion enunciated views similar to those expressed in the subjoined quotation from the article referred to:—

"It is not, the moral benefit of abstinence that we are now considering. We are looking at it in a utilitarian point of view, and that in reference to the profits which might thereby accrue to the various funds of charity. For money saved by restriction in Lent, is not to be spent in extra indulgences afterwards; that would be a worldling's Lent; nor is it to be laid up, as so much gained by our religion; that would be the miser's Lent. It is to be given away for the relief of those whose necessities compel them to keep Lent the whole year around. Calculate, then, how many Church families there are over the land, in which the expenses of their ordinary mode of living could be reduced, at least one or two dollars a week. Multiply the six or twelve dollars which thus would accrue during Lent, by the number of such families, and what a grand Easter offering would there be throughout the Church for some one or more of her needy Institutions. We know how much the Roman Catholics, Methodists, and other religious bodies, raise by means of the accumulation of small sums. Here would be one method for us Episcopalians to secure revenues in the same way. New churches could be built every year by the self-denials of Lent—or rather by trifling privations, which do not deserve the name of self-denial. For example, here is St. Luke's Hospital, in our city, about to be erected, which will soon require an income. If every Episcopal family in the city would make it a point to lay up something, which they would otherwise lay out on the table or in amusement, for the sick and needy, and hand it over to the treasurer, besides their annual subscriptions, the Institution would have no trifling addition to its means."

### CORPORAL PUNISHMENT IN SCHOOLS.

Most thoroughly do we agree with the sentiments enunciated in the subjoined article extracted from the *Daily Patriot*, of yesterday. The subject is an important one, especially in these days of spurious sentiment, and reckless theorizing, especially on matters connected with education.

Regarding the circumstances which have called forth the article of our contemporary, we have but very slender information, and consequently do not feel ourselves warranted in offering any opinion about them. With the *Patriot*, however, we estimate highly the qualities of the gentleman whose conduct has been impugned, as an able and judicious instructor of youth. It would require very strong evidence to convince us that he had in any case exceeded the legitimate use of the rod.

"Of late years there has sprung up a class of educationalists, who repudiate the notion of corporal chastisement as an item in the scholastic discipline of youth. To such an extent has this crotchet been carried, that not long ago the principal of a Scottish seminary actually got up a gala ceremonial to give effect to the theory. He organised a procession in which the pupils, nothing loath, carried the abhorred ferula or *lata*, from the classroom to the school-yard, where the same was burned, in heretic fashion, amidst the shouts and exultations of the tyros.

"We have never had any sympathy with this anti-physical force movement. Whilst far from undervaluing moral suasion in the training of youth, we can discover no sound philosophy in the doctrine, that the rod may with impunity be abandoned. The highest of all authorities declares, that he who acts differently is no true friend to the child, and the experience of all who have distinguished themselves as successful teachers of the young, confirms the dictum of the inspired apothist.

"Samuel Johnson, who was himself conversant with the details of tuition, repeatedly declared that nothing could be more preposterously mankish than the notion that boys could be effectually trained without an occasional application of the correctional thong. If necessary, we could cite scores of England's most distinguished pedagogues, who coincide with the illustrious moralist above referred to, on this point.

"It is, moreover, a fact notorious to all who have paid any attention to the matter, that, with exceptions few and far between, the men who have earned a marked reputation in the Universities of Great Britain and Ireland, were grounded in what are commonly called "logging schools."

"Thus both theory and experience combine to confirm us in the opinion that the airy Utopianisms of our modern philanthropists (falsely so called) would, if generally acted upon, have a most prejudicial effect upon the intellectual standing of the rising generation.

"We have been led to make these observations in consequence of certain rumors at present current in connection with the Upper Canada College. Into the particulars of these rumors it is not our intention to enter, especially as the circumstances to which they relate are under investigation. This much, however, we may state, that the learned and estimable gentleman, whose name has been mixed up with the matter, possesses our entire sympathy, so far as his opinions on the expediency of corporal punishment are concerned. From the soundness of his judgment, and the native amiability of his character, we are convinced that in his hands the rod would never be capriciously administered; and it will surprise us not a little if he does not pass the ordeal to which he is subjected, in the most satisfactory manner."

### TRINITY COLLEGE.

The following extract from a recent English paper, will show that the venerable the Archdeacon of York is still engaged in pleading the cause of Trinity College in the mother country.

We have received an able pamphlet just issued in London by Dr. Bethune on the subject of the Clergy Reserves, which cannot fail to be productive of much good at the present moment. Most probably we shall transfer it to our columns at an early date.

RINGWOOD.—*Sermon.*—On Sunday two very excellent and impressive sermons were preached by the Venerable Dr. Bethune, Archdeacon of York, diocese of Toronto, in aid of the Upper Canada Church University Fund—in the morning at Christchurch, in this county, where the collection made after divine service amounted to £5 9s. 8d; in the afternoon, at the church of Sople, the neighbouring parish, the collection being £4 5s. 1d. The Archdeacon was very anxious to impress on his numerous hearers the importance of the cause which he had visited England for the purpose of promoting; and founded his eloquent appeals on such sound church principles as could scarcely fail of being duly responded to, when advocated with such earnest and persuasive power.—*Dorset. Chronical*, Jan. 20.

### "A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH."

To our readers the merits of the above most graphic and soundly reasoned production, must be familiar, a large portion thereof having appeared in the columns of this journal. We have before us the fifth impression of the work, which has just been issued by the general Protestant Episcopal Sunday School Union, and may be obtained from Mr. Rowsell.

It is not too much to affirm that this record of the interesting experiences of the lamented Flavel S. Mines, has assumed a permanent position amongst the theological classics of our age. The leading points of controversy between the Church and Presbyterianism are set forth in a lucid and singularly impressive manner; and the kindly tone which the writer uniformly maintains tends materially to give effect to his unanswerable reasonings.

### THE ANGLO-AMERICAN MAGAZINE.

Mr. Maclear has evidently adopted as his motto the ancient adage "let not the grass grow under your feet." He has already issued the March number of his magazine, and we take pleasure in stating that it fully maintains the character which it had so worthily earned. Amongst the original papers will be found one by our townsman Mr. Hay, on Architecture as applied to Canada, which written in a very lively strain is replete with practical matter. An Irish story, "The Jingle," possesses many features of interest;—and the *sedurent in the ice boat* is an original idea well carried out. We are pleased but not surprised to learn that the magazine is constantly rising in public favour. Possessing so many substantial claims, as it does, such a result is a matter of necessity.

### THE REPORT OF THE BISHOP OF TORONTO.

Several errors having occurred in printing this document last week—owing to circumstances over which the editor had no control—it is repeated in our present impression. The importance of the subject will plead a sufficient excuse, it is to be hoped, for the repetition.