

that Ministers must have quoted from some suspicious authority. I believe that many who are in favour of the grant, if they went to the college and witnessed the mummery we did in the chapel, and really the seeming comfort there was, would come to a different conclusion; but in these lukewarm days of Protestantism we are as much betrayed by the apathy of friends as the treachery of foes.

ITALY.

ANGER TO ST. PETER'S AT ROME.—A letter from Rome contains the following:—"One of the most splendid monuments of Catholic art, the dome of St. Peter's at Rome, inspires serious alarm in the minds of the architects of this city. For a long time past the cupola has been cracked in many places, and ten arches of iron weighing 60,000 kilograms, have been placed so as to prevent its fall. It has just been discovered that the laterano, above which rises the cross which crowns the edifice is cracked through and through. The numerous lightning conductors, which had been erected by Pope Pius VII. for the protection of the edifice, remove all idea of this mischief having been the effect of a thunder storm. The laterano is being surrounded by heavy iron chains, to prevent the cracks from extending. The restoration of the ancient Basilica of St. Paul figures in the Ottoboni, which was destroyed by fire some years since, is almost completed. An English company has just made a proposition to the Papal Government for deepening the Tiber. It demands neither payment nor indemnity, hoping to repay itself by the monuments of antiquity which it expects to find in the bed of the river. If the Pontifical Government accede to this offer, it is thought at Rome that the company will have an excellent bargain.—Galignani's Messenger.

CHINA.

RELIGIOUS AFFAIRS IN THE EAST.—It will be noticed that the Emperor of China is to tolerate Christianity at the five ports open to foreign commerce. This is so far good; but we trust the toleration will be extended to the whole empire, so much regarding benefits of revelation. We earnestly desire that the missionaries of antiquity, the Christian countries will convey to the Chinese a favourable impression of the doctrines and morality of the Christian system. We are happy further to notice, that the British Government at Peking has withdrawn all obstacles from the missionaries of antiquity, and that we have stated lately what the East India Company had done in the case of the murderous riots of Juggernaut. Nothing can be more inconsistent and un-British like than for us to bestow the highest patronage on the vicious practices of polytheism.—Scythia Record.

THE CHURCH.

CORBURG, FRIDAY, SEPTEMBER 19, 1846.

CONTENTS OF THE OUTSIDE.

First Page.—Paraphrase of the Hymn of Praise, on Cyprus, the Martyr Bishop of Corburg, and his Successors for becoming an Episcopalian. Eccelestical Intelligence. Fourth Page.—The Divine Mother and her Infant. The late Ven. H. V. Hoyle.

The Lord Bishop of Toronto, in correspondence with a standing regulation of the Diocesan Church Society,—that a collection should be made annually in aid of the Fund for the support of Widows and Orphans of deceased Clergymen,—begs to recommend that the Collection, in behalf of this important object, be made in all Churches, Chapels, and Stations of this Diocese, on SUNDAY THE NINETEENTH DAY OF OCTOBER NEXT.

The Lord Bishop of Toronto will, with the Divine permission, hold his next general Ordination in the Cathedral Church at Toronto, on Sunday the TWENTY-SIXTH OF OCTOBER next. Candidates for Holy Orders, whether of Priest or Deacon, are requested to intimate, without delay, their intention to offer themselves, and are required to be present for examination at the residence of the Examining Chaplain, at 9 o'clock, a.m., furnished with the usual Testimonials and the *St. Quis* stated in the ordinary manner.

We have occasionally referred in this journal to the irreverent and factious proceedings adopted by certain Churchwardens and others of the laity in England, in consequence of the late alterations in the directions of the Church which many of the Clergy have felt it a conscientious duty to assume. Such proceedings have been more painfully manifested in the dioceses of London and Exeter than in other quarters, and perhaps the obloquy with which individuals anxious for the restoration of our services in their fulness and purity have there been treated, was, in some degree, owing to the impression upon the popular mind that the Bishops of those sees respectively were embued with the extreme of what is termed High Church principles. We find, however, that the difficulties which have been permitted to grow out of these questions, have not been confined to the dioceses we have named, and that the views expressed in condemnation of the turbulent and irreligious character which such proceedings have been made to assume, are not limited to prelates whose opinions are usually regarded as exclusive or illiberal. We perceive, by our recent exchange papers from the mother country, that an effort has been made in a parish in the diocese of Chichester to coerce the Incumbent into a compliance with the popular whim, as we may correctly term it, the mode of conducting the Services of the Church.

There would, we may take occasion to observe, be a better respect felt for such an expression of popular opinion, if it proved to be the result of sound principle or of a purely religious feeling. But when the facts of the case are not only the reverse,—when the individuals who get up this charge of novelty, or who indulge in the more grave accusation of heresy, are manifestly uninfluenced by any solitary religious consideration,—when perversity and pride, passion and prejudice, are the chief stimulants of the concern upon this subject that is evinced, and of the excitement that is provoked,—and when all this there is added the most supreme ignorance of what is meant by the teaching of the Church, and what is worse, the most supreme contempt for her authority as a Divine institution, we cannot wonder that there should not be an abandonment of principle in order to meet these ebullitions of passion, or that conscientious men should not be content to suppress the truth because the careless are disturbed in their lethargy, and the indolent and worldly-minded are roused to action and devotion.

To prove how very groundless are the objections often made to the "novelties," as they are termed, which many of the clergy are charged with, and are not forced to confine ourselves to what will be deemed the partial authority of the Bishops of London and Exeter, but we have what such objectors would antecedently have regarded as the friendly opinion of the Bishop of Chichester himself. This prelate, in reply to the memorial from the churchwarden and certain of the parishioners of Shoreham,—a reply not framed in haste, but where the long delay evinced no consideration of the merits of the case awakened no few signs of impatience,—not only does not condemn the Vicar of Shoreham, but enters generally into a defence of the principles by which he had been guided, in a letter addressed *pro forma* to Colonel Charles Wyndham. There is so much useful information as well as valuable counsel contained in this address, that we shall quote largely from it. His Lordship, after a few preliminary observations, accounts in the following manner for the origin of the religious movement in England:—

is bound at all times to exercise them. At first they were exercised under persecution, then by sufferance; eventually, under the protection of the temporal power, and with temporal privileges and endowments, to enable the Church the better to discharge its functions."

Following this, a definition is briefly given of the constitution and privileges of the Church,—a subject which, it is to be feared, is too little studied; but it is one, nevertheless, which, if better understood, would tend to a stricter unity of opinion than we at present perceive, and promote at the same time a closer attention to the practical duties of Christianity:—

"The Church, then, is a body taken out of the world, separate from it, as living here below, not for this life, but for that which is to come. It is a spiritual body, composed of spiritual members, lay and clerical, having each his spiritual life in the spiritual head, who has purchased all and united them to himself in his blood; by which union with him they are also united with each other.

"This doctrine runs through the whole of the New Testament, is expressed inculcated by our blessed Saviour on many occasions, especially in the parable of the vine and the branches, and in his prayer just before his betrayal, recorded in the 17th chapter of St. John (where that which is the rock, and the Church, is compared to it). At the time of the formation of the association of the original writers in the *Tracts for the Times*, and for a long period preceding, this doctrine had fallen into much neglect in our Church. It was considered by those writers, that the revival of it would assist towards their object of protecting the Church in her outward privileges; and, should that object fail, towards the preservation of the Church in that which is most important; viz., the steadfastness of her members, lay and clerical, and with temporal privileges and endowments, to enable the Church the better to discharge its functions."

His Lordship then enters into an historical statement of the causes which have induced the laxity of opinion that prevails upon Church polity and Church observances; and though the error is unquestionably great and fatal of keeping out of sight any leading doctrine of the cross because some of its advocates have been chargeable with religious extravagancies in inculcating it, there is the same kind of a similar cause, which tends to the consolidation and edification of the Christian body:—

"After the great rebellion, the current of feeling and opinion ran strongly against the Puritans. The doctrines which they had most insisted, viz., faith and grace, were shunned and witholden; men acting then, as the infirmity of our nature leads us to generally to do on a sort of feeling that because error lies in one extreme, truth must rest in the opposite."

"With this feeling another consideration conspired, unhappily, to assist in putting out of sight the vital doctrines of salvation by faith only, and sanctification by the gifts of the Holy Spirit. This was the fact, that the cavalier party, their adherents and successors for some generations, not content with denouncing and abstaining from the rigidity and moroseness of the Puritans, abandoned themselves in their practice to the opposite extreme, and were sure to be received by many candid minds, and, being evidently important, to be advocated by them likewise. Hence so many of our clergy, and especially of the younger ones, who go not at all beyond the Romanist teaching, have been misled by the error which has prevailed in these matters, appear to our laity to be in a state of unbelief, which really are not justly imputable, excepting to a very few among them. And I will now proceed to substantiate this assertion.

"The Lord Bishop of Exeter, having in view the objects I have above described, viz., the protection of the Church from the attacks of the evil power; or, should that endeavour prove unsuccessful, the securing the members of the Church in that steadfastness, which would be endangered in such a crisis, and being at that time scarcely any of them (at least of those who now survive) very well read in theology, naturally directed themselves to the works of those among our theologians whose character would lead them to expect assistance in their works and arguments, towards their own immediate objects."

"These doctrines being true, provable from Scripture, largely insisted upon by our Saviour himself, and pervading the epistles, nay, in truth, the Old Testament also,—these doctrines, this prominently, under such general names, were sure to be received by many candid minds, and, being evidently important, to be advocated by them likewise. Hence so many of our clergy, and especially of the younger ones, who go not at all beyond the Romanist teaching, have been misled by the error which has prevailed in these matters, appear to our laity to be in a state of unbelief, which really are not justly imputable, excepting to a very few among them. And I will now proceed to substantiate this assertion.

"Our present misfortune seems, in a good degree, owing to this error. Imbued with the principles derived from these authors, some of the leaders of the party which thus arose, and some among the followers likewise, have been carried onwards into Romanism. But there is a wide difference between the divines of the Reformation of the English Church, and those heading in that term those who have followed them in doctrine as well as in time, and these non-juring divines—so there is a wide difference between the very great majority of those who were of the present day, and those who advocate what are distinctively termed Church principles, and compliance with the Prayer-book, and those who are justly chargeable with that approach towards Romanism, which chiefly is meant to be implied by the epithet *Prize-takers*.

"I have shown, by an appeal to Scripture, that there are Church principles which are true, and have been dominant; and I have shown how they have come to be rejected, and how error has, by some, been added on to them.

"What more likely, or rather more certain, than that many, nay, by God's blessing, we may rest assured the greater number, would adopt the truth without error?—In similar cases, the multitude would be distinguished between the two, and deem all alike erroneous."

position in the established order of Prayer, would be hailed with congratulation and welcome:—

"I have spoken of a doctrine referring especially to the Church, viz., that the Church is a society founded by Christ, in his blood, composed of all those who will be saved thereby. And these are known only to the Supreme Judge. But there is also a visible Church, composed of all those living persons, who have been rightly admitted into it, according to the will of Him who founded it. Among these living persons, we have reason moreover to fear that there are at all times some who are necessary to their part, of the covenant of baptism as that they will be finally saved; i.e., the wicked, though baptised, will be condemned; and so the visible Church comprehends some who will be found not to be members of that Church, viz., those who are not rightly admitted into it, according to the will of Him who founded it. 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