THE CHURCH.

TORONTO, FRIDAY, OCTOBER 21, 1842.

A constant pressure of topics demanding immediate following remarks in the Montreal Baptist Register

In the Toronto Church of the 12th instant, we find a few items which demand especial notice. Our contemporary calls on us to specify the instances, to which we alluded, of persons being sent to jail for not going to Church, and of Baptists being burnt alive for their dissent. We promptly comply with his request; but we beg to ask our contemporary whether he is ignorant of such facts, and whether he thinks it wrong, according to the law of his Church, to punish heretics. An explicit and full answer to these questions will be expected; for we have a right to demuch in return for our own readiness in obeying his will. But to specify our instances-

are exceedingly happy in giving an authority which our contemporary cannot but credit, namely, the Tory and Poseyite Times of Feb. 12, 1842. In that number of "the leading journal," he will will find some proceedings in the Imperial Parliament on this very matter. And the same paper has, somewhere, stated the whole case thus :-

In the year 1839 an Englishman was confined in the New Bailey prison (Salford) for the tedious space of ten weeks, because he could not pay a fine of 1s., and 14s. costs, to which he was sentenced in consequence of having neglected to attend a church or chapel on a given Sunday. Two other persons were confined for a period exceeding 50 days, and eight others for periods varying from two days to 27, in the same prison, for the same triffing offence; and in 1840 an eleventh prisoner was mitted to the same gaol, for precisely the same insignificant and paltry violation of the laws; and, for any thing we know to we contrary, may be rotting there still."

Mr. Mines, the Tory member, by whom the matter was

brought before Parliament, lossefuled that such proceedings "were calculated to bring scandal and disgrace on the Church of England." We are of the sapic opinion, and are heartily thankful that we do not belong to the persecuting system. It is very true, as some gentleman observed, "this method of recruiting for the Church by sending men in handcuffs to it is very

2. As to the burning of Baptists, we find, without going further back, two notable instances in the reign of EDWARD VI., when CRANMER, who was himself at last burnt by the Romanists, was the chief agent in committing to the flames "JOAN OF KENT" and GEORGE VAN PARIS, the former in 1549, and the History of the Reformation, where the accounts of the poor Baptists are never given with unprejudiced fairness. Baptists were burnt also under Queen ELIZABETH, as a measure of protection to the Episcopal Church, to which all were required to MAN, of Burton-upon-Trent. He was condemned to the stake by Dr. NEILE, Bishop of Lichfield and Coventry, and was burnt perhaps gratify him with a detail of some other sufferings inflicted there are hosts of noble-minded Protestant Churchmen, who abhor persecution as much as we do, and who ought not, there-fore, to be reminded of the oppression and bloodshed of former days; but our contemporary can scarcely have any such gene-rous feelings, for otherwise he would not have called on us to expose what all right-minded men must consider as the scandal and disgrace of his Church.

1. As to the persons sent to jail for not going to for want of fuel. Church. We have a copy of the Speech of Mr. Milnes, alluded to by the Register, lying before us, from which we extract the most material part:

FRIDAY, FEB. 11. IMPRISONMENT FOR SABBATH BREAKING .- Mr. MILNES brought forward the case of several poor persons committed for non-payment of small fines, which had been inflicted for absence from religious worship, under the statutes of Elizabeth and James. It was desirable, indeed, to prevent a descration of the Sabbath by disorder and drunkenness, but not by such a remedy. The committing magistrates themselves disapproved it, but had held themselves obliged to enforce it when called upon to do so. Now he had held no communication with the contended that "idolatry," and under this term he committing magistrates excepting one, who, indeed, had taken up the subject himself in the public prints, and who expressed a most earnest desire for the amendment or repeal of the existing law. On the 16th of September, 1841, Mr. Ashworth, Puritans, kindred with Knox in sentiment and enemies writing to the editor of The Manchester Guardian thus states of the Church, avowed, "We allow not of the Papists, the case of the Rochdale magistrates on one of the occasions of amitting a person for this offence:-"A man is brought before them charged with most disgusting drunkenness on the drunk, is a perfect nuisance to the neighburhood. The magis- not of Brown, the overthrower of Church and commondeal with such a case? To fine the man for drunkenness is er? No; rather than this shall be the result, he is fined for and to inflict death upon the worst of the heretics. stances, it seems necessary. The truth is, the law wants amending. Neither fining for neglect of church, nor punishment in the stocks, is suitable to the present age." Now, if the principle were fully carried out the practice would not, in his mind, appear so objectionable; if for instance, it were the habit of the srchwardens of St. George's and St. James's to go to the Club-houses of a Sunday during divine service and summon all whom they found there before the magistrates, then more operation was confined to such cases as those to which he had referred. But he would not dilate further on the question,

Register, and by Mr. Milnes himself! According to State "not to permit such wolves as heretics and tend divine service at the Presbyterian Church. the Register the man is imprisoned for non-attendance false teachers to live," and classes them with murat Church, thus leaving the reader open to the im- derers. Samuel Rutherford declares that "the formed before her by the Dean of Edinburgh, was repression that it was some scrupulous Dissenter who sword ought to curb the spreading of false doctrine,"suffered incarceration rather than violate his con- and RICHARD BYFIELD asks the Commons,-"Why science. But in reality the man was committed for should you not rather go on in the work of Reforma-"drunkenness" and for "being a perfect nuisance to tion before you set up Magistracy, and Ministry, and the neighbourhood." This was done, -most impro- make proof of the sword which God hath put into perly, we think, -under cover of an obsolete law, and your hands, and not in vain; and whosoever will not acted unwisely in our judgment, the man was justly punished, not for non-attendance at Church, but for being drunk, and rendering himself a nuisance to the neighbourhood. We have not the Times of the 12th whosoever shall alter the word for building God's February before us, and we cannot say whether all the cases cited by the Register were of a similar description: but in one instance at least we have clearly shown that our cotsumers where and all the saints shall be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to building God's whosever shall alter the word for building God's house, and we cannot say whether all the cases cited by the Register were of a similar description: but in one instance at least we have clearly shouse, and all put his hand to destroy this work of Reformation, let timber be pulled down from his scription: but in one instance at least we have clearly should be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, in the repeated the authous death, or to banishment, or to confiscation of goods, or to building should established "Extract from the Letter of august 21.

"I do not know whether the Queen intends to disappoint the Presbyterian subjects by refusing to worship with them next Sabbath; but this I know, that her procedure in the matter is awaited with the unmost anxiety by the Puseyites here. And how soever shall put his hand to destroy this work of Reformation, let timber be pulled down from his acted unwisely in our judgment, the man was justly be executed speedily upon him, whether it be unto shown that our cotemporary has suppressed a great thereon, and all the saints shall say, Blessed be the portion of the truth, and endeavoured to leave a false Lord, &c., Ezra vi. 11, 12; vii. 26, 7." Thomas impression upon the minds of his readers.

2. The Burning of Baptists. We were of course sake," he implores the Commons, "do execution upon persons, in former centuries, on account of religion: | Jesus, who have said and sworn, this man shall not public, in order that it might be shown how unjust it Bring them hither, and slay them before me. For your

rity respecting the cases of Joan or Kent and down his enemies, and SLAY THEM BEFORE HIS FACE GEORGE VAN PARRE, we take the REV. C. W. LE Behold, shall God for your sake not suffer Parliament-Bas, who notices them in his Life of Archbishop Cran- traitors and Parliament-revilers to live, and shall mer (Vol. L. pp. 384-9), and who refers to Bishop Christ's-traitors, and Trinity-blasphemers, escape your Burnet's History. Joan of Kent was "convicted of just and severest vengeance? God forbid!" GEORGE heretical opinions respecting the incarnation of the GILLESPIE, one of the Scottish ministers, shall be our Saviour": Cranmer and Ridley endeavoured to bring last quotation: "If liberty of conscience ought to be her to a sense of her errors; but their attempts were granted in matters of religion, it ought also to be ineffectual; and, after being detained a twolvementh granted in matters civil or military. But liberty of in custody, she perished in the flames. In the fol- conscience ought not to be granted in matters civil or lowing year, George Van Parre was put to death in a military, as is acknowledged; therefore, neither ought like frightful manner "for questioning the Divinity of it to be granted in matters of religion." Christ." From this it would appear that they did The Presbyterians, so far as they had the power, not suffer as Baptists, or Anabaptists.

ley? God forbid. But is it fair to single them out, Independents, looked back with regret upon the com-Churchmen? Persecution, we assert, was not the death, after a sole mn and judicial trial ?"

damnable were their impicties, and she [Elizabeth] "necessitated to this severity, who having formerly punished some traitors, if now sparing these blasphemers, the world would condemn her, as being more earnest in asserting her own safety, than God's 'houour." "A miserable excuse!" as Dr. Southey justly exclaims, -but a proof, nevertheless, how little toleration was understood in those days by the most tolerant of that generation. "All parties," says Price, who we believe is a Dissenting authority, "concurred

It ought to be stated that these Anabaptists, and the sect generally, held opinions not only subversive of scriptural truth, but likewise entertained "political opinions of a disorganizing tendency." Besides denying the Incarnation of our Saviour, and the necessity of Infant Baptism, they taught "that a Christian man may not be a magistrate, or bear the sword, or office of authority,"-and "that it is not lawful for a Christian to take an oath." In Germany, one branch of this sect plunged the country into all the horrors of a is worked by mortal and fallible agents, and they ference to the feelings of the Scottish nation, so proper in itself, latter in 1551. For these facts we refer to Bishop Burner's civil war: and men holding their religious opinions have frequently marred her glory with humar imperhave, in every age, been republican and revolutionary in their political views.

tection to the Episcopal Church, to which all were required to conform. Under James I., the last martyr was burnt in England, and he was a Baptist of the name of Edward Wight- recorded by Fuller:

| Wightman, we apprehend, sincred father as an indicate as an indicate father as an indic recorded by Fuller:

In the next month [April, 1611], Edward Wightman, of at Litchfield, April 11, 1612. If our very tolerant and chari-table contemporary is not satisfied with these instances, we may of Coventry and Lichfield, for far worse opinions (if worse ight be) than Legate [a previous sufferer] maintained .on our Puritan forefathers by the Prelatic Church. We know Mary Magdalene indeed was once possessed with seven devils but ten several hercsies were laid to Wightman's charge, namely those of Ebion, Cerinthus, Valentinian, Arius, Macedonia Simon Magus, Manes, Manichaus, Photinus, and of the Anabaptists. Lord! what are we when God leaves us? Did ever man maintain one heresy, and but one heresy? Chains of darkness (Jude 6), we see, have their links, and errors are complicated together. God may seem well pleased with this seasonable severity. For the fire thus kindled, quickly went out

The very manner in which Fuller concludes his brief notice of Wightman, is another melancholy evi- three hundred years ago, it ought ever to be a rule footsteps of Laud. It would, indeed, be sad and ominous if our dence of the comparative indifference with which the with us to estimate them according to the standard gracious and beloved Sovereign were to resign herself to the burning of a heretic was regarded by a kind-hearted

and excellent divine of the seventeenth century. legitimate weight being allowed to popular opinion, and popular opinion sanctioned the dark and cruel deeds to which we have been compelled to advert .-John Knox, a party to the murder of David Rizzio, included Popery, "might justly be punished with death," (McCrie's Life of Knox, p. 246.) The Presbyterian Puritans, kindred with Knox in sentiment and enemies their subtleties, and hypocrisies: we allow not of the Family of Love, an egg of the same nest; we allow abbath-day, and neglecting church; and his conduct, when not of the Anabaptists, nor their community; we allow trutes feel determined as far as the law enables them, to repress wealth; we abhor all these. No, PUNISH all these." because he felt that it was quite unnecessary to say more on terms it a "bloody tenet—a speedy way of embroiling states, of massacring churches, of erecting a Pantheon How different is the case as represented by the in every city." Stephen Marshall calls upon the line validity of Presbyterian ordination,—to attend and by Mr. Milnes himself! According to State "not to permit such wolves as heretics and tend divine service at the Presbyterian Church.

How Her Migety's conduct in baying service permit such wolves as heretics and that public respect to their national established religion, which had not been withheld by any of her predecessors." So, without asking these people whether they really wish her in an indirect way; but still, though the Magistrates obey your law, and the law of your God, let judgment

aware of the cruel punishment inflicted on several all the professed and implacable enemies of the Lord but we wished the matter fairly placed before the reign over us. Behold Christ commands you, saying, is to represent the Church, as distinguished from sake God hath sent to Babylon, and brought down powerful influence in Eugland-viz., mammas and nursery- Pagan. Have these people yet to learn that a religion is not other denominations, by the severity with which she your enemies, great and small, and laid them dead at your feet. What can you do more answerably by way of return, for the Lord's sake, than to bring and temperate in his views, and, like Dr. Howley, not very powerful for either good or evil. Since the days of Laud, it in Scotland. Their first and foremost wish in this matter down his enemies, and SLAY THEM BEFORE HIS FACE? We have not BURNET before us, but for our autho- way of return, for the Lord's sake, than to bring

acted up to these principles: and the people of Eng-Do we, or does any one, defend Cranmer and Rid- land, groaning under their tyranny and that of the

and to represent them as cruel, because they were paratively mild and tolerant dominion of the Church. Even in the New World, the supposed nursery of characteristic of the Church, but of the age. If the civil and religious liberty, toleration was a principle hearts of men are there. But it will be against the analogy of Church is to be held up to odium for the deaths of most distinctly repudiated. The Constitution of Joan of Kent and Van Parre, let her share that odium Maryland, a province noted for its freedom from all throughout the world at present, if the church of Scotland do not draw down on herself all the destruction which the carnal with contemporaneous sects. Let the Register, if he restraints upon the conscience, contained a proviso, would act impartially, tell his readers that the best that "whatsoever person should blaspheme God, or and wisest men of that age punished heretics with should deny or reproach the Holy Trinity, or any of death, thinking thereby they did God a service, and the three persons thereof, should be punished with obeyed the letter and spirit of His Holy Word. Did death." - Bancroft's History of the United States, not Calvin procure the death of Servetus for heresy 1. 256. In Massachusetts, "to deny any book of and blasphemy; and did not Melancthon, one of the the Old or New Testament to be the written and and several of the great officers of her household, her subjects mildest of men, thus address him, in the language of infallible word of God was punishable by fines or naturally expected that she would have paid that public respect congratulation, on the subject: "The Church owes stripes; and, in case of obstinacy, by exile or death. you a debt of gratitude, and will continue to owe it Absence from 'the ministry of the word,' was to Her Majesty greater privacy, and to avoid the assembling of to the latest posterity. I entirely assent to your punished by a fine."—ib. 450. These words were a crowd on the Lord's day, it had been deemed expedient that judgment. I also affirm that your Magistrates have not suffered to remain a dead letter: Quakers—and she should not attend any place of worship in the metropolis, neared institutions are always they have retained to remain a dead letter: Quakers—and she should not attend any place of worship in the metropolis, her advisers might have recommended more than one other acted justly, inasmuch as they have put a blasphemer to women were among the sufferers—were whipped, banished on pain of death, fined, and rendered liable,

"anti-Trinitarian, this foul injustice was approved by The Salem Witchcraft Tragedy, in which Congrega-A constant pressure of topics demanding immediate attention has hitherto prevented us from noticing the special conducted according to the episcopal form. Even this foother attention has hitherto prevented us from noticing the special conducted according to the episcopal form. "them. Men could see little to regret in the specta- exhibits "twenty persons put to death for witch-"cle, but stern necessity calling for it. The age was at fault, not individuals administering its affairs," confessions." At an earlier period, even the merciful -(Soames's Elizabethan Religious History, p. 217.) Sir Matthew Hale, one of the wisest and best of As a proof how much in accordance with the spirit of mankind, had suffered witches to be executed, and the age was the immolation of these poor men, we may many Vulgar Errors of the age, gave evidence that the Majesty, being a member, and indeed the head, of the church of England, no slight could be intended by her employmention that Foxe, the martyrologist, addressed a many Vulgar Errors of the age, gave evidence that Latin Letter to Queen Elizabeth, soliciting not mercy, influenced the jury in their verdict. As a testimony but a commutation of the mode of death, and suggest- to the intolerance practised in New England,* it is ing the gibbet, rather than a Popish Smithfield fire, scarcely worth while, after the instances adduced, to lity, of which we doubt not her subjects would willingly have and also, that Fuller, the Church Historian, tolerant beyond most of his day, who records, nearly seventy years after, the shocking occurrence, says: "Indeed "damnable were their impicties, and she [Elizabeth] scarcely worth while, after the instances adduced, to refer to the banishment, in 1629, of two virtuous men, John and Samuel Browne, who, writes Bantorian to the shocking occurrence, says: "Indeed "damnable were their impicties, and she [Elizabeth] turning ships, were transported to England. They 1. As to the persons sent to jail for not going to church, we beyond most of his day, who records, nearly seventy men, John and Samuel Browne, who, writes Banwere banished from Salem, because they were Churchmen. Thus was Episcopacy first professed

> Puritanic Dissenters." We have not quoted these various instances to ustify the acts of persecution unhappily committed in the feelings of its inhabitants, with intolerant bigotry, with by the Church, at periods when the doctrine of religious toleration was repudiated as derogatory to the potism in the state as well as in the church, and the bitterest "in its approval, though an enlightened posterity now "regrets its occurrence as an indelible blot on the "English Reformation."
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> It ought to be stated that these Anabaptists and Church as guilty of persecution, and to existence of christianity; but our motive in adducing them has been to show, that it is unfair to single out the Church as guilty of persecution, and to existence of Christianity; but our motive in adducing them has been to show, that it is unfair to single out the Church as guilty of persecution, and to existence of control and religious liberty. However much they have misled Her Majesty in order to attain their object, they must have known well that they could not have inflicted a deeper wound on the national feelings of Scotland—of Presbyterians Church as guilty of persecution, and to overlook the greater cruelties practised, and the more uncharitable principles maintained, by large bodies of Sectarians.
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> Liberty of conscience was a plant of class of the constant of the national technique of Sectarians of every class, Dissenters as well as Churchmen; and they cannot be ignorant that a still more serious character than a slight or an insult would be attributed to it from the circumstance, that at the present moment the successors of Laud, both in Liberty of conscience was a plant of slow growth. England and Scotland, are openly avowing their hopes of erect-Among the earliest of those who tended and watered | ing an episcopal church on the ruins of that establishment this precious seedling, none were more assicuous or which the Queen has sworn inviolably to preserve and maintain. sincere than two bright ornaments of the Church, Bishop Jeremy Taylor and the argumentative Chil- objects of their care. Every consideration of courtesy and lingworth. The Church, though a divine institution, kindness, and of immediate policy, would have prompted a defections, and violated the merciful rules of her Divine Founder; but once already, on her overfrow in with enthusiastic loyalty and affection. Forgetting their first Wightman, we apprehend, suffered rather as an England, has her loss been felt, for the conparative kindness with which, on Saturday, she enabled them to behold moment, if she were again overthrown, a power would advisers, returning from the affecting sight they then witnessed, spring up in her stead, whose sceptre would not be an olive-branch, but a weighty rod of iron an olive-branch, but a weighty rod of iron.

for the punishment of heretics. Impugners of the Scotland did not feel strongly, and strongly resent, the conduct 39 Articles are rendered liable to excomminication of Her Majesty's advisers in reference to this matter. But it by the Fifth Canon; but that is only a spiritual censure, and, even as such, has for several generations published in another part of our paper, that the keeping absonever been acted on.

We abhor persecution, as much as the Register extenuate it, although practised by a Cranmer or a tributable, not to the responsible Ministers of the Crown, but to personal influence with the Queen on the part of those mem-Ridley. But in judging of our forefathers, two or bers of the Church of England who are now treading in the with us to estimate them according to the standard of the age in which they lived. Tried by this test, from the kingdom with the exiled race, to whom these had the sons of the Church of England, and the Church proved so fearfully disastrous; and abandoning the principles The Register, we presume, is a great advocate for herself, will almost invariably be found to be mild in of the house of Brunswick, and adopting those of its deadliest the exercise of their power, and tolerant beyond the enemies, should, as it were, pass over her immediate ancestors, and serve herself heir to the house of Stuart, to the last of whom

> Other misrepresentations of the Register must, for the present, remain unanswered, for want of room.

> The Queen's recent visit to Scotland has given rise to some very angry feeling on the part of a portion of Her Majesty's Scottish Presbyterian subjects. The following extract from the London Church In-

telligencer exhibits the cause of offence, presented in Her Majesty's conduct:

DALKEITH PALACE, SUNDAY, SEPT. 4.—Her Majesty and trates feel determined as far as the law enables them, to repress wealth; we abhor all these. No, Punish all these. The Presbyterians, in the great Rebellion of 1641, deal with such a case? To fine the man for drunkenness is deal with such a case? To fine the man for drunkenness is deal with such a case? To fine the man for drunkenness is useless, as he has no goods on which to distrain, and we have no stocks in which to punish. Is he then, to escape altogether that had rushed in after the overthrow of Episcopacy, lord Honess Cawdor, Lord John Scott, the Earl of Dalkeith, no stocks in which to punish. Is he then, to escape altogether that had rushed in after the overthrow of Episcopacy, lord Honess Cawdor, Lord John Scott, the Earl of Dalkeith, no stocks in which to punish. Is he then, to escape altogether that had rushed in after the overthrow of Episcopacy, lord Honess Cawdor, Lord John Scott, the Earl of Dalkeith, no stocks in which to punish. the other offence, and then committal follows nonpayment.— We once took the trouble to read through, and extract
This mode of proceeding I do not like; but under the circumlong passages from the Fort and Thanksgiving Sov

ligious hate. Toleration was denounced by these is a Presbyterian, and his presence at such a place of Presbyterian divines, as "the grand design of the worship causes no surprise; but it was very income." Presbyterian divines, as "the grand design of the devil, the most transcendent, catholic, and fundamental sistent in Sir Robert Peel, and Lord Liverpool,—who Church and a Dissenter? And if not, as they will admit she would be said on the hardship of the law than now, whilst its of all evils, the Abaddon, the Apollyon, the abomina- are members of a Church, which declares "that from could not, did they wish her Majesty to be a hypocrite tion of desolation and astonishment." Arrowsmirh the Apostles' time there have been these orders of the wish her Majesty to profess to be of a religion which terms it a "bloody tenet—a speedy way of embroiling" Ministers in Christ's Church Rishons. Priests and her own Church teaches her, in her first twelve Canons at Ministers in Christ's Church, Bishops, Priests, and least, to be highly sinful in the sight of God? Oh! but Deacons," and which consequently does not recog- "her subjects naturally expected that she would have paid

> How Her Majesty's conduct, in having service perceived by the Non-Intrusion party, may be gathered mere mark of outward formal "public respect" from the subjoined correspondence and remarks of the Witness,—a Scottish Non-Intrusionist paper:

SYMPTOMS OF PRESBYTERIAN DISCONTENT,

Lord, &c., Ezra vi. 11, 12; vii. 26, 7." Thomas
Case flags not behind his brethren: "For the Lord's
sake," he implores the Commons, "do execution upon
all the professed and implacable enemies of the Lord

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sake," he implores the commons, be defined at the catal toleration and corty
of conscience which is so clamourously demanded for the
sake, the implores the commons, the is to be tutor, it is said, to the
prince of Wales—a prospect sufficiently sad for the interests
the can to prevent the enormity of the patronizing schistime the care to prevent the enormity of the patronizing schistime the care to prevent the enormity of the interests
to provide the care to prevent the enormity of the patronizing schisto provide the care to prevent the enormity of the patronizing schisto provide the care to prevent the enormity of the patronizing schisto provide the care to prevent the enormity of the patronizing schisto provide the care to provide the care to prevent the enormity of the patronizing schisto provide the care to provide the care to prevent the enormity of the patronizing schisto provide the care to provi gerous man than Newman or Pusey, for he is not so much sus- consistent, they will demand of her Majesty, that,

"The Archbishop of Canterbury is dying. It is expected human laws? has been the policy of Government to put such men into the was, that her Majesty should have attended the High primacy,—men not likely to give much offence, nor to produce Church, in Edinburgh. Now, this said High Church was

land, and of late much stumbled at the church of England. that distance to church? Would not the road, the whole And, after all, they are not so unsound as their standards. way, have been lined, and the whole city of Edinburgh Were it not for their admiration of Wesley, they would be commoved and thronged with the thousands of people orthodox, for they hold very firmly the germ of all orthodoxy would on that day, more than on any other, have felt

"How important would it be in London to enlighten our people, on some week-evening lectures, on Presbytery and the leading events of Scotch church history. We have taken less pains than any denomination to acquaint our people with our very people, with this identical Witness newspaper, are now principles, and the reasons for them. 'It is much to be lamented that some Presbyterian organi-

gationalism is powerless in emergencies, and the present crisis is revealing to many Independents that their own system will not do for a day of battle. "The times and seasons are in the Lord's hands, for the

the past, and still more contrary to the prevailing drift of things

enmity and the arm of flesh can inflict." Our readers will generally have been prepared for the announcement that the Queen was not at the High Church on Sabbath. They could scarcely have anticipated the arrangements actually made by Her Majesty's advisers for her devotions on that day. Coming to Scotland so far on a public visit as to be attended by her Prime Minister, her Secretary of State, o their national established religion which had not been withheld by any of her predecessors. If, however, in order to secure

* See The Church, Vol. 6, No. I. p. 1.

evinced respect for the form of worship of the Scottish nation, rily to infer a positive slight to it. Had one of Her Majesty's chaplains of the English establishment been desired to accompany Her Majesty in order to officiate, it might have been said ing the services, even in Scotland, of one of her chaplains of that establishment; and, however little satisfaction this course might have given, it would at least have admitted the possibiof the Scottish establishment, nor a chaplain of the English establishment, to conduct her devotions, but that the party Churchmen. Thus was Episcopacy first professed in Massachusetts, and thus was it exiled. The blessings of the promised land were to be kept for which, whatever be the character of its present members, is still marked by the semi-Popish principles of its founder, Laud, which has at all times in Scotland been anti-national, and which is indissolubly associated in the history of Scotland, and their Sovereign's Scottish subjects, deeply wounding them in their Sovereign's Scottish subjects, deeply wounding them in their best affections. It would be strange if the people of would be a cause of the deepest sorrow if it could be imaginas is hinted at in a letter from England, of which an extract is lutely aloof from all participation in the worship of her Scottish subjects, and selecting the minister of a non-established but Laudean or Puseyite church to conduct her devotions, was a devoted adherent could not but exclaim, "What has your nily done, Sir, thus to draw down the vengeance of Heaven through so many ages?" We earnestly pray that our youthful Queen, now so enthusiastically and universally beloved, may be preserved from counsellors who would seek to lead her in such a course, so fatal to herself, to her kingdom, to religion and to the permanence of Royalty in the land. But, seeing what is aimed at, let all Presbyterians, and all who know and love evangelical truth, be on the watch to guard against the reckless designs, of which the event we are now adverting to, though a slight, is, we fear, a certain, indication

Of course every sensible person knows that, under her Royal Consort, Prince Albert, attended divine service this the charges of Puseyism and Popery, the Witness and morning in the chapel fitted up expressly for the use of his correspondent include those sound, orthodox, prithe greatest and best divines, and which are now extending their influence even in Scotland itself. But

Majesty to follow the example of her predecessors, they have religion ;-in other words, they actually expected her Majesty to be a hypocrite! Let us try this conduct of theirs by a test of their own furnishing—a test exemplified by some Presbyterian soldiers the other day at Chichester. These people have long been urging it upon Government, Parlia-The following articles are from the Ediuburgh paper, the ment, and the public, as a great and intolerable grievance Witness:—
Extract from the Letter of a Correspondent in England, dated
August 31.

August 31.

August 31.

August 31.

August 31. side; and I have little doubt that the archdeacon—a most in-sinuating, bewitching man, and who keeps his eye on the inte-Majesty, forsooth, to be denied that toleration and liberty of Protestantism. This same archdeacon is a much more danpected, and his pretty nursery tales are poisoning the verychil-dren with the new Popery, and enlisting on his side the most in Canada a Papist, and in India a Mahommedan or a necessarily true because it may happen to be established by

primacy,—men not likely to give much offence, nor to produce important changes in the church.

"I have been in the Wesleyan chapel the two Sabbaths I have been here. They are well affected to the church of Scothard and the state of lets much study bed to the church of Scothard and the state of lets much study bed to the church of Scothard and the state of lets much study bed to the church of Scothard and the state of lets much study bed to the church of Scothard and the state of lets much study bed to the church of Scothard and the state of lets much study bed to the church of Scothard and the state of lets much study bed to the study be state of lets much study bed to the study bed to the state of lets much study bed to the study bed to the study bed to the state of lets much study bed to the themselves at liberty to go to see their Queen? nothing of the accidents that would probably have occurred making a great stir against the "violation of the Sabbath" in their part of the country! Such is the consistency and zation had not included all the evangelical denominations of England before this Puseyism made its appearance. Congreting of Dissenters, determined, at all hazards, to obtain their objects!

To make the preceding article thoroughly intelligible we add a paragraph relative to the Presbyterian soldiers, extracted from the Wesleyan Watchman,merely premising that the officers, who attended the Independent chapel, and who, we suppose, call themselves Churchmen, committed the sin of schism:

RELIGIOUS LIBERALISM IN THE ARMY .- A circumstance lately occurred in Chichester which will probably be read with interest by every lover of Religious Liberty. The Reserve Battalion of the 71st Regiment of Highlanders, soon after their arrival at Chichester Barracks, expressed a wish, as Presbyterians, not to be marched in future to the Established Church. As there is no Presbyterian Kirk in the city, they chose to worship in an Independent Chapel, where the services difference of the more of the hotels, they proceeded on foot to the scarcely in any point from their own. The — J. Benson, accompanied by Mrs. Strachan, having services. After they had attended the first Sabbath, certain opinions were expressed by the ecclesiastical authorities on the point at issue which induced the colonel to order the troops to be marched to Church on the following Sunday. On halting at the gates of St. Paul's Church, they refused to enter! They

The Register goes on to refer us to the Baptists, "after the first conviction to lose one ear, after the course which would have been capable of some other interprea violation of religious freedom, and also of the rights of soldiers in the British army. In the course of the week a letter was received from the Major-General commanding the district, anthorizing Mr. Benson to preach to the troops during their stay in Chichester, and ordering the men to be marched down on the following and succeeding Sundays to the Independent Chapel, accompanied by the Captain on duty for the day This letter was read publicly in the barrack-yard, by order o the Colonel, and the Highlanders returned to what they termed The band (without instruments) "their own place o' worship." The band (without instruments conducted the singing; the Scotch version of the Psalms was used on Sabbath afternoons, and a serjeant acted as precentor, reading out every two lines. About a month ago, Captain Peel, nephew of the Premier, and Lord Arthur Lennox, Major of the regiment, and M.P. for Chichester, voluntarily accompanied the Captain on duty to the afternoon service, at the Inlependent Chapel. His Lordship afterwards expressed his cordial approbation of the religious predilections of the men, and stated his readiness, if necessary, to express the same opinion in the House of Commons. These high-minded and brave fellows are now on their voyage to Canada, almost every man carrying his Bible and Psalm-book with him. May they ever be, at least, as valiant for the truth as it is in Jesus, as they have proved themselves to be in defence of their principles and attended their own chapel. When they marched past Chichester Cross, on their way to Portsmouth, responsive cheers between the military and the populace evinced the high estimation in which they were held. A small depôt for the regiment has been left in the Isle of Wight .- The Watchman.

We are happy, however, to entertain the belief that the Non-Intrusion party, for the Aberdeen Constituthe Non-Intrusion party, for the Aberdeen Constitutional, a respectable Presbyterian journal, takes this Maggeorge, has put in the course of erection during his sensible and candid view of Her Maiesty's conduct:

"They know that the Queen is a member of the Episcopal Church—we hope they will allow her to be a conscientious one—and yet they hold it to be a studied insult to the Established Church, that the Queen attended divine service in Dalkeith Palace, while it was conducted by a minister of the Scottish Episcopal Church, which is in full communion with the Church of England. And who are the liberal-minded gentlemen who complain that the Queen had not gone to one of the Churches of the Establishment? Would not the Candlishes, the Crichtons, and Cunninghams think it a 'sinful compliance' if they were to march themselves into an Episcopal Church? They have for several years past railed at, nicknamed, and abused the Episcopalians, just as if the Episcopal Church had interfered with their absurd on-goings, or as if railing accusations were calculated to promote the Non-Intrusion cause. The Scottish Guardian of Tuesday, after averring that her Majesty's proceedings on Sunday amount to 'a virtual disestablishment of the Church of Scotland,' admonishes his readers that 'if there linger yet in Scottish breasts one spark of that love of Presbytery and heart-hatred of Prelacy, which burned in the bosoms of their stors, they will not allow the ministers who have put this studied and intentional slight on the Scottish Church, to leave the country, without some public demonstration how keenly they feel the insult that has thus been put upon the ancient hingdom of Scotland. The kindly terms in which Prelacy is here spoken of would doubtless have a strong effect in the way of inducing Episcopalians to attend divine worship in a Presby terian Church!"

On Sunday, the 11th September, Her Majesty and Prince Albert were at Drummond Castle, and attended Divine worship in the Chapel of the Castle, when the Rev. Mr. Giles, Chaplain to the noble owner of the mansion, Lord Willoughby d'Eresby, performed the

We take the following from the Boston Witness and Advocate, of the 14th inst.:

On Sunday morning last, the Right Rev. Aubrey G. Spen-cer, Bishop of Newfoundland and Bermuda, preached in Trinity Church; and though suffering under weakness of lungs, delivered an impressive discourse upon the divinity, mediatorship, and atonement of the Saviour. The church was crowded. It is expected that he will remain in this region for a short

time, and will preach in St. Paul's Church, on Sunday next; and it is hoped will be present at the consecration of the Rev. Dr. Eastburn, the Assistant-Bishop elect of Massachusetts.

Quebec, on his return from England, and his numerous and attached friends in this city are prepared to greet him with a sincere and hearty welcome.

Western Clerical Society.

the 26th October, at 9 o'clock, A.M.

Canadian Ecclesiastical Intelligence.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. The Treasurer has received the following sums, col-

lected in compliance with the Bishop's Pastoral Letter, requesting that a Sermon might be preached in every urch, and at every station, within the Diocese, in aid to their of the funds of the Society: St. John's Church, Sandwich, through the

Niagara, through the Rev. T. Creen At Sandwich, the Right Rev. the Bishop of Michigan at Jerusalem. showed the Church to be the supporter of the Government, and not the Government of the Church, and that He closed his discourse with a powerful appeal on behalf of this new Society, which was liberally sponded to, as may be seen above. It is extremely gratifying to witness the love, and the catholic commuon, existing between the American Church and our own, and to acknowledge our obligations to a bishop, so sound in faith, so eloquent in the exposition of it, and so abundant in good works as Bishop McCoskry. An excellent sermon of his, on the Apostolical Succession, has ong been in our possession, and will soon be transferred

At Port Hope, the apparent smallness of the collection was owing to the wet weather keeping the congregation away; and Mr. Shortt could not defer the collection, as the church was the next day to be dismantled, and o end broken out for the erection of the new chancel and the galleries. The cost of this increased accommodation will be at least 150l. A new church at Perrytown, eight es north of Port Hope, will be ready for service, in a week or two, at something more than an expense of 150L Thus (with the exception of about 5l.), 300l. have lately been contributed in the parish of Port Hope; and when we add to this the contemplated purchase of an organ for 125l., towards which 30l. have already been obtained, and recollect, moreover, that Whitsuntide offerings, to the amount of 3l. 10s., were sent to the Society from Port Hope, we shall have every reason to admire the zeal and liberality of our friends in that quarter.

The wet weather also militated against the collection at Ningara: some clergymen, in consequence of the rain, deferred it to a future Sunday. The collection in St. James' Cathedral, on Sunday next, the 23rd instant, we trust, will be large and creditable to the congregation.

STREETSVILLE CHURCH.

(From a Correspondent, signing himself "A Villager.")

On the 10th October the corner-stone of a new Church be dedicated to the Holy Trinity, was laid in this vil-

lage by the Lord Bishop of the Diocese.

Owing to the heavy rains which had rendered the roads nearly impassable, and to the very short intimation which was received, (by a special messenger who left Toronto on Saturday night) of his Lordship's intention to perform the ceremony, numbers were prevented from attending, but at an early hour, the weather proving most auspi-cious, the streets of our little village exhibited an unusual bustle, and long before the hour of service the meeting-

burned in the reigns of Queen Elizabeth and James I.

In 1575 two Anabaptists, John Wielmacker and Hendrick Ter Woort were "inhumanly burnt in Smithdick Ter Children of the Sunday School, by twos.

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A Churchwarden, (H. Rutledge, Sr. Esq.)
The resident Clergyman. | The Rector of Springfield.
(in full Canonicals.) The Verger, (in his gown, and bearing the Verge.)

THE LORD BISHOP, (in full Canonicals.) A Churchwarden with documents. The architect with plan, (W. H. Paterson Esq.) (Thos. Young Esq.) Members of the Congregation, by twos. The Churchwardens of Hurontario Church.

Strangers, by twos.

On arriving at the ground, where a very large platform had been erected, his Lordship in a short prayer implored a blessing on the contemplated building, and on those by whom, for ages to come, it was to be used as a temple of pure Christian worship; after which the coins, (together with the latest numbers of *The Church* and *Toronto Herald* in a metal case,) having been deposited, the plans presented, and the Stone laid with the usual formalities, the Bishop delivered a most energetic and heartfelt address to the hundreds assembled, tracing the progress of God's Church from the days of Moses to the present time, after which the procession re-formed in the same order, and returned to the Incumbent's residence.

Notwithstanding the numbers present, the greatest deorum was observed, both in the Church and on the ground,—reverential silence was the order of the day.

Among the number of the visitors I was pleased to ob this interference with Her Majesty's religious conscience has been confined to the violent agitators of the Kirk of Scotland for Streetsville, and Mr. Dug gan, M. P. P. (de jure) for this Riding.

short sojourn amongst us; the one at Hurontario will, is expected, be roofed in during the present or next of the control of t

RELIGIOUS STATISTICS OF THE CITY OF TORONTO.

1842 1841 .6575 Church of England .. 1503 Kirk of Scotland 2401 Church of Rome .. .3000 British Wesieyan Methodists... Canadian Wesleyan Methodists. Episcopal Methodists..... Presbyterians not in connexion with the Kirk of Scotland 404 430 Congregationalists or Independer Baptists and Anabaptists...... Quakers ... All other Denominations United Secession Church .. Apostolical Church The Church of England, it will be perceived, numbers

in 1842, 179 less than in 1841. This may be accounted for by the removal of several families to Kingston, and by the want of Church Accommodation, driving our members erected, and duly served by resident Clergymen. In the meantime, we have no doubt that some temporary pro-vision will be made for the performance of divine service both at the East and West end of our growing city. The great increase of Roman Catholics is owing to Emigra-

The total population of the City is 15336: but since the Census was taken, it is computed that a very great addition has been made to that number, by the influx of

English Ecclesiastical Intelligence.

JERUSALEM-We learn from the current month's number of the Jewish Intelligencer, which is published by the London Society for Promoting Christianity among The REV. H. J. GRASETT, M.A., has arrived at the Jews, that letters have been received from Jerusalem debec, on his return from England, and his numerous and attached friends in this city are prepared to greet im with a sincere and hearty welcome.

An alteration has been made in the notice of the Vestern Clerical Society.

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The Jews had been received from Jerusaich down to July 1, at which time all the members of the mission were in the enjoyment of good health; and the lishop had recovered from an attack of fever from which himself and some of the younger members of his family had suffered during the preceding month. Dr. Macgowan writes, in his letter of July 1, 1842:—"We are going on wooderfully well in Level and a suffered during the preceding month. The Lord Bishop of Toronto will hold his next absurd reports of the opposition and misures we are said to have met with. I can most truly say, that since our ar-General Ordination at the Cathedral, Toronto, on rival here we have not experienced the least annoyance Lords Henry and Walter Scott, &c. The Very Rey. E. B. Ramsay, of St. John's Chapel, and Dean of Edinburgh, who we will defend Her Majesty in the language of the Sunday, the 30th of October. Candidates for Holy or distribution of the Candida The Bishop is recovered, except feeling a little weak from little state of the public and the pressible for her Majesty to be sincerely. Truly and consolir.

Church Intelligencer:

Ch after sunset a fine cooling land breeze, which takes off the extreme heat of the day." "Our prospects," says the Doctor in another part of his communication, "are very encouraging; everything seems to be overruled for good by a gracious Providence. Trials may be in store, but we have had none yet; and when they come, we trust that strength and grace from above will enable us to bear them. I feel an increasing interest and delight in my department; it is a laborious one, but health and strength have not failed me hitherto. I have much encouragement in my work, for I see that our mission is slowly, but surely, producing a favourable impression on the minds of the people among whom we live." This gentleman gives additional testimony, if that be requisite, of the gratitude with which medical treatment is acknowledged in the East, and speaks very sanguinely of the good that will result from the proposed establishment of an hospital

preached on the occasion, from Ephes. iv. 4, "There is one body." He most ably and eloquently set forth the necessity of unity, and the evils of Dissent. He also Atkins, incumbent of Hanley, by G. H. Fourdrinier, Esq., and Mr. Ford, the church-wardens, offering the united sympathies of his parishioners under the afflictive calamity our political prosperity and good order depended upon the wide spread of sound Church views throughout this the Potteries. The address was signed by about five hundred persons; but since its presentation a number of other influential inhabitants have expressed a wish to add their signatures, and an arrangement has been made for

> CHURCH DECORATION.—Nothing is trifling that concerns the House of God, and it is in this view that a kind of pamphlet, being, in fact, a tradesman's catalogue, bearing above title, is noticed here. Forty years ago who would have imagined a linen draper making altar cloths of damask and velvet, pede cloths and napkins, a staple of his commerce, and finding a sufficient sale to allow him to vend articles inapplicable to any but sacred purposes, at moderate prices? Who would have imagined that two firms should have competed with each other in such a production as enganstic tiles for the assement of such a production as encaustic tiles for the pavement of churches, and produced some of a beauty and probable durability which no ancient specimens extant can surpass? One maker sinks the enamelled figure in the unpolished tile, and these are certainly the best executed and most generally coloured. The thoulest executed and most agreeably coloured. The other has a thick coat of enamel on the whole surface: these are the cleanest, and most closely resemble the old pavements generally met with. An ingenious artist has also turned his attention to oak carving by a process with heated iron, which has diminished the expense of this beautiful style of decoration very materially. This is not the least promising source of church decoration lately opened, as most of the designs hitherto executed have been altar rails and chairs. May the love and zeal of the priest keep pace with every improvement in the temple! The demand for such furniture is certainly no inauspicious sign.—British Mag.

UNITARIANISM.

House of Lords, Friday, August 5. Judgments. (Before Lords Brougham, Cottenham, Campbell, and other Peers.) Lady Hewley's Charity. Short and others v. Wilson and others.

Judgment was also given in this important cause, more particularly important as regards the Unitarians and Independents, with other Dissenters. The case occupied so long a time in the Court of Chancery—first, before the Vice-Chancellor; and secondly, before the Lord Chancellor, on appeal from a decree of His Honour—that it is familiarly known, no doubt, to our readers. Neverthe-