

THE CHURCH.

TORONTO, FRIDAY, SEPTEMBER 2, 1842.

In another place we have inserted the Memorial of some Protestant Ministers at Montreal, respecting McGill College and University. It is a document, vague enough in its wording, and general enough in its charges; but there can be no doubt that the mind which prompts it is rooted-branch hostility to the Church of England. The inconsistency and unfairness of the representations contained in it, have attracted the notice of the Rev. R. D. CARTWRIGHT, and have elicited from him the following letter, which exhibits the Memorialists in their true light, as banded together, in factious opposition to the Church:

MONTREAL, 21st SEPTEMBER, 1842.

To the Rev. Henry Esson, A.M., Moderator of the Synod of the Presbyterian Church in Canada, in connection with the Established Church of Scotland.

Sir,—In looking over a Quebec paper, I observed the notice of a memorial submitted to His Excellency the Governor-General, by yourself and eight other Protestant Ministers,—the purpose of which is to deprive the University of McGill College and University in Montreal being a secular institution. You state that "it is the duty of a strong sense of duty, with all deference, but with most anxious solicitude, to represent that your apprehensions are unhappily realized, the consequences must not be highly detrimental to the interests of education and letters, but you believe, would in no small degree endanger the peace and harmony which now so happily prevail." Really, Sir, I cannot comprehend how you and Dr. Mathison could put your hands to such a document. It appears to me that in so doing you have branded the peculiar institution of your own Church, as dangerous to the peace of the community. You have declared that, with "its sectarian character and bias," Queen's College can never fulfil its purpose, but may "endanger the peace and harmony" of the Province. You have attempted to escape from this attack upon the principles originally recognized in the Charter of Queen's College, by confining your remarks to institutions supported by "public funds"; but, Sir, if it is essential to the good government and success of Queen's College that it be exclusively in the hands of the Scotch, it must be essential to the good government and prosperity of McGill College, or, in other words, that the control of one ecclesiastical body, the more ancient that the endowment is, in one instance, raised from private funds, and in the other from public grants, cannot affect the principle—it is or it is not essential that Queen's College should be governed by the members of the Kirk, and that no one be admitted a Teacher or Professor who had not signed the Confession of Faith, is essential, be honest enough to apply your own principle justly. If it be not essential, then I call upon you, as a consistent and honest man, to use your influence, both as Moderator of your Synod and a Trustee of Queen's College, to amend the sectarian character and bias of that institution. I address you because your memorial is filed against the Church of England, though it does not say so.

Perhaps, however, what is lawful in your institutions, in your opinion, arrogance, assumption, and exclusiveness, when attempted by the Church of England. McGill College is chiefly supported by the munificent grant of an individual, who has better read his will. The Charter of King's College originally required no test from Students, and only subscription to the Thirty-nine Articles from Professors. Few Ministers of the Kirk, I believe, would object to sign them. But this did not satisfy Mr. Morris and the party who were with him, and in an evil hour the Charter was changed, and a test was introduced. A College is about being erected near Perth, in Scotland, to be under the control of the long-depressed and persecuted Episcopal Church of that kingdom. Yet even this institution could not be attempted from "private funds," without some Presbyterian exclaiming against it. So that it appears that institutions likely to be under the control of the Kirk, or of the Bishops or members of the Episcopal Church of Christ, whether sustained from public or private funds, are obnoxious to some minds.

Sir, I do not hesitate to say that such institutions as McGill College, Queen's College, or King's College, ought not to be, like the University of London, without any religious character. I have felt myself the benefit of an academic education, and I long to see such institutions flourish in this country; but I also consider them a curse, and not a blessing, if directed according to the principles which (in defiance of the principles of your own Church as well as of the Bible) are inculcated in your Charter. I am confident that if such a system should be adopted, to use your own words, it will, "in no small degree, endanger the peace and harmony" of Canada.

I am, Sir, your obedient servant,
R. D. CARTWRIGHT.

Kingston, August 26, 1842.

The Church has been robbed of the larger portion of the Clergy Reserves; but she has submitted to the spoliation and sacrilege with her accustomed obedience and gentleness. An attempt is now commenced to debar her of that influence to which she is entitled, in the management of the Education of the Province. The Memorial, if the object of it were granted, would work thus:—In every Collegiate Institution in the Province, supported by public funds, Tutors and Professors are not to be chosen from the great Universities of Oxford, Cambridge and Dublin; because, although those seats of learning produce the greatest scholars and mathematicians, and overshadow all Dissenting Seminaries with their superior learning and science,—although we say this is the case, the services of these men would be rejected. A few Presbyterians, a few Baptists, a few Methodists, and a few Independents would probably attend the Canadian Institution, and therefore it must have a Presbyterian Professor, a Baptist Professor, a Methodist Professor, and an Independent Professor. For every Tutor or Professor selected from Oxford, or Cambridge, or Dublin, you must take one from each of the Dissenting Colleges. Carry out the principle fairly, and every seat ought to have its representative Professor. This is the conclusion to which the Memorial would lead. Mr. Cartwright, in his straightforward and sensible remarks, has pinned the memorialists on the horns of a dilemma,—we think that we have transfixed them on those of another. The greatest scholars, and the most experienced men of science, are members of the Church, but, being members of the Church, they are unfit to be entrusted with the education of the Canadian youth.

But the memorialists have taken a farther step, and in an "Appeal" to the Province, which we shall try to insert next week, have thrown out the most inflammatory language respecting the Church, urging against her objections of a political nature, and attempting to revive a religious strife, similar to that which attended the Clergy Reserves' question. The Apostolical Succession is denounced; and there can be no doubt that, if the memorialists were to prevail, a spiritual Inquisition would be erected, and that Churchmen, who believe that dissenting ordination is unscriptural and invalid—and none but an ignorant Churchman can believe otherwise—for entertaining this abstract opinion would be, notwithstanding a weak protestation of the memorialists to the contrary, "wholly excluded from place and power."

We are authorized to state,—and we do so with the greatest pleasure,—that a mistake has been made as to the permission thought to be given by the Rector of Cobourg for the use of his name in the Advertisement respecting "The Ladies' Seminary," at Cobourg. Instructions have been conveyed for the withdrawal of our orthodox and respected friend's name from the advertisement in question.

Sir Allan Macnab has reached this city, and received a most cordial welcome from his numerous friends. We understand that the report of his having accepted office is premature. We trust and believe that he is prepared to assist in casting down Mr. Hincks from his undesired elevation.

The Cabinet is certainly divided. One honourable member of it openly expresses his disgust at the appointment of the new Inspector General. Dr. John Rolph, we hear, has thrown fresh light upon the political character of Mr. Hincks.

We take this opportunity of stating that Mr. Cartwright most explicitly declined accepting the Solicitor Generalship, on the ground that he would have to sit in the same Council with Mr. Hincks.

The present ministry, purged of a few persons and strengthened by the accession of some leading Conservatives and some French Canadians, will command the confidence of the country. But as at present constituted, we firmly believe it cannot maintain its ground.

own Church cried out to them piteously on every side for help? Is the Church of England, with little real power and no educational endowment at all, to be fiercely assailed, and the Church of Rome, with her numerous Colleges and Seminaries, and her immense territorial possessions, to be left to undisturbed repose? Has Popery all of a sudden lost its Gorgon terrors, and assumed a meek and lovely aspect in the eyes of Dissent? Is not the Assistant Superintendent of Education for Canada West a Presbyterian Minister? and had he been a clergyman of the United Church of England and Ireland, would it not have been said that such an appointment was an invasion of religious equality?

Plain people will put such questions as these.—Sensible Dissenters will not go along with their self-constituted leaders. Presbyterian,—of the Scottish establishment and of the American connexion,—Baptist, Congregational, Wesleyan, and New Connection Methodist Ministers may gather themselves together in a league against the Apostolical Succession, but all these movements will lead to inquiry,—inquiry will lead to truth—and truth will end in the diminution of Dissent.

A very handsome tablet, to the memory of the late revered Bishop Stewart, arrived at Quebec this summer from London, the inscription upon which we subjoin. It was provided for by a subscription in 1837, but a variety of circumstances created delay from time to time in the execution of it. It is now put up in the Cathedral of Quebec, in the recess occupied by the Communion Table, so as exactly to correspond to the monument in honour of the first Protestant Bishop of Quebec on the opposite side, and the two produce an excellent effect:

IN MEMORY OF
THE HONOURABLE AND RIGHT REVEREND
CHARLES JAMES STEWART, D.D.

BISHOP OF QUEBEC,
THIRD SON OF JOHN, SEVENTH EARL OF GALLOWAY,
SOME TIME FELLOW OF ALL SOUL'S COLLEGE, OXFORD,
AND RECTOR OF OVERTON LONGVILLE HUNTINGDONSHIRE
IN ENGLAND.

IN THE YEAR MDCCCIV, HE DEVOTED HIMSELF
TO THE OFFICE OF A MISSIONARY IN CANADA,
WHICH HE FILLED IN SUCCESSION AT
PHILIPSBURG, FRELINGHUBURG, AND CHARLESTON
IN THE EASTERN TOWNSHIPS.

IN MDCCCXIII, HE WAS APPOINTED
VISCOUNT, MISSIONARY IN QUEBEC,
AND, ON THE YACHT OF THAT SEE,
WAS CONSECRATED THERE AT LAMBETH CHAPEL,
JAN. 1ST, MDCCCXV.

ANIMATED AS HE WAS BY A FERVENT AND UNABATED ZEAL
IN THE DISCHARGE OF HIS DUTIES OF HIS HIGH AND
HIS MINISTRATION OF THE BLESSED GOSPEL WAS
DISTINGUISHED

BY HUMILITY OF MIND, BY UNIVERSAL CHARITY,
AND BY AN UNSERVED DEDICATION OF ALL HIS POWERS,
IN RELIANCE FOR SUFFICIENCY TO THE DIVINE CALL,
TO THE GLORY OF GOD AND THE MOST EXTERMINATE OF MAN.

IN THE FAITH AND HOPE OF THEM THAT DIE IN THE LORD,
HE DEPARTED THIS LIFE, JULY 13TH, MDCCCXXVII,
IN THE LXXIII. YEAR OF HIS AGE;

AND IS BURIED IN THE FAMILY VAULT OF THE EARL OF
GALLOWAY, IN THE CEMETERY, HARBOR ROAD, NEAR LONDON.

IN TESTIMONY OF AFFECTIONATE VENERATION FOR HIS
MANY VIRTUES,
AND IN GRATITUDE TO GOD
FOR THE BENEFITS THEREBY CONFERRED UPON THE DIOCESE,
THIS TABLE WAS ERECTED BY PUBLIC SUBSCRIPTION,
MDCCCXL.

The language of eulogium, with reference to a prelate so loved and so venerated, is almost superfluous; but it seems like a want of respect and tenderness not to lay a tribute upon his tomb as we pass by it, and we therefore borrow the beautiful words of one, who still labours faithfully as a clergyman amongst us, and whose harp, though not often struck, still emits sounds delightful to Christian ears:

"Rest—pilgrim Bishop! rest,—thy toils are o'er;
Rest—for the Great High Priest,
The Bishop of thy soul,
Stately thy pilgrims from the weary
Run in the rugged race,
And gain'd is glory's goal!
Thou guileless man of God,
Thou venerable priest!
Unnumber'd works of love
Thy righteousness attest.
Apostle of the western wilds,
Thy ministry was blest."
REST—PIELGRIM BISHOP! REST."

The following remarks from the London *Church Intelligencer*, of the 3rd August, confirm the view that we have already taken of the decision in the case of *Escott v. Mastins*—namely, that the Baptism performed by the Wesleyan Minister was merely regarded as *Lay Baptism*:

"The learned counsel, remarked that, in pleading for the validity of lay baptism, the Wesleyans gave up the ministerial character of their teachers in defending their Baptisms as mere lay Baptisms. The *Patriot* twitted them with this, and told them that they had purchased one thing at the sacrifice of one of a much greater value, and gained a victory which was only a Pyrrhic victory. The learned counsel admitted the validity of their orders was not the question decided. Certainly not; but the Baptism of their preachers was defended as lay Baptism, for it was never contended that it was anything else."

"This leads us another step. Having remarked that the lay Baptism ever since the time of the Bishops, it is to be observed that this Wesleyan Baptism was not lay Baptism, performed by authority, and under license of any Bishop, but in direct opposition to such authority. Besides, it is not lay Baptism at all, simply because neither the teachers nor the people of the Wesleyan sect are laymen. Laymen are those members of the Church not in Holy Orders, whereas the Wesleyans are not within the Church at all, and therefore not laymen at all, but schismatics, separated entirely from the Church. Hence their Baptism was not lay Baptism, but schismatical Baptism. But it is also to be observed, that it is a different schismatical Baptism from that of the Church. For while the schismatics who baptised in former ages were in Holy Orders, as were the Donatists, the Wesleyan teachers are not in Holy Orders at all, and therefore have no ministerial authority. These are distinctions pointed out to the Court, but before said all was said, and they were to be of no avail. Of this distinction Lord Brougham took no notice. And we are truly in a pretty state if the whole Church is to be judged and bound by the decisions on theological subjects of such men as Lord Brougham and Dr. Lushington. Of the sentiments of Dr. Lushington, we need say nothing; but if Lord Brougham be not so much of a Secedist as anything else, he has been greatly injured by being so reported."

The *Patriot*, it may be well to add, is an English journal devoted to the cause of Radicalism and Dissent: the *Watchman* is a paper in the interest of the Wesleyan Methodists.

We are authorized to state,—and we do so with the greatest pleasure,—that a mistake has been made as to the permission thought to be given by the Rector of Cobourg for the use of his name in the Advertisement respecting "The Ladies' Seminary," at Cobourg. Instructions have been conveyed for the withdrawal of our orthodox and respected friend's name from the advertisement in question.

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shipment of a stock of Bibles, Books, and Tracts, by vessels that were to leave the port of London in the month of August.

The Publishers regret to state that the first shipment of paper intended for this journal, was lost in the *Great Britain*. A fresh supply has not yet arrived, and in the mean while they are compelled to print on paper, which, though very good and of British manufacture, is not equal to that which they have hitherto used. In a very few weeks they hope to receive a supply of the accustomed paper.

Notices of Books, &c.

The first and second of LAW'S *Three Letters to Bishop Hoadley*, in Answer to His Lordship's Sermon on the Nature of Christ's Kingdom, and His *Vote of the Authority of the Christian Priesthood*, 12mo. Reprinted 1835. Rivington. Sold by H. & W. Rowell, Toronto: price 5s. 3d., cloth.

These masterly letters were written by the Rev. WILLIAM LAW, who is better known as the author of the *Serious Call*—a work which, under God, has turned many a sinner from the paths of death into those of life eternal. His *Three Letters* to the Bishop, which form the principal, are here reprinted were written in confusion of the latitudinarian views of Dr. Hoadley, Bishop of Bangor, who had laid down the principle "that it was needless to believe any particular Creed, or to be united to any particular Church; and that, in our own persuasion of the correctness of our opinions, (whether well or ill founded) is sufficient." The promulgation of this principle, which would justify every error, including Atheism, led to the famous Bangor controversy, and to the discontinuance of Convocation,—the Clergy then assembled in Convocation being about to proceed to condemn Bishop Hoadley's views, and the Government of that day, in its favour to Secedians, having put an end to its sitting: since which time it has never been called together.

LAW'S *Letters* are a triumph indeed of human intellect, and of Scriptural truth. The exquisite ease and purity of the writer's style; his clear meaning, impossible to be mistaken; his great learning, wielded with infinite facility, and the complete and rapid demolition of his opponent's strongest holds, render *Three Letters* a work, eminently useful to the Divine and the Christian, not only to the lawyer and parliamentary speaker,—for these Letters are, perhaps, the most perfect specimen of logic and argument that our language can furnish. At the same time, the great themes which they discuss, relate to the highest interests of the human mind, and Scripture teaches him to work out his eternal salvation.

Law carried in his hand the spear of *Isidore*, the "celestial temple" of which, "no falsehood can endure." Bishop Hoadley fell an easy conquest to such a weapon; and Archbishop Whately, long since snarled for his language and his views respecting the Sabbath, has merely put together again, in his last work, so much quoted by Dissenters,—some fragments of that huge edifice of errors, which Law had demolished more than a century ago.

THE HOPE OF THE CHURCH: A Sermon preached by the Rev. WILLIAM STANTON, Rector of St. Peter's, Morristown, New Jersey, in the Cathedral Church of St. James, Toronto, on Sunday the 13th of June, 1842.—Published by request, by H. & W. Rowell, Toronto, at the Diocesan Press.

A few gentlemen who heard this sermon delivered, were so impressed with a conviction of its excellence and usefulness, that they obtained the reverend author's consent for its publication, and united to defray the expense. The purport of the discourse, and the soundness of the principles which it inculcates, may be learned from the following extracts:

"What is the present state of what is called 'the Christian world'? It is such as is ought to be,—the New Testament being true. The glory of the Church is, that it should appear as a city that is at unity with itself. But where is this unity? No where! Large numbers of men, who profess the name of Christ, are rent and torn into a thousand parties,—each professing to be in the Kingdom of God, and yet believing or not believing just what they please,—some contending for this Creed, others for that, and many spinning the restraint of any creed at all; while another sturdy race, in the land of Calvin and Luther, honestly tell us they have found out that Moses and God, and the Bible, and yet believing or not believing just what they please,—some contending for this Creed, others for that, and many spinning the restraint of any creed at all; while another sturdy race, in the land of Calvin and Luther, honestly tell us they have found out that Moses and God, and the Bible, and yet believing or not believing just what they please,—some contending for this Creed, others for that, and many spinning the restraint of any creed at all; while another sturdy race, in the land of Calvin and Luther, honestly tell us they have found out that Moses and God, and the Bible, and yet believing or not believing just what they please,—some contending for this Creed, others for that, and many spinning the restraint of any creed at all; 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