

spiritual welfare, provided it is chiefly employed to that purpose. For besides that profit which redoundeth to them from the thing itself, this tender and compassionate regard towards the people will create in them a great love for his person, and a cheerful attendance upon his ministry, which are admirable dispositions to prepare the mind for instruction. And I think no man ought to be deterred from attempting this, because some inconsiderate minds censure it as an affectation of popularity; for to endeavour to procure the love and good-will of the parishioners, is so far from being a fault in a parish priest, that I look upon it as his duty, it being the likeliest means to make his labours among them effectual. All the mischief of popularity is, when men betray their consciences rather than displeasure men, and sacrifice their duty to the breath of the people; when, by mean and unworthy arts, they court that applause which is only due to merit; and rather than forfeit the favour of the lord of a manor, comply with him in his follies, and yield to his sacrilegious encroachments. But there is no danger that a clergyman, who understandeth the weight of his employment, and hath a zeal for the salvation of souls, will ever vouchsafe to be popular upon such terms.

But to excite all the parochial clergy to this watchfulness over the conduct of their flock; they have a pattern of it in the High-Priest of our profession, the blessed Jesus, who with particular assiduity applied himself to form and preserve those disciples which his Father had committed to his care. He lived among them, supporting all their weaknesses, and compassionating their infirmities; he instructed them in public and in private, and hid no truth from them which might be profitable for them, and which they were able to bear. He hardly suffered them out of his sight, but when he retired into some solitude, and then he remembered them in his prayers. This love and care of his disciples appeared not only in those his addresses to Heaven, which preceded his passion, but when he was delivered into the hands of his enemies, he seemed to forget himself in respect of them, *If you seek me, saith he, let these go their way; as if he had been concerned for nothing so much as the preservation of his disciples: notwithstanding his bonds, and the violence of his persecutors, he did not forget his chief apostle, but reached forth his hand to raise him from his unhappy fall, fulfilling to the last those words of Scripture, Having loved his own, he loved them unto the end.*

READING THE PRAYERS.

From the same.

It is possible, this devout and decent reading of the prayers of the church may be looked upon by some as a mean and low attainment, and by others as a burden and task to be imposed only upon those that have not gifts for the pulpit. And indeed, if we may have leave to guess at the thoughts of some men by their actions, this must be the language of their hearts; for either they seldom or never read the prayers themselves, and so depreciate the worth and excellency of them with the people; as if that administration were below the dignity of a parochial priest; or they provide persons of such ordinary and unskilful elocution to officiate in their stead, as apparently tendeth to damp rather than raise the devotion of the congregation. But experience sufficiently convinceth us, that this accomplishment is not easily acquired, because we find there are but few that excel this way; and nothing ought to be accounted mean, that is so instrumental in promoting devotion in the hearts and affections of men. And if any one will attempt in earnest to make himself master of this talent, he will find that it will cost him much labour and pains before he can compass it; for all are not equally blest by nature with strength and sweetness of voice; and yet they ought not to be discouraged if they want those advantages, because elocution is capable of great improvement by study and constant practice. But after all, those who cannot read as becometh the service of God, ought to be rejected as unfit, upon that account, to receive holy orders; for though a man hath the understanding of an angel, yet if he hath no voice, or, at least, if it is so low, and so imperfect, that he cannot either convey his thoughts to the people, or officiate to edification in the service of the church, so far he is unqualified to be admitted into the sacred function. What a dreadful account then will those governors in the church have to give at the day of judgment, who ordain such for deacons as by their administration quench the devotion of the people, and provoke our adversaries to reproach us; and by their incapacity to read, make the Scriptures a dead letter, and the admirable Liturgy of the church a contemptible performance!

THE WEALTH OF THE ENGLISH CLERGY.

How can we forbear to warn mankind against the voice of Judas, which, even now, is evermore crying out, *why all this waste?* Why should large revenues be placed at the command of men, whom it would better become to emulate the poverty of the Apostles, than to be revelling in affluence which might almost befit a prince? Is it nothing, then, that wealth should, here and there, be placed in the hands of those, whose very education and profession are constantly reminding them, that it is a part of their office to shew the world how wealth may best be spent; and who, if ever they should forget that they are the stewards of the Lord, are sure to be pursued by the scorn and execration of the world? Let any man search into the result of this distribution. Let him look back through a long range of centuries; and see whether the cause of civilization, of letters, of morals, of charity, of religion, has, on the whole, been best promoted by the wealth of laymen, or by the wealth of ecclesiastics. If churchmen had always been indigent stipendiaries, where would have been numberless monuments of benevolence and piety, to which all, save the children of disobedience, look up, to this day, with affection, and gratitude, and reverence?—*Le Bas' Life of Laud.*

A WESLEYAN'S OPINION OF THE LITURGY.

His [Watson's] admiration of the Liturgy was unbounded; and he greatly enjoyed the use of it in the Wesleyan chapels on the Sunday morning. Its beauties as a literary composition recommended it to his fine taste: but it was more strongly endeared to him by the spirit of pure and elevated devotion which it breathes. When he was confined to the house, he read it with his family, as a substitute for public worship; and he said to the writer of these pages, about a year before his death, that if he were a private individual, and there were no Methodist Congregation with whom he could meet in Divine worship, he should attend the religious services of the Established Church in preference to any others, because of the solemnity and order which are

secured by the use of the Liturgy. To the public reading of so large a portion of the Holy Scriptures, in the services of the Church of England, he also referred as a peculiar excellence. These sentiments were not the result of prejudice and early habit, but of observation and deep thought.—*Jackson's Life of Rev. R. Watson.*

THE CHURCH.

COBourg, SATURDAY, MAY 4, 1839.

It affords us pleasure to advert again to the Letters under the signature of "ANGLO-CANADIAN," which, as we have already apprised our readers, appear in that honest and constitutional journal, the *Toronto Commercial Herald*. The object of this writer is to set, dispassionately and fairly, before the Canadian public the advantages of a "modified Church Establishment,"—such as is contended for by those who desire the appropriation of the Clergy Reserves according to the tenor and spirit of the Constitutional Act,—and to expose the flimsy reasoning and the dishonest sophistry by which the opponents of that principle attempt to maintain their position.

It is strange that so many intelligent men,—with the Bible in their hands and the facts of history before their eyes,—should be so blind to the real merits of this important question; and that, waiving all appeal to "the root of the matter," they should guide themselves by the miserable agitation which a few ambitious or factious individuals have contrived to excite upon the subject. It would be a more gratifying proof of the moral courage, not to speak of the common honesty, of public men, if, instead of pandering to delusion and giving countenance to error, they proceeded at once, boldly and ingeniously, to the task of undeceiving those who have been misled, and advocating without fear or compromise those principles which the voice of all experience supports, and which their own conscience cannot but approve. We do not by any means recommend the formation of opinions, or the adoption of theories without a rigid canvassing of all their merits; but what, in the present case, we complain of, is, that without argument, without any apparent consideration of consequences, with as much disregard of the future as contempt of the past, principles are abandoned which the Word of God has laid down, and of which centuries of trial have attested the value. We complain that fearless honesty and ingenious dealing are abandoned in this question, and that internal convictions are sacrificed at the bidding of popular clamour.—

civium ardor prava jubentium
mente quatit solida.

It is a matter for thankfulness that legislation thus recklessly conducted has been overruled to its own defeat, and that the very conflict of parties permits not the disastrous effect of this violation of conscience and abandonment of principle; and we are thankful, too, that for the final arbitrement of a religious question, we are allowed appeal to a branch of the Legislature whose public deliberations are preceded by a formal invocation of the blessing of heaven.

Under the circumstances of this legislative vacillation, it is gratifying to observe the writer we have mentioned above, coming boldly and disinterestedly forward,—grappling with prejudice, and unweaving the web of sophistry with which a wily cunning seeks to envelop the sober realities of this question. We wish him every success in his truly patriotic undertaking; and the reward at least of an approving conscience will be his, if individual envy or popular prejudice should deny him any other.

With so much to approve of in the writings of "Anglo-Canadian," it may appear ungracious to indulge for a moment in the language of criticism; but in his fifth letter, a portion of which was transferred to our columns, there appears to us an historical inaccuracy, upon which we feel very sure he will excuse us for briefly commenting. We allude to the statement which occurs in that Letter, that "the sect of the Vaudois arose in the 12th century." This it is true, may have been adopted upon the very respectable authority of Mosheim, who ascribes their origin to the same period; but the result of the researches of various christian writers has induced us to think with Milner that the accounts of this people by Mosheim are "scanty, confused, and erroneous."

The researches of Dr. Alix, and especially of John Paul Perrin, an historian of Lyons who wrote in 1648, seem to have proved that the sentiments entertained by the Waldenses,—sentiments essentially Protestant and primitive in their character,—were prevalent in the valleys of Piedmont as early as the beginning of the 9th century. They were vigorously advocated by Claudius, bishop of Turin; and those who thus stood separate from the surrounding corruptions of Rome, came to be styled Vallenses, or inhabitants of the valleys, which, in the language of Piedmont, are called *Vaux*, or *Vaudois*. The corruption of Vallenses to Waldenses or Vaudois, was easy, without referring the change to the influence of Peter Waldo, a citizen of Lyons who, in the 12th century, adopted and promulgated the very principles for which these Piedmontese christians were distinguished. But whether the influence of this celebrated individual gave rise to this change of name or not, it does not in the slightest degree affect the historical fact that the Protestant reformers of the valleys of Piedmont existed for centuries before his time.

The following is copied from a document printed on the spot, and manifests—in corroboration of the testimony of history—the impressions, derived from tradition, which prevail among themselves:—

"The primitive Christians inhabiting the valleys of the principality of Piedmont are, at present, from their numbers, in great want of the Holy Scriptures.

"These our Brethren, this interesting community, occupy thirteen parishes in these valleys, and their population is estimated at between sixteen and seventeen thousand souls. They are the most ancient Christians in the world, tracing their origin as far back as the time of the Apostles, and it is worthy of remark, that amidst the various revolutions of ages as well in governments as in religion, and under the most cruel persecutions, it has pleased the Almighty to preserve this people distinct, in the same spot, and to continue them steadfast in the true faith as it is in CHRIST."

Late inquirers into the condition of the Waldenses, have been at much pains to trace up their existence to the pure days of the Church, and Mr. Faber, in a recent work upon this subject, considers himself to have demonstrated that "the two communions of the Vallenses and the Albigenes are the two witnessing Churches of the Apocalypse," and he contends against Bossuet and other Romanist writers, that "the Vallenses, in a more especial manner, constitute that visible Church which connects the churches of the Reformation with the primitive Church." Whether Mr. Faber has established this point or not, admits of some doubt;

but his researches go at least to prove the much greater antiquity of this Christian body than the time of Waldo in the 12th century.

It is declared by the oldest and most credible historians of this interesting people, that although they resisted the encroachments of the papal see, they adhered to the primitive and apostolical constitution of the ministry. Vignaux speaks in these terms,— "they deny the supremacy of the pope, especially the power which he hath usurped on the civil government; and they admit no other degrees except those of bishops, priests, and deacons." It is not to be denied that the Waldenses, like other churches, have had their season of corruption and declension; and while, as to doctrine, they have been tainted with the neology of the German divines, they have relaxed in some degree from the model of Church Government established by the Apostles, through the contiguity and influence of the Geneva school.

A striking characteristic of the Waldenses remains to be noticed,—their obedience for conscience sake to the established government, even when opposed to those religious principles which they felt it a duty to maintain. Subjection to "the powers that be," was with them an ingrafted christian principle; and their sovereign, although professing a faith from which they dissented, could depend more upon their fidelity to their obligations as subjects than upon those of the Romish communion. It is but right to adduce this fact in refutation of a calumny lately promulgated in a public and official document emanating from the Roman Catholic Church in Lower Canada, that the spirit of dissatisfaction and sedition was of natural growth only among Lutherans, Vaudois, and such as they,—in forgetfulness, at the same time, of the bulls which, in quondam days, were wont to be fulminated against Christian princes, by those who, although invested with high ecclesiastical dignity, were bound to respect and support the authority of those whom they sought to depose!

It is probably known to most of our readers that the thirteen pastors of the Vaudois receive an annual allowance from the British Society for the Propagation of the Gospel in Foreign Parts; and it will gratify them to learn that through the instrumentality of pious individuals, as well as the agency of societies, all connected with our parent land, the principles of the "pure and reformed Church to which we belong" are, in those interesting valleys, "taking root downward and bearing fruit upward."

We are not so sanguine, at this eleventh hour, as to imagine that any fact we can adduce or any argument we can bring forward in support of our position, that the Church of England is the Established Church of the Colonies, will have any practical influence on the present discussion of the Clergy Reserve question. We nevertheless deem it our duty, pending the attempts at the settlement of this question, to lay before the public, as occasion may offer, every evidence,—legal, constitutional, or historical,—that is calculated to shew how strongly justice is on our side, and how powerfully every fact and argument supports our cause when weighed in the scales of impartiality and truth.

With this view we present to our readers two extracts from *Le Bas's Life of Dr. Middleton*, the first Bishop of Calcutta,—from which it will appear that the claim of the Kirk of Scotland to be placed, in that country, in every respect on an equality with the Church of England, was distinctly repudiated by the Imperial Parliament, as well as by the Court of Directors of the East India Company.—

"Towards the close of the discussions in Parliament on the renewal of the Company's Charter, in 1813, some Scottish members of the House of Commons proposed the insertion of a clause, authorising 'the appointment of a clergyman of the Scottish persuasion, at each presidency, with a salary of £1000 per annum, each.' It was replied, that for the legislature to sanction any other clerical establishment than that of the Episcopal Church of England, would involve a principle highly impolitic, and one which might lead to misunderstanding in all the British Colonies; namely, that every establishment of the English Church in our dependencies, must be accompanied by an establishment for the Kirk of Scotland also. It was accordingly decided that no such legal sanction could be given to the Presbyterian worship. The Scottish Kirk, being thus unrecognized in India by any legislative act, was, of course, left precisely in the same condition with every other form of dissent from the national scheme of ecclesiastical polity." [Vol. i. p. 127.]

The Court of Directors, it must in fairness be added,—though they could not confer on the Kirk in India all the privileges of an Establishment,—nevertheless did every thing they could "to place the Scottish Clergy in India on the same footing, in the public estimation, with the English Chaplains. They each produced similar documents of their appointment, drew the same incomes from the Government treasury, maintained the same correspondence with the civil and local functionaries, and therefore appeared to the public, (who made no strict inquiries into legal rights,) as invested with the same authority." The consequence of this was, that the same question arose between the two Churches in India, that has so long been agitated in this Province; and a representation having been sent to the Court of Directors, that Honourable Body,—supposed to have a leaning towards the sister communion,—returned an answer of which the substance may be gathered from the following paragraph:—

"This question was now set at rest by a Despatch which reached Calcutta, early in the present year, [1822], from the Court of Directors, pronouncing it to be a mistake to suppose the Kirk to be established in the same sense in which the Episcopal Church of England is established; and declaring, accordingly, that they could by no means consent to place St. Andrew's on the same footing as the Cathedral, with regard to the number of its clergy and servants, and various other particulars which had been solicited. It was further the opinion of the Court, that the Church of Scotland could not claim steeples for their places of worship as a matter of right; though, as a matter of indifference, the Court would agree to erect one for them at Bombay." [Vol. ii. pp. 246, 7.]

We are aware that by the Act of 1833, renewing the East India Company's Charter, the appointment of two Ministers of the Kirk of Scotland, as chaplains, is authorized at each of the three Presidencies; but this by no means invests that Church with the rights of an Establishment, for in the very same statute is a clause, recognizing the liberty of the Governor General in Council to extend pecuniary assistance, for religious purposes, to any denomination of Christians; and, therefore, the mere mention of the Church of Scotland in an Imperial Act does not involve an assent to its establishment, any more than to that of the various bodies of Dissenters, or even the Roman Catholics, whose privilege and capacity to receive grants from the State are at the same time clearly acknowledged. We contend, and we have seen no argument as yet to shake our position, that the Church of England is always *de jure* established in the Colonies, and that any express legislative enactment does not create, but simply confirm its establishment. We well

recollect that, in the debate which took place on the renewal of the East India Company's charter in 1833, Sir Robert Inglis emphatically asserted that wherever the British flag waves over a British territory, there the Church of England is established; and that although some members protested against this doctrine, he re-asserted it, and no vote was arrived at in the course of the discussion, that impugned the constitutionality and correctness of his position.

From no unkind feeling towards the Presbyterian body, but from a desire to justify the claims of our own Church to the present generation and to an impartial posterity, do we record in our columns this collateral testimony to our argument, that the Church of England is the sole Established Church in the Colonies of the British Empire. Right, for a season and perhaps for ever, may be overborne by might; and the limitless partition, or utter spoliation, of our ecclesiastical possessions may be successfully achieved. Then perchance, in a few generations, when the levelling and agrarian spirit of democracy, having gored itself with sacrilegious rapine, shall pass on to the pillage of the rich, the reduction of all men to an equalization of property, and the total disorganization of society,—will men look abroad in vain for some celestial influence to stay the appalling plague. Then will they deplore the dismantling of those Christian ramparts, which their forefathers either blindly assaulted or timorously betrayed. Then will they find the curse of sacrilege fretting away the prosperity, not of solitary individuals or of isolated families, but of the whole nation. And then, perchance, will the humble though honest efforts of those who now stand in the breach, be remembered, with an unavailing sorrow for their fruitlessness, by every sincere christian, be his denomination what it will.

ECCLESIASTICAL INTELLIGENCE.

LUDLOW CHARITIES.—A correspondent has furnished us with the following statement: A very unfair and uncharitable attempt having been made to prejudice the minds of the public against a society recently formed for improving the temporal and spiritual condition of the poor at Ludlow and its vicinity, the committee have published the following account, from the printed reports of 1838, of contributions to the public charities of Ludlow; by which it will appear who are the real friends of the poor:—

	Churchmen.	Dissenters.
Ludlow Winter Charity . . .	£ 66 3 6	£ 1 1 6
Dispensary	123 9 0	0 0 0
National School	49 12 6	0 0 0
Lying-in Charity (for 1837)	48 5 6	0 0 0
Subscript. for the Relief of the Poor, Jan. 1839,	142 14 0	1 10 0
	£430 14 6	£2 11 6

[Worcester Guardian.]

The Rev. Dr. Warneford has given the princely donations of £4000 to the Radcliffe Lunatic Asylum, at Oxford; £2000 to the Cork-street, Eye Institution at Gloucester, and £2000 to the Society for the Propagation of the Gospel in Foreign parts.

The Rev. T. Gisborne, M. A. Prebendary of Durham, has given £200 towards the endowment of Holy Trinity Church, Darlington.

Three new Churches are about to be erected at Wolverhampton. Miss Hinckes, of Tettenhall, it is stated, will be responsible for the building of one, if means are found to erect two others.

Charles Bathurst, Esq. of Lydney-park, has forwarded to the Diocesan Church building Association, through the hands of the Lord Bishop of Gloucester and Bristol, president, the munificent donation of £1000, towards the endowment of the proposed new church at Cinderford, in the Forest of Dean. We are much gratified to learn the success which has attended the Church-building Association, more than £20,000 having been subscribed, of which sum nearly one-third has been contributed by the Clergy.—*Conservative Journal.*

Lord Ward has subscribed £200 to the Worcestershire Diocesan Church Building Society, and £300 to that of Litchfield. His lordship will also erect parsonage-houses at Netherton and Cosely at his own expense.—*Worcester Guardian.*

On Sunday the 3rd Feb., after a very suitable and impressive sermon preached in Westham Church, by the Rev. the Vicar, who ably set forth the claims of the society, for Propagating the Gospel in Foreign Parts, the sum of £22 was collected for that useful institution.

QUEEN'S LETTER.—The collections under the Queen's letter, in behalf of the Society for Propagating the Gospel in Foreign Parts, have been most liberal throughout the kingdom; and evince a determination on the part of the nation to repair the consequences of that neglect which its rulers manifest towards the Church.—*Conservative Journal.*

THE WELSH CHURCH.—We deem it our duty to state, that during the period of the amiable Bishop of St. Asaph presiding over the Diocese, only one sinecure has fallen to his disposal, which he immediately gave to a Welshman, the Incumbent of a Parish with a population of 9000 souls, who held another small living in the neighbourhood, which he was obliged to resign, and which was given to the Curate. His lordship has had the disposal of two stalls in the Cathedral, both of which he has conferred on natives of the Principality.—*Chester Gazette.*

EXETER.—On Monday morning, a deputation, consisting of Mr. Edward St. Aubin, Mr. Hancock, Mr. Ramsey, Captain Pierce, Captain Saunders, Mr. S. Whittle, Mr. E. Lyne, Mr. Shanks, waited on the Lord Bishop at his residence, St. Michael's Terrace, Stoke, to present him with an Address. They were received by his lordship with his accustomed urbanity; and Mr. St. Aubin, after a few prefatory observations, presented his lordship with the Address.

BATH CHURCH OF ENGLAND COLLEGE.—It is proposed to erect a new college at Bath, to be called, "Queen's College," auxiliary to the Universities of Oxford and Cambridge, the site of which is to be on one of the heights called Claverton Down. The object is to check the progress of Roman Catholicism, by affording facilities for the education of youth in the Protestant faith and principles, and to cultivate in those intended for the Church of England a sound knowledge of its claims and merits, together with adequate means for obtaining a literary and scientific education, of a profound and extensive nature, on the lowest possible terms. The sum required is not to exceed £50,000, nor less than £30,000, in shares of £100 each, which entitle the holder to a right of nominating one student for every share he holds. The number of students at first is to be limited to 215.—*Conservative Journal.*