The Church.

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—Jeremian vi. 16.

TORONTO, CANADA, THURSDAY, JUNE 6, 1850.

WHOLE NUMBER, DCLXXIV.

Poetry.

VOLUME XIII., No. 45.]

HYMN ON THE TRINITY. From the Penny Sunday Reader.)

Who made the world, the skies above,
The earth beneath, so bright and fair;
Sun, moon, and stars, whose light we love,
And flowers smiling every where?
God the Father, One in Three,
Ever-blessed Trinity;
Glory for ever be to Thee.

Who left his home above the sky
For us, on earth in grief to dwell;
How God would have us live and die,
Left us his holy word to tell?
God the Saviour, One in Three,
Ever-blessed Trinity;
Glory for ever be to Three. And who God's children ever near,
In hours of danger or distress.
Will guard and guide, support and cheer,
And with his holy influence bless?
God the Spirit, One in Three,
Ever-blessed Trinity;
Glory for ever be to Three.

Who made us, and each living thing,
And gave us power to think and feel;
A heart to know, a voice to sing.
The goodness that his works reveal?
God the Father, One in Three,
Ever-blessed Trinty;
Glory for ever be to Three.

Glory for ever be to Three.

Who on the cross for sinners died,
That we be pardoned for his sake;
And now the Father's throne beside,
For us, doth intercession make?
God the Saviour, One in Three,
Ever-blessed Trinity;
Glory for ever be to Thee.
And who will help us when we pray,
For Jesus' sake to be forgiven,
And guide us in that holy way,
Which leads to happiness and heaven?
God the Spirit, One in Three,
Ever-blessed Trinity;
Glory for ever be to Thee. Glory to the Three in One, God the Father, God the Son, God the Spirit, ever be: Glory to the Trinity!

Date. 2ND SUNDAY AFT. TRINITY. M. Judges 4, Mark 10.

ST. BARNABASTHE APOSTLE (M. Ecclus, 10, Acts 14. M. " 23. Mark 15. E, 24 & 25. 2 Cor. 12. F " 16, 3RD SUNDAY AFT. TRINITY. (M., 1 Sam. 2. Mark 18, 3, 2 Cof. 13.

SECOND SUNDAY AFTER TRINITY. JUNE 9, 1850.

THE EPISTLE (1 St. JOHN iii. 13-24) .- Love can have of the truth of their religion. St. John, whose character more than that of any other of the tained the same evil principle, which ruled in Cain, to the same fatal and cruel results. This is one and wholly alien to the state of society. has prevailed between the Church and the world, the be subdued and checked by the barriers of human laws; but the principle remains within the soul unlove to his fellow man, as united in the sacred tie of great duties of love, charity, and kindness they owe

THE GOSPEL (St. LURE xiv. 16-24). - The history of the Jewish nation during the period when our blessed Lord tabernacled among them in the flesh, is related in this parable. The Jews, offended at the plainness of speech manifested in the discourses at the plainness of speech manifested in the discourses at the plainness of speech manifested in the discourses at the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses at the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourses are the plainness of speech manifested in the discourse are the plainness of speech manifested in the discourse are the plainness of speech manifested in the discourse are the plainness of speech manifested in the discourse are the plainness of speech manifested in the discourse are the plainness of speech manifested in the discourse are the plainness of speech manifested in the discourse are the plainness of speech manifested in the discourse are the plainness of speech manifested in the discourse are the plainness of speech manifested in the discourse are the plainness of speech manifested in the discourse are the plainness of speech of the great Prophet risen up among them, had on thought fit to continue in communion with it. one occasion taken up stones to cast at Him. From not here dealing with the case of the Church at home, or this time forth Jesus only spake to them in parables.

The utmost wisdom and judgment was shown in the barration of those easy and short stories familiar in harration of those easy and short stories, familiar in the East; so that while they contained a direct re- from the condition of religious communities in the West ference to the spiritual condition, or the external his- Indies and in British North America, and to look alone stances wholly indifferent to them. The privileges of man by whom this supper is prepared is Christ, the great head of the Church! Those at first many centuries by a long succession of divinely in-God himself to embrace and receive the Gospel. They are in the end expelled from the privileges they had despised. The servants sent out into the streets and lanes of the city, are the Apostles and first preachers of the completed dispensation. Commanded to go into the highways and hedges of the Gentiles, they compel the heathen nations of the earth to receive the glad tidings of the Gospel, and to enter by the sacrament of Baptism into the Church, and fold, and family of God. The borders of this kingdom have been enlarged. Many nations of the earth have accepted the invitation to the rich feast provided for them: but yet there is room, and the of this house are co-extensive with the nations of the world; and "until the earth is covered with the knowlege of the Lord, as the waters cover the sea."

POPULAR SELF-GOVERNMENT.

(From the Church Review.)

exist where God has located it, in the Family and in beyond the reach of him who is the subject of it. In short, authority is and must be an objective necessity, gregation, and subscribed a certain amount towards the and not a mere subjective perception of utility or stipend of a clergyman and erection of a church, the State

a gross solecism, too gross to be conceived of without confusion of thought. All government implies restraint and law, and law demands a penalty, which is punishment. Men do, indeed, in what are called free governments, have an agency in electing their rulers and in making the laws; but do they therefore the confusion of thought. All government implies restraint and law, and law demands a penalty, which is punishment. Men do, indeed, in what are called free governments, have an agency in electing their rulers and in making the laws; but do they therefore propose to interfere—that in the Church of England all appointments were made by the Government; in the other govern themselves? The thing is flatly absurd. The offender against the law, in free countries, even the most democratic, has no more power to stay the sentence of the judge, because he himself had some agency in making the laws by which he is to be condemned, or even in appointing the magistrate by whose mouth he is to receive sentence, than if he reresided in the most absolute monarchy of the old world. And when the executioner of the law comes to demand its penalty, whether of fine, or chastisement, or incarceration, or death, the guilty culprit is as helpless and as hopeless, in the forest of the American republic, as in the most despotic monar-

people, and to them alone responsible, is a most fatal, though a most common misapprehension. A wellinformed Christian man, in public station, feels that he is the minister of God, a revenger to execute wrath upon him that doeth evil, that he should therefore become a terror to the evil doer, that he may thus become a praise to him that doeth well. And all self-government and responsibility only to the dear people, has become the watchword of political mountebanks, to such a degree, that it is next to impossible to find, anywhere, any just sense of obligation to obedience. And it may become less and less, till it shall finally expire, and the unmitigated reign of anarchy and terror everywhere prevail. This is our believe in the advancement of the race, but only in the way pointed out by God himself, and through the the Church, and the State.

HOUSE OF COMMONS.

Monday, May 6. THE CHURCH IN AUSTRALIA.

MR. GLADSTONE had now to submit a motion of considerable importance in regard to the well-being of our Australian colonies:— "He proposed that, as great doubts affected the rights to God and man is the surest test which Christians of the members of the Church in those colonies to make the regulations necessary for the better conduct of their own local affairs in spiritual matters, those doubts should whose character more than that of any other of the not be allowed to impede their free action in that respect, but that it should be lawful for the Bishop and the clergy, charity, and love, enforcing this great principle upon and the laymen who adhered to their communion, to meet charity, and love, enforcing this great principle upon his converts, teaches no new commandment, as he only insists upon what was inculcated by the law of nature and the Mosaic dispensation; yet he writes a nature and the Mosaic dispensation; yet he writes a vernment had not thought it their duty to deal with this new commandment, as he compels them to this great subject, charged as they were with the superintendence Principle by higher motives and superior obligations. in so many ways of the interests of the Church. The his weakness. Brotherly love, arising from a lively consciousness of the mercy of God, has ever been the distinguishing the mercy of God, has ever been the distinguishing telligible, or rational purpose; it prevailed, if at all, for mark of the true believer, from the beginning of the world; while the unrighteous man has ever entertained the same evil principle, which ruled in Cain, and which, if unrestrained by human laws, would lead ever they might be here, were there entirely out of place, and wholly alien to the state of society. What he procause of the opposition and enmity which in every age posed to call upon the house to do was not to take upon itself the responsibility of determining what a system of Church discipline and government should be in Australia, Bood and the evil, the converts and the alien. Man, unregenerate and unrenewed, is imbued with a fierce and bitter hatred against his fellow man. This may selves adhered, and which was established in this country, and who found themselves divested of every advantage that we possessed by law, and barred from the freedom altered, and unfailing: man regenerate and renewed, and rights possessed by Dissenting communities; for either the Church established by law in this country should carry to the colonies the privileges it here enjoyed, or it should fall back upon its drightal and natural freedom. the clause which he had described he was willing to being heirs of the same heaven, children of the same add five provisos which he had placed upon the votes. Father, partakers of the same redemption. The Church at this time enforces upon her members the might be made by the regulations that might be made by the members of the Church. The great duties of love, charity, and kindness they owe next provided that no one should be bound by the regula-to their fellowmen, and now exhorts them in these tions but the members of the Church. The third, that as words of St. John to God's great and new commandment, that they should believe in his Son Jesus
Christ, and he enabled through his Holy Spirit to Christ, and be enabled through his Holy Spirit to The fourth, that there should be no regulation made aflove one another, as Christ by his own example has feeting the right of the Crown in the nomination of Bi shops without the consent of the Secretary of State. The last, that no regulation should authorise the Bishop to admit to any clerical office any one who did not take the

ample. He begged the house to put aside all ideas derived

to the religious condition of the Australian colonies, with to the religious condition of the Australian colonies, with to the religious condition of the Australian colonies, with respect to which he exclusively made the demand he was about to address to the house. That demand was based the color of the the Church and Gospel of God are here represented on the ground of the religious inequality which prevailed in those colonies. In the first place, he wished the house to understand that there was not a single preference worth one straw enjoyed by the Church of England from one end of the colonies to the other. It was true that she was bidden to the feast are the Jews, directed during a salaried Church—that her ministers received a stipend it was true also that her Bishops in some cases received many centuries by a long succession of divinely inspired teachers, and at last entreated by the Son of
God himself to embrace and receive the Gospel.

God himself to embrace and receive the Gospel. and communities. There was nothing of a permanent character in that endowment. It had, indeed, been the pleasure of Parliament to provide that a certain sum should be annually set aside to pay ministers and to con-tribute to the erection of churches. It might be, at any future time, the pleasure of Parliament to alter that law. Should they be disposed so to do, the bill before the house afforded increased facilities for such an alteration. The endowment, therefore, could not be considered as containing one element of permanence or stability, and he was not certain that even the vested interests of present holders would be respected by the colonists. It was, in fact, a mere salary, belonging to no single community, and given on account of no religious profession, but open alike to every class professing the Christian faith. If that were so, it was not just that the members of the provided for them: out feet the total promise of the Lord is sure. The guests at this that were so, it was not just that the members of the feast shall continue to increase, until the mansions of the continue to increase of the co

communities. The house had no right—he did not deny that they had the power—to suffer them to remain under disabilities derived from the disadvantageous operation of the law of the mother country, while all its beneficial operations had ceased to affect them. He must press on their attention that this was a contract to receive the contract to the c their attention that this was a case of the greatest urgency. The House of Commons could not play those pranks-There must be, in this world, the principle and the exercise of authority. It may be administered with such kindness and forbearance, and with such skill as terests of religion without producing very great practical scarcely to be felt. But it must after all exist, and evils. Such evils already existed. Let them take the case of endowments. As the law was more precise and express in Van Dieman's Land, he would refer to the state the School, in Courts of Justice and in Legislative of the Church as it existed there at present. By the pro-Halls, in the Church and in the State, above and visions of the law, whenever a certain number of adult freemen, declaring themselves to belong to any particular Christian community, associated themselves into a con

sintments were made by the Government; in the other grievance; he believed great weight was given to the recommendation of the Bishop in all cases; but, with respect to the Church of England, it could not be doubted that Government had the right to appoint the colonial clergy. As to the law, there was a sort of nominal transfer of the ecclesiastical law of England which was in force at the date of the constitution of the Colonial Church, to the colonies but a more complete delusion and imposture it would be difficult to conceive. There was not, he believed, any one point of the ecclesiastical law of England of which they had the power to enforce the observance.—
Whatever was done in that way was done by the good-

Whatever was done in that way was done by the goodwill and sense of propriety of the people; but as to law, properly so called, there was none. Why, their own ecclesiastical law, as to the discipline of the clergy, was And the opinion that the minister of justice is worse than nothing. They found it so, and endeavoured himself but the instrument and the servant of the to amend it, but their acts have no force. Besides that, the ecclesiastical law, such as it was, must be materially modified in its transfer. Blackstone pointed out that the jurisdiction of our ecclesiastical courts was among those features of our scheme of law which could not be held applicable to a colony. But they tried to make up for this by supplementary provisions, and inserted in the pa-tents of their Hishops great powers. They sent them out armed with authority to erect consistorial courts, to administer the affairs of their dioceses, to visit, to reform, authority that is merely supplicatory, must of neces-sity become ridiculous. We know that this dogma of conferring these powers, it had been found they had com mitted illegal acts, and it had been the duty of her Majesty's legal advisers to state that her Majesty had ommitted, not tinder one, but under a succession of Go-ernments, by a succession of patents, under a succession of Bishops, a succession of illegal acts, by conferring great powers which only required to be rejected in order to be condemned. The able and zealous Bishop of Van Die-man's Land endeavoured to give reality to his authority growing danger, and yet we hope better things. We by the establishment of a consistorial court. What happened? The Dissenters at once took offence, and got up meetings against it. The Scotch quoted the Act of Union; and, when the subject was brought under the notice of the instrumentalities of His own institutions, the Family, law officers of the Crown, it was their painful duty to de-the Church, and the State. appeal to the Archbishop of Canterbury, it was only an appeal on paper, and was worthless. He remembered the appeal on paper, and was worthless. He remembed the case of an unfortunate clergyman who came over to prosecute an appeal, but the Archbishop was obliged to confess he had no power whatever, and the clergyman had to go back to the antipodes, whence he came. It might be said that so long as things worked well there was no necessity for any law, but it was contrary to common sense and to

the practice of the country to leave a question of such ortance in that state in any large community. had made broad and strong general assertions, but they could be established to the letter in detail. Begin with the Bishop, not only because he was first in point of the dignity of his office, but because his position was the best. He did not place his case on the ground that the Bishop had no power; on the contrary, he had very great and extensive powers. But what he said was this, that the the Bishop's power was limited, he would be stronger for every useful purpose. He was unable to bring any matter of importance to a settlement, but he could inflict the most grievous injustice on the clergy around him. He most grievous injustice on the clergy around him. He was not going to make any charges, but in showing them by the United Church of England and Ireland. It was the inconvenience of the present state of the law respect-ing licenses he hoped he could induce them to interpose their benevolent aid, not to devise laws, but to set parties free to devise laws for themselves. The Bishop had no power to do justice as a judge. He could not compel the attendance of witnesses to give evidence of the misconduct of any clergyman; and if they were willing to come it would be with the greatest fear, as they would be open to isted in the Church system of our Australian colonies.-The effect of withdrawing a license was practically to de-

to the members of the Church of England, and they would After alluding to the several classes of clergymen in ticular case in which the Bishop had withdrawn a clergyman's license for repeated acts of insolvency, Mr. G. pro-

prive the clergyman of his maintenance, and such a power

was without the forms or guarantees of justice.

"If the Imperial Parliament did not undertake the task which he suggested it would never be sufficiently per-formed. The Colonial Legislature would probably decline it, or, if they entered upon it at all, would carry the the colony all the various forms of religion existing there stood upon terms of perfect equality; but if the Colonial Legislature were called upon to produce enactments necessary for the proper government of the Established Church of England in the colony they would probably object to doing what was required lest it should be supposed to imply a future and express of that Church which posed to imply a future endowment of that Church, which many of the colonists would object to altogether. The use, doubtless, saw, as clearly as he could present it to

their view, that the Bishop possessed an autocratical power—strong enough for severity and oppression, but weak for ny purposes of good. That which they wanted was either a public or a private law. If the house thought that more restraints ought to be imposed, let them say what they were. If any thought that the terms of his motion were defective, he should reply that he sought to do for eccleastical affairs that which had already been done for civil saffairs namely, to leave them as free as possible. If they could by any other means obtain security for rights, or wrongs, he should be willing to give up his position; but they must not argue from the state of Church in this country to what might be the state of the Church in a colony. Submitting, then, to their consideration the motion which he had brought forward, he confided it to their love of freedom. The right hon. gen-tleman concluded by moving the following clause:—

"' And whereas doubts have existed as to the rights and privileges of the Bishops, clergy, and other members of the United Church of England and Ireland, in regard to the management of the internal affairs thereof in the said colonies—be it enacted, that it shall be lawful for the Bishop or Bishops of any Diocese or Dioceses in the said colonies, or in any colony which her Majesty shall, by order in Council, declare to be joined to them for the purposes next hereinafter described, and the clergy and lay persons, being declared members of the Church of England, or being otherwise in communion with him or them respectively, to meet together from time to time, and at such meeting, by mutual consent, or by a majority of roices of the said clergy and laity, severally and respec-ively, with the assent of the said Bishop, or of a majority of the said Bishops, if more than one, to make all such regulations as may be necessary for the better conduct of their ecclesiastical affairs, and for the holding of meetings for the said purpose thereafter."

"MR. LAHOUCHERE said it was not upon any small oints of detail, or upon any mere legal technicalities, that opposed this clause, but because he strongly objected the principle of the right hon. gentleman's proposition, which went to establish an ecclesiastical system, and a local legislature founded thereon which would be indeendent alike of the Imperial Parliament and the Colonial

"MR. GLADSTONE had made no such proposal. He said expressly that the rules and regulations should be

" MR. Hopp thought the friends of the right honourable The right hon, gentleman (Mr. Labouchere) left the house to believe that the position of the Church in the Austra-lian colonies was that of perfect and complete equality.— But the fact was that of the various religionists salaried by the State in the Australian colonies, all either had, or might have, the power of self-government, as far as the Government were concerned, except the body in communion with the Church of England. The Church of Scotland and the Wesleyans had their assemblies—the Roman Catholics had their synod. [Mr. Labouchere—' They are untary.'] So was this. Either the arguments of the ht honourable gentleman fell to the ground, or there was something dangerous, detrimental, or noxlous in the Church of England which ought to prevent its members from being allowed the power of self-action and self-government which other religious bodies possessed. The argument of the right hon, gentleman (Mr. Labouchere) appeared to resolve itself into the laisser faire. The same power of self-organisation and self-government which this clause proposed to give was already possessed by a Church in full communion with the Church of England—the Protestant Episcopal Church of America, where it was found Why call upon the Colonial Legislature to make laws for the Church of England when many of that body were not members of the Church? The right hon. gentleman objected that this body would have no legal status, and that it would not be able to enforce its rules upon the laity. But if they were not satisfied with the voluntary enactments of this assembly, let them leave it for the Church of Rome or the Church of Scotland. And then the Church of England would be a far more Christian body than if it were composed of a reluctant and di-vided band of persons. The right hon, gentleman (Mr.

Labouchere) had made out no case at all against the pro-posal of his right hon. friend. "Mr. Chisholm Anster, considering that the Church of England, like all other Churches, contained, or ought to contain, within herself power to redress all grievances of a spiritual character, and that she had no right to claim

any other supremacy, should oppose the motion "MR. P. Wood-The clause simply enacted that persons belonging to a given communion should have the power of doing what all religious communities in this country had the opportunity of doing-namely, that of assembling themselves together and passing rules and regulations for their own government, and which would bind no one but those belonging to that communion.— (Hear.) He quite understood the meaning of that cheer. Hon, members meant to say that the people possessed that power already, and that therefore there was no necessity for this clause. It was true other religious bodies did possess that power. There was no obstacle in the way of the Roman Catholics, the Wesleyans, or the Free Church of Scotland so to act; but the Church of England, unfortunately, was not in that position. Her position in the colonies was of a very ambigaous character. She had no means of carrying out any aseful power, but was liable to

portant one. They had to deal with what the proposition called "The United Church of England and Ireland in Church of England. subject to certain laws in this country, and to certain great privileges. But there was a party in this country that wanted to deal with that Church in a way which the people of this country would not permit. What did they ple of this country would not permit. What did they want? To have the Church above the law; to have Convocation sitting by the side of Parliament. 'We have put down that, Sir (said the hon. member), and we do not inan action for libel or defamation of character at the hands by a side-wind in the colonies was attempted. But they an action for libel or defamation of character at the hands of the accused clergyman. But, on the other hand, no clergyman could officiate in the colony without a license from the Bishop, the issuing of which was entirely an act of free will. He could revoke the license on any ground or at any time he liked, and could not be compelled to render any account of his proceeding whatever. Such was the one arbitrary and unbalanced power which existed in the Church system of our Australian colonies. gentlemen wished to be placed in the position of a member of any Dissenting community. One of them had told him that he would be content to be put on the same footing as the 'Jumpers.' (A laugh) Was that so? Were the He did the 'Jumpers.' (A laugh) Was that so? Were the leave it members of the Church of England—he would take Van Dieman's Land-to divest themselves of the character deal with it, if not deterred by fears and doubts of the of members of that Church, and put themselves on an equality with the Jumpers? [An hon, member (we believe Mr. Gladstone) Yes.] (Laughter.) Let the house understand what that meant. First, he would strike out altogether the name of the United Church of England and Ireland—they were no longer of that sect—they were persons professing anything they liked—a simple body of Dissenters, that chose to meet together, and why, then, should the Imperial Parliament pass anything about them at all? (Hear.) He wanted to have that question answered. They were going to create a Legislature in that country—that would have power over religious sects.—The only body of Churchmen with whom that house could have any possible sympathy was the United Church of England and Ireland, as it was called; but that Church of England and Ireland, as it was called; but that Church held the Queen for its head—it looked to the various held the Queen for its head—it looked to the various in the country—that was a looked to the various held the Queen for its head—it looked to the various interred, according to the ancient custom of all Christian folk, with his feet and face toward the East; and thut so that the burial-place is still shown, whereby, "he being dead, yet speaketh" But, in a Pressure in Wall-street, byterian church, that stood a few years since in Wall-street, they were going to create a Legislature in that country—that would have power over religious sects.—The only body of Churchmen with whom that house could have any possible sympathy was the United Church of England and Ireland, as it was called; but that Church held the Queen for its head—it looked to the various interred, according to the ancient custom of all Christian that so that the burial-place is still shown, whereby, "he being dead, yet speaketh" But, in a Pressure in that so the ward opening the forbidden leeves of fate; the work of decimation must go further still. The Presbyterian church, that stood a few years since in Wall-street, but was allowed, and that the burial-place is still shown, at the treat opening the forb After alluding to the several classes of clergymen in New South Wales and Van Dieman's Land, and to a particular case in which the Bishop had withdrawn a clergyneld the Queen for its head-it looked to the various Archbishops and Bishops for its direction in clerical affairs—it did not presume to meet together, its Bishops and laymen, for the purpose of Church government, and to set up their opinions against that of the Church as by law established. If they ever established that, there was an end to the Church of England and Ireland, and they would attain the church of England and Ireland, and they would attain that which he (Mr. Roebuck) had so long desired—the complete separation of the Church and State. But let them not misunderstand themselves. There was a High Church party-those who called themselves a supereminent and peculiar Church party, who went back to mediaval Church literature, painted windows, and all the fantastic proceedings which arose out of a peculiar state of ignorance—(hear, and a laugh)—those persons said, 'Let us go back to that mediæval state which we believe to be a state of excellence,' and they traced out those ideas in their own way. They appealed to America.—What did they find there? No Established Church—perfect equality—freedom america. that was a very particular item in this matter. (Hear, hear.) Well, then, if they were prepared to deal thus with the colonies, were they prepared to deal thus with England? Because, if that were fitting for our commutities that were nities that went out into the wilds of America, or South Australia, or South Africa, let them say it should be so here. (Hear, hear.) He objected to a Church Estab-

they had just heard, as well as from other symptoms which unfortunately no one could help perceiving, that they were approaching a time when the question of the principles upon which the Church of England should be maintained would be discussed under far different circumstances from those they had been hitherto accustomed to, and under which all who were friendly to that Church, or the Monarchy, or the country itself, would ever wish to hear it not friendly to the principles of an Established Churchwho would maintain its establishment, if at all, for the sake of fettering its energies and existence, and who rejoiced in all that impaired its efficiency and retarded its progress. The views enunciated by the hon, member for Shemeld respecting the Church of England were tyranni-

stitute the members of the Church in the Australian coloies into a legislative body, with power to make regulations, limited to particular objects, which would have the opinion of their framer, for one of them expressly declared that, in a particular case, the prerogative of the Crown should not be infringed on, which was tantamount to an admission that it would be invaded in other instances. fer upon the Church in the colonies a legislative power independent of the Colonial Parliament on the one hand, should be binding on them in foro conscientiate Such re-

mission for the Colonial Church to regulate her own af- I told you so! I told you so! All Popery! Popery! fairs without the necessity of a license or the fear of a That's what your Oxford men are about! Well, John prantunire, and the Government and other opponents of Emetald it all." (my friend had been a Presbyterian, long

Church of England in the colonies had to do was to sepa-

complain of should do as other Churches had done, namely, his chair-looks into the fire-then looks up at his antagonist.) meet and lay down rules for their own guidance. He thought the legislative sanction of such an assembly as that sought for was both unprecedented, needless, and any such thing; I shall not believe it, until I see it."-

dangerous.
"MR. WALPOLE believed that Government misunderstood the meaning of the clause, and he would reply to the Attorney-General that under the act of Henry VIII. by which the clergy were bound to submit to the Crown, —fidgets still more—examines the title page—reads the extensive powers. But what he said was this, that the Bishop had not all the power he ought to possess, but that he had one very large and stringent power, to which he had one very large and stringent power, to which he would presently call their attention. In that power lay his weakness. As an illustration of what he meant, he his weakness. As an illustration of what he meant, he his weakness. As an illustration of what he meant, he his weakness. As an illustration of what he meant, he his weakness. As an illustration of what he meant, he his weakness. As an illustration of what he meant, he his weakness. As an illustration of what he meant, he his weakness. As an illustration of what he meant, he his weakness. As an illustration of what he meant, he his weakness. As an illustration of what he meant, he his weakness. As an illustration of what he meant, he his weakness. As an illustration of what he meant, he his weakness. As an illustration of what he meant who chose to raise of the heart of Henry VIII. who reads a moment—fidgets—looks at the outside of the book be fettered at every steep by any one who chose to raise of the Attorney-General that under the act of Henry VIII. who reads a moment—fidgets—looks at the outside of the heating of the clause, and he would reply to be fettered at every steep by any one who chose to raise of the Attorney-General that under the act of Henry VIII. Who reads a moment—fidgets—looks at the outside of the book be fettered at every steep by any one who chose to raise of the Attorney-General that under the act of Henry VIII. Who reads a moment—fidgets—look at the outside of the book be fettered at every steep by any one who chose to raise of the Attorney-General that under the act of Henry VIII. Who reads a moment—fidgets—look the Attorney-General that under the act of Henry VIII. Who reads a moment—fidgets with the Attorney-General that under the act of Henry VIII. Who reads a moment—fidgets with the Attorney-General that the Attorney-General that under the act of Henry VIII. regulate Church matters without exposing themselves to refused he should be reminded of days when there was toleration in England for every religion except that of the

"MR. GLADSTONE replied, and offered-if Government would give him a pledge that it would itself obtain infor-mation upon the subject, and, if his case were made out, would undertake that the Church of England should be placed on the same footing as other religious bodies-to withdraw his motion.

"The house then divided, and the numbers were-For motion, 102; against it, 187; majority against Mr.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. (By one of Three Hundred.)

CHAPTER VI. CHAPTER VI.

SACRAMENTS.

I have never remarked whether Presbyterian church edifices have eastern ends. Popish as it is, I suppose they sometimes have. But I have heard that in an old Presbyterian burying ground on Long Island, the feet of the dead the benefits and efficacy of the former. of a certain epoch lie all toward the West, and that many years ago, an Fpiscopal clergyman, who desired to repose within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts, required by his will, that he should be within its precincts. doubtless safe in his own castle, took the opportunity to say to the clergyman, "Those Oxford men are doing an immensity of mischief; only to think, sir, of their altering the Bible?" "What!" said my friend, with some astonishment. " I was not aware that they had gone so far as tonishment, "I was not aware that they had gone so far as that." "Yes, sir; if you will step with me into the pulpit I will show you. Here, sir, is an Oxford edition of the Bible, that we have lately got out from England; and a young minister, officiating for our Pastor on Sabbath last, was reading the Revelation of John, and read it over and over—'the four living creatures—the four living creatures, instead of 'the four beasts;'—I believe those Oxford men rather distellsh John's Revelation, particularly what he says about beasts;—yes, sir, they are altering the Bible?"

"I hardly think that can be so," said the Episcopalian; "let us look!" The layman, as much as to say, "Now I have you," dashed into the Apocalypse, looking through and I covered thee with silk, in the day that thou wast and I covered thee with silk, in the day that thou wast and I covered thee with silk, in the day that thou wast and I covered thee with silk, in the day that thou wast perfect equality—freedom amongst all sects—no power derived from the State, and no money from the State, and have you," dashed into the Apocalypse, looking through have you," dashed into the Apocalypse, looking through and I covered thee with silk, in the day that thou wast grave glasses that had never deceived him before, for his born; I decked thee also with ornaments, and I put bracegrave glasses that had never deceived him before, for his "living creatures;" when, lo, and behold," the four beasts," "the four beasts "—there they were," the four beasts, lion, calf, man, and eagle," staring him in the face, "with eyes before and behind." "There's something wrong," said the layman, after a pause, "he certainly did read it so." "Very likely he did," replied the clergyman of the of the weather-beaten Church; "There was nothing Roman however about it; it was your young man wanting to show off his Greek; I think I have heard that your Presbyterian ministers of late, in reading the Bible, often stop to correct the translation, and thus weaken the contidence of the people in its truthfulness; but ours never do; I do not think, Mr. N., you need be uneasy about the Oxford Divines; at least about their altering the Bible."

I have related this anecdote, because it is one of a class, and in my own mind is connected with another, which and I covered thee with silk, in the dud what I covered thee with silk, in the dud what I covered thee with silk, in the dud what and I covered thee with silk, in the dud what I covered thee with silk, in the dud what I covered thee with silk, in the dud what I covered thee with silk of the also with ornaments, and I put a jewel on thy forehead, and earlings in thine ears, and a beautiful crown upon thine head."

How often do I now see even "the strong than that bound him when an infant, leading him back to the still waters, where, as in a glass, he too may see himself for his festurection-dress, all solled and rent, and now a deep shade upon his brow once bright with the sign of the correct the translation, and thus weaken the contidence of the people in its truthfulness; but ours never do; I do not think, Mr. N., you need be uneasy about the Oxford of the people in its truthfulness; but ours never do; I do not think, Mr. N., you need be uneasy about the Oxford of the people in its truthfulness; but ours never do; I do not think had a considered with a deep that it when lishment; he wanted to see a separation between Church and State—(bear, hear)—and when he made a motion on that subject as to Ireland, as he hoped to do so on the 28th of this mouth, he trusted he should have the support of the weather-beaten Church; "There was nothing Roman however about it; it was your young man wanting

narchy, or the country itself, would ever wish to hear it discussed. (Hear.) There were those, and he did no wrong, he believed, to the hon, and learned gentleman, if he inferred from his speech that he was one, who were powerful over the minds of men, and exercising a mighty moral influence in support of our political institutions—without which, indeed, they could not exist—(Hear, hear) support of poor children, they without which, indeed, they could not exist—(Hear, hear) support of poor children, they could not exist—(Hear, hear) support of poor children, they could not exist—(Hear, hear)

propriety. Men may submit to authority, from the conscientiousness of the hopelessness of resistance; but that sense which pervades other minds is a kind of panoply and shield, to protect those who are called to inflict punishment from resistance. The dogma of self-government, which is so much bandled about by these Associationists and others, is an infided dogma, a gross solecism, too gross to be conceived of without the self-government and soles, is an infided dogma, a gross solecism, too gross to be conceived of without the self-government implies rereligious bodies; but his (Sir G. Grey's) objection to the motion, if he understood it correctly (of which he was not Lord's Supper;—just see that 'Churchman' published in sure, on account of its obscutfity), was, that it claimed for the Church privileges and powers which belonged to no other religious commitmity. The right hon, gentleman's speech induced him to think that his object was to consciously know what Popery is — would you call this Popers is pery th (Reads from the last number of the Charchman) -" Baptism is a sucrament of the New Testament, not ntleman (Mr. Gladstone) would vote for him very safely | force of law, not only in force conscientive, but in a Court only for the solenin admission of the party baptized into the if his speech were met by no stronger arguments than of Justice. And he was confirmed in that view by the those which the house had just heard. (Hear, hear.)— wording of the provisos which were included in the mother covenant of grace of his morafting into Christ, of REtion. (Here the right hon, baronet read some passages from the motion on which he rested that opinion.) Indeed, it appeared to him that the provisos affected the prerogative of the Crown and that would seem to be the right hon. Said the cleration of the crown and that would seem to be the right hon. gyman, " let us hear it out :- The effledey of Baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordis In short, it appeared to be the object of the motion to con- nance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost' "-"There, I told you so," again interrupted the impatient

and of the Imperial Parliament on the other. The right hon, mover had not succeeded in showing that the Chirch laboured under any disability in the colony. The Bishops might, if they pleased, invite the members of the Church to say to this? (Reads) 'There is in every Sagrament a meet them and determine upon regulations which Sacramental union between the sign and the thing signigulations would only be binding on the members of the Church, inter se, and would have no force in a Court of of the visible elements in the Sacrament of the Lord's Sup-Law. If the resolutions proposed by the right hon, gentleman would confer exclusive privileges on the members of the Church it would be inconsistent with his declaration of Christ John then, not cornerally and carnally, yet as ceive and feed upon Christ crucified; the body and blood that he desired all religious bodies in the colonies to be on a footing of perfect equality; on the other hand, if no exclusive privileges were contemplated, the members of the Church could effect all they wished by voluntary agreement among themselves. Under these elecumstances he communicate, feed upon his body and blood, to their spiri-"MR. ADDERLEY said that what was desired was per- tual nourishment and growth in grace." "Yes! there! foretold it all;" (my friend had been a Presbyterian, long "Mr. Hume denied that there existed any danger of pramunite in the colonies, but the great danger from which they should be guarded was religious discord. Instead of asking for such a clause as this, all that members of the Chitech of England in the Colonies is the Chitech of England in the Colonies and the colonies is the control of the colonies. The colonies is the colonies at the colonies are the coaching of the colonies and conjugate the coaching of the colonies are the coaching of the colonies. wound,' that the Beast got at the Reformation, is to be rate themselves from their ideal connexion with England, 'heeled,' and all the world is again to go after the-I beg and become members of a corresponding sect existing in you pardon-beast !" "Now, Mr. D.," replied the cler-"THE ATTORNEY-GENERAL would not have opposed gyman, "I have only waited to hear your opinions of the this motion could be have deemed it serviceable to the Colonial Church, but he apprehended that it would produce discord in it. He would allay any alleged fears of. promunire by apprising the house that promunire was a hands of knox and Calvin and the Westminster Divines, territorial etactment, not applicable to the colonies at all, even if it were not absurd to suppose that such a process would be attempted in such a case. He would suggest has been taken from your own Confession of Fuith." (The that the members of the Church who had anything to old gentleman tukes the hebdomadal and reads-fidgets in

> (My friend draws from his pocket a volume, with a leaf turned down at a certain page, and hands it to the Elderthe Confession of Faith before; if it is there, I shall go the morning visitor, " you Presbyterians formerly held upon these points about the same doctrines that we do; witness the strong language of your own Calvin and Luther—but you have departed from your standards, and now imagine, because we adhere to ours, that we are going back to Popery. As you glide from the wharf, or recede from the Popery. As you gittle from the whari, or receive from the shore, you imagine that the land is moving from you; but it is not the land that theves; it is your ship; the land stands still. In like manner, the Church, the building on the Rock stands still. The Church is where it was. It is you and your ship that are moving away, and throwing back the puny ripple against the everlasting Rock." Suffice it to add, that my friend still keeps up his acquaints. ance at the Elder's house, but that the old gentlemen is by no means so lachrymose on the subject of Popery as formerly. It is said that he is waiting with some impatience

"I don't believe that the Confession of Faith teaches

for that explanation by his pastor.
Certain it is, that the Presbyterian Confession of Faith
(much more the Dutch Reformed and the Lutheran) is as of the latter, than we have shown them to have done on

We have seen, that out of the doctrine of election, and of Israel, and strangers to the covenants of promise, having no hope, and without God in the world." Such is this mo-

I have related this anecdote, because it is one of a class, and in my own mind is connected with another, which lies more directly in the plane of our narrative. A friend of mine—once, like myself, a Presbyterian minister, and now a clergyman of the Church—who had got a little weary of the pious lamentations of a Presbyterian neighbor, in the city of New York, over the fearful stridings of the Episcopal Church towards Rome, was at the house of his friend on a certain occasion, when, not much to his friend on a certain occasion, when, not much to his friend on a certain occasion, when, not much to his friend on a certain occasion, when, not much to his friend on a certain occasion, when, not much to his friend on a certain occasion, when, not much to his friend on a certain occasion, when, not much to his friend on a certain occasion, when, not much to his friend on a certain occasion, when, not much to his friend of the spirit has a sale of the same sault of Ananias, said, "Except a man be born of water and of the spirit he cannot be sufficient on the first of Baptism. A baptized child is taught and trained, precisely as a Baptist would train one unbaptized; and a Presbyterian congregation is addressed, as if the preacher were declaims ing from a Baptist would train one unbaptized; and a Presbyterian congregation is addressed, as if the preacher were declaims one apostle has called Baptist the Antitype (avvirumov) of the ark: and another has called Baptist the Antitype (avvirumov) of the ark: and another has called Baptist the Antitype (avvirumov) of the same and of the presbyterian reighbor, in the city of New York, over the fearful stridings of the Episcopal Church towards Rome, was at the house of the Episcopal Church towards Rome, was at the house of the Episcopal Church towards Rome, was at the house of the Episcopal Church towards Rome, was at the house of the Episcopal Church towards Rome, was at the house of the Episcopal Church towards Rome, was at the house of the Episcopal Church towards Rome, when t surprise, the old subject was brought forward. "Poh !" not see the kingdom of God!" Are there two Baptisms—