

I have quoted above will fully occupy these new reformers' attention and tax to the utmost of their progressive genius to render them acceptable to the latitudinarian principles of the age.

Owing to the laxity of our time few avail themselves of the glorious privileges of the Church and those who do so, subject themselves to the ridicule and sarcasms of the children of the present wise generation.

ENGLISH CHURCHMAN.

REMITTANCES received to Jan. 12th 1853. Mr. J. Denck, Murray St. on ac; J. H., Matilda; W. H., Brooklyn, to end of Vol. 15; J. T., Montreal, for J. E.; J. W., Smithville, N. S.; R. T., Leam-ville; T. W., Carleton Place to bal. H. C. B. Woodstock; O. W., for J. McK; J. H., Miramichi, N. B., for Miss C; Mrs. P., Mrs. B., Moore; T. G. V., Mrs. V., Sarnia per J. R. S.; W. P. T., Fitzroy Harbour, for Mr. H. T., Mr. Thos. F., and Mr. P. T.; J. J. B., for Miss J. C. B., Thorold; W. B., Port Trent

TORONTO VOCAL MUSIC SOCIETY.

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J. P. CLARKE, Mus. Dir. Conductor.
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WEEKLY CALENDAR.

Date.	1st Lesson	2d Lesson
Jan. 16, 2 S. AP EPHYANY.	M. Isalah 51.	Matt. 14.
	K. " 53.	Rom. 14.
M " 17.	M. Gen. 21.	Matt. 15.
	K. " 32.	Rom. 15.
T " 18.	M. " 23.	Matt. 16.
	K. " 34.	Rom. 16.
W " 19.	M. " 25.	Matt. 17.
	K. " 37.	1 Cor. 1.
T " 20.	M. Gen. 38.	Matt. 18.
	K. " 39.	1 Cor. 2.
F " 21.	M. " 40.	Matt. 19.
	K. " 41.	1 Cor. 3.
S " 22.	M. " 42.	Matt. 20.
	K. " 43.	1 Cor. 4.
B " 23, SEPTUAGES. SUN.	M. " 1.	Matt. 21.
	K. " 2.	1 Cor. 5.

Canadian Churchman.

THURSDAY, JANUARY 13, 1853.

LEGISLATION FOR THE COLONIAL CHURCH.

In drawing attention to this subject in our last number, we expressed our opinion that whatever system of Church government might be adopted for the Colonies, the Supremacy of the Crown ought to be maintained in every respect as at present held and acknowledged by the whole Church of England.

The clause in Mr. Gladstone's Bill which most directly affects this principle is the 6th, which empowers the Church to make any Regulations respecting admission to Orders, Benefices, &c., provided the Oath of Allegiance, Subscription to the 39 Articles, and the Declaration of Conformity be preserved; thus omitting the Oath of Supremacy, required by the existing laws. (Eliz. cap. 1 and I Will. cap. 8.)

Though several features against which objections were raised in Mr. Gladstone's first bill were altered in the amended form which has been submitted to the Colonies, yet this clause was retained. It is difficult to conceive what reason there can be for breaking in upon this settled principle of our Church; still more strange is it, to see an opening for infringing it, purposely made by a Bill of the Imperial Legislature. It may confidently be affirmed, that there exists no desire on the part of the Church in Canada, to shake off in the least particular, any of the just prerogatives of the Crown, either in civil or religious matters.

This clause was strongly opposed by Sir J. Packington, and, we think, with very good reason; though we are far from agreeing with him in all the grounds upon which he opposed Mr. Gladstone's Bill. He spoke of it as "the first attempt that had ever been made to enable persons to hold Ecclesiastical office in the Church of England, without having first taken the Oath of Supremacy." On the other hand, Mr. Gladstone argued that the Oath imposed by the Acts referred to above, was required more on civil than religious grounds; so much of the weight of the controversy at the Reformation having rested upon the alleged Supremacy of the Pope, against which this Oath was directed, and that it was less necessary now, at any rate in the Colonies, whatever it might be in England.

We cannot agree with him in this view. However much the great controversy of the Reformation may appear to be a matter long past and disposed of; yet the same principles are still at issue, and will be so, as long as Popery exists. The Reformation itself was an event of a particular era; an historical fact belonging to a certain date; but not so the principles involved in it. The claim made by the Bishop of Rome to an universal Su-

premacy is the same now as then; the only difference being in the degree of success attending it. But if our present Oath of Supremacy was first framed as a special abjuration of the Headship of the Pope, it is just as needful now as at the succession of Elizabeth; nor can the locality, beyond the just limits of the See of Rome, make any difference; for what is an anti-christian usurpation in England must be equally so in Canada. We cannot, therefore, see any reason for doing away with one jot or tittle of the laws declaratory of the sentiments of the Church on this point, or for removing one stone of the barrier erected to fence out Popish heresies.

The next important question is, the degree of control to be exercised by local Legislatures in Church matters. This question rises out of the very first clause of Mr. Gladstone's Bill; for that clause, after declaring the liberty of the Bishops, Clergy, and Laity of any Colonial Diocese to meet from time to time and make such Regulations as they may deem necessary for the better conduct of their Ecclesiastical affairs, concludes with this restriction,—"subject always, as at this time, in common with all other Religious Communions, to the authority of the local Legislatures respectively, and to such provisions as they may think proper to enact."

We cannot but express our astonishment at the introduction of such a clause. In reality it nullifies the whole intention of the Bill, if that was to give any Colonial Church the power of internal self-management. The Preamble sets forth that "it is expedient that under certain restrictions they (the Bishops, Clergy, and Lay persons) should be permitted to make regulations for the said management by agreement among themselves." What those certain restrictions are, is declared in the subsequent clauses of the Bill, for the words can only refer to matters which can be described and spoken of definitely and with certainty. The terms of the Preamble can only be construed to mean those particular restrictions afterwards specified; yet the very first clause leaves the Church liable to any amount of uncertain future restrictions which a local Legislature might think fit to impose.

If nothing more was meant than to disclaim all design of placing the Church above the civil laws of the State, in those matters in which the Government of every country must be supreme, viz.—matters affecting the person, life, or property of the subject,—the intention was so far right; but the clause expresses far more than this, and is so general and comprehensive as to place the Church in every thing under the control of the local Legislature, which it neither can, nor ought to be.

We believe the clause in question originated in nothing more than a desire to show that, in seeking for the Church her necessary rights and powers, there was no wish to make her a "dominant" Church, (to use the customary phrase of her antagonists). In Mr. Gladstone's first Bill there was a clause—the 4th—expressing that it was only desired to place the Church of England in the Colonies, on the same footing in the power of self-regulation, as other Religious Bodies. Against this clause Sir J. Packington very needlessly in our opinion, objected, on the ground of its being so worded as to give a right of taking tithes, like the Roman Catholic Church in Lower Canada, and that it would "place our Church in a state of dominancy which it never yet professed in the Colonies." Perhaps, in deference to this objection, that clause was expunged, and the present words added to the first clause of the Amended Bill; but in this the honorable framor of its provisions, has quite overstept his purpose. This provision would paralyze all freedom of action, and make the Church a State-ridden Church. In short, it appears to us that with such a restriction, the whole Bill would be a farce, and not worth acceptance. Besides "other Religious Communions" are not subject to the local Legislatures in their corporate character as religious Societies. The persons composing those Societies are so subject, but only as individual members of the civil community. Without doubt, in any future revision of the Bill, the purpose of this clause will be more exactly stated, and the sweeping latitude of control given to the local Legislature be restricted within proper limits.

ROUSSEAU'S (J. I.) SYSTEM OF EDUCATION.

Many of our readers have doubtless heard of the didactic novel *Emilius*, written by the French infidel Rousseau; and better unquestionably, in most cases, to have merely heard of it than to have read it. Conveying, in some of its details, very sensible and beneficial advice, its main design is, nevertheless, eminently pernicious; its leading character being an imaginary pupil trained under a system of Education excluding Christianity from the nursery and the school. This precious scheme was founded on this

principle, that "religion ought to be deferred beyond the stages of infancy and childhood; that young persons may afterwards, with unprejudiced minds, choose a religion for themselves, when (it is imagined) they would be capable of discriminating between truth and error." Wicked and monstrous as this notion was,—refuted by the most superficial knowledge of human nature,—hostile as anything could be to the progress of the Gospel,—and squaring with no opinions but those held by professed unbelievers, who are the authors of it, and knew exactly how it would work, so far as it should be received, against the Christian faith and practical piety; it had, nevertheless, its advocates in England; and we fear there are persons to be found in every part of the world ready to advocate it still, and to act upon it. Our Common School system is bad enough, but the French scheme is worse,—that, banishing Christianity from the school only; thus, expelling it from the nursery too. We are thoroughly assured, indeed, the two systems do, in point of fact—as to practical results—very often coincide in the end; for to our Common School sages, we propound the query,—"How long are the creed in the prayers of the nursery likely to last under the Upas-shade of the irreligious school?" Still, we partly admit that Rousseau, in his theory of education, takes a step beyond Ryerson; and yet (lamentable stigma on a Christian nation!) even Rousseau's theory was received by some in England, captivated by the strong and subtle manner in which it was proposed, or influenced, perhaps in a greater degree by the unhappy rage for French fashions and French principles, which had been spreading ever since England had brought back her exiled monarch from France, who made but a poor return for the enthusiastic affection of his people, by introducing amongst them, through the instrumentality of a vicious and effeminate court, the worst characteristics of the land where he had found a refuge. Rousseau's plan was tried in England: the pestilent exotic, in the prevailing passion for exotics, good and bad, was planted in our generous English soil. What was the result? Mischiefs in all the Gallicized seminaries which made trial of it: failure, melancholy and disastrous. The good seed was not sown in the right time; and futile was the effort to make a seed-time of that which should have furnished the early harvest. Many, in consequence, grew up from childhood to maturity, ignorant of the truths of revelation, and destitute of religion in any shape; and, of course, feeling no desire to remove the ignorance, and to supply the want, because totally indifferent about the concerns of eternity. Christian parents! will you have anything to do with education like this? Will you accept either head or tail of the French sceptic's serpent-like abortion?—the head, Christianity thrust out of the nursery; the tail—our beautiful Common School system—Christianity driven out of the school! "Neither the one nor the other;" you are ready to reply. "We will seek the aid of God's grace to make the teaching of the nursery what it ought to be; and our convictions both of the supreme importance of eternity and the evanescence of good impressions if not repeated and fortified day by day, make us earnestly anxious that the teachings of the nursery shall be seconded and deepened in the school!"

LOTTERIES.

Within the last few weeks the surrounding districts of our Province have been inundated by copies of a newspaper, entitled *The New Jersey Monthly Courier*, purporting to be issued by a New York house, styled Carroll & Co. The object of this sheet is to give publicity to various lottery schemes at present current in the United States, and for which the above mentioned firm acts as agents.

Most tempting are the lights in which these meretricious modes of "making fortunes" are held forth for the entrapment of the unwary. The schemes, by an artful arrangement of figures and calculations, show chances of gain almost certain, and the leading prizes are paraded with an alluring prominence, well calculated to work upon the cupidity of the simple and confiding.

The conductors of this most pestilential sheet are not contented with merely advertising the abominable traffic which it is their business to push, they must needs endeavour to exalt and magnify that rage for money-making which the sacred Scriptures so sternly and emphatically denounce.

Most explicit is the philosophy of Revelation on this head. Not to multiply quotations, we content ourselves with citing the following passages:

"An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed."

"He that maketh haste to be rich shall not be innocent."

"The love of mency is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Such is the teaching of Jehovah. Let us now glance at the ethics promulgated by Carroll & Co.

"To be avaricious," say they, "is not unrespectable. The actual possession of money amply redeems any disgrace that may attach to the gaining of it. To be rich is the cardinal virtue of the age. Money is at once man's best friend, and the generation of friendship. . . . It is the foundation of all true greatness, the beloved despot of the earth, to whose sway all nations yield willing subjection. It is the foundation of power and honour—the mighty armour of our enlightened age. Money begets love, &c. &c."

Never, we will be bound to say, was Mammon ever worshipped with more unblushing homage than in the before quoted passages. The claims of the only true God are contemptuously shuffled into the back ground, and the image of the sordid demon is held forth for the homage and adoration of a world but too ready to sacrifice at its altar!

We call upon our fellow journalists of Canada, to aid us in counteracting the effects of the poison which these children of Balaam are sowing broadcast throughout this land with such infernal assiduity! The husbandry of infidelized schools has been preparing the soil for the reception of such tares, magnifying the importance of purely secular pursuits, and keeping in the misty back ground every thing which might give a prominence to the will and authority of Jehovah; Like houses swept and garnished for the entertainment of Mammon, and his congenial spirits, are the hearts of but too many of the miserable youth of Canada. And there is every reason to apprehend that, should providence permit Dr. Ryerson to carry out his ill-omened machinations against creed-defined Christianity, our Province, ere long, will be as much under the domination of this world's god, as is the hapless neighbouring Republic!

Having frequently exposed the ruinous nature of lottery speculations, it is unnecessary for us to enlarge upon the subject. Wherever they flourish misery and ruin prevail. The thirst which it creates increases with the rapidity of amid-summers conflagration, destroying every thing in the shape of fixed industrial habits, and leading the victim under its influence into every species of fraud and iniquity. When tolerated in England lotteries used to be systematically denounced from criminal tribunals as the pregnant sources of a large per centage of the offences which populated the hulks, and gave tenants to the gallows. Long did mammon struggle to maintain the vantage ground which he had acquired, and he is now striving to win that footing in our Colony which he had lost in the Parent Country.

Again do we entreat the press to bestir themselves in this crusade against a vice of all others the most gigantic and demoralizing. Let them do their best to supply the place of the school-master, who, for the present at least, is rendered neuter in the conflict by the debasing influences of popularity hunting rationalism! When the creed is silenced, and the multiplication table canonized, mammon uplifts his front and shouteth like a giant refreshed with wine!

We may mention, in connection with this subject, that some of our tradesmen are advertising lotteries of confections for the present festive season. Why do the authorities wink at such practices? The law forbids them *in toto*, and we are yet to learn that the pecuniary amount involved in a crime gives impunity to the perpetrator thereof. Is a pick-pocket dismissed from the bar of a police court because the handkerchief which he abstracted is of a cotton instead of a silken fabric?

Finally, we protest against the usage, unhappily far from rare, of winding up Church Bazaars with lotteries! God hates robbery for burnt offerings, and His blessing can never be anticipated for undertakings professedly for His glory, which are advanced by such felonious devices! A small amount of animal food, let it be remembered, is sufficient to flesh the young tiger; and there is every reason to apprehend that the stripling who gains a prize in a clerical raffle will thereby obtain an appetite for gambling, which may result in his worldly and eternal ruin!

PRAYERS FOR CHILDREN IN CHURCH.

The following communication taken from the *English Churchman*, is deserving of serious consideration. It is much to be feared that, by too many, the training of children to a devout habit of mind in church, is greatly neglected. We can conceive of no forms of private prayers to be used by young people in the sanctuary, more simple and appropri-