

Reviews.

COLLECTIONS OF THE PROTESTANT EPISCOPAL HISTORICAL SOCIETY FOR THE YEAR 1851. New York; Stanford & Swords, 1851.

This is a neatly got up, and very interesting volume. It contains a variety of documents illustrative of the early history of the Church in the United States, many of which, in all probability would have been lost to posterity, but for the Society under whose auspices they appear. The executive committee state that with twelve or fifteen hundred subscribers at two dollars per annum, they could publish annually four volumes, like the one under notice. From the growing interest taken in Canada in the affairs of our sister Church, we think that several subscribers might be obtained here, and in the neighbouring Dioceses.

RAVENSCLIFF. By Mrs. Marsh, authoress of Two Old Men's Tales, &c. Toronto: T. Maclear, 1852.

A powerful fiction by a lady who has attained a high standing in the republic of letters. The characters are drawn with vigour and discrimination, and though the catastrophe is somewhat overstrained, the plot is constructed with no small skill. Like the other productions of Mrs. Marsh, Ravenscliff, is unexceptionable so far as its moral tendency is concerned.

BLACKWOOD'S EDINBURGH MAGAZINE. Toronto: T. Maclear.

We ought sooner to have noticed the February number of this sound Tory periodical, which is possessed of more than average interest. Amongst other attractions we are presented with a poetical sketch by Thomas Aerial, entitled "The old Soldier, in Three Campaigns," reminding us of the most palmy days of *Maga*. Though by no means perfect, it is a beautiful and thoughtful lyric, and contains several passages which "stir the soul like the sound of a trumpet." Now that Thomas Moore has become a subject for history, and Rogers and James Montgomery have apparently abandoned the lyre for ever, Aerial stands second to none of our modern poets—we are happy to say *sacred* poets.

THE CHARLESTON GOSPEL MESSENGER, AND PROTESTANT EPISCOPAL REGISTER. Charleston, S. C.: A. E. Miller.

The March number now before us, completes the first volume of this excellent and useful Magazine. We have watched its progress with much interest, and have marked with pleasure the ability and judgment with which it is conducted. Our contemporary has the sanction of the Bishop of South Carolina, and its profits are to be applied to Missionary purposes within the State. Most sincerely do we bid our brother "God speed."

CHURCH OF ENGLAND MISSIONS.

(From the last Quarterly Publication of the Society for the Propagation of the Gospel.)

DIOCESE OF NEWCASTLE, NEW-SOUTH WALES.

Extracts from a letter of the Bishop of Newcastle, dated Sydney, May 28, 1851:—

"Your letter informed me of the intention of the Society to celebrate its Third Jubilee by some special acknowledgment of God's providential guidance and protection. Most sincerely do I agree with the Society, that its completion of one hundred and fifty years of labour in the great cause for which it was incorporated, is a fit occasion for manifesting our cordial and united sympathy in that cause.

"To-morrow, which is Ascension-day, I leave Sydney in the Mission ship for Auckland, where I shall be joined by my dear brother, the Bishop of New Zealand; and we then proceed, as the two Missionary Bishops of the Australasian Board of Missions, on our first united Missionary voyage, to visit, and survey, and, by God's blessing, in some degree to evangelize, the many groups of islands in the Western Pacific.

"This Missionary voyage will occupy about five months, so that the 16th of June will have passed long before I return to my Diocese. Be assured, however, that as soon as I return I will take immediate measures to bring before the members of the Church in my diocese the subject of the Society's commemoration; and will call upon them, by united thanksgiving, and prayer, and alms, to testify their sense of the many benefits and blessings which they have received through the instrumentality of the Society. On the eve of my departure on a Mission of some difficulty and danger, I have labored to leave everything so arranged in my diocese, that should it please the Lord to appoint that I should not return to it, my successor might find records of all that I have done, or arranged to do, for the advancement of the Church, and the furtherance of the Gospel. On one subject, however he would find no record of what has really and truly existed,—namely, my feeling of veneration and gratitude towards the Society, for the great benefits which it has conferred upon this Colony.

"My long silence, my long neglect in communicating with you, has often given rise to feelings of

regret, and I would desire to-night to wipe away this cause of self-reproach, as far as the time at my disposal will permit.

"Many times during the three years which have elapsed since I arrived in my diocese, I have been on the point of writing to you; but the years which I have passed here, have been truly years of anxiety and toil; and my time and thoughts have been almost incessantly occupied with the business and duty of the hour. You know accurately, perhaps, the extent of my diocese is eight hundred miles of coast from north to south, and is seven hundred miles, stretching inland from east to west; but of its ruinous depression and religious destitution you can have formed no adequate idea. The state of universal bankruptcy; the heavy debt hanging over every finished Church; the number of Churches just begun, and then, in anger or despair, left as monuments of past folly; the vast districts of my diocese left without the ministrations of the Church, or the sound of the Gospel; and the confirmed habit in the members of our Church of depending for everything they want on the Government or the Bishop, after the Government fund had been long appropriated and exhausted and the resources of the Bishop had almost entirely failed:—these things were indeed sufficient to fill the most resolute mind with anxiety and alarm.

"My first work was to find out the extent of existing evils, and probe them to the bottom. For this purpose, I have visited every part of my extensive diocese, journeyed and preached where no minister of the Gospel has ever been heard or seen before: and my visitation rides on horse-back have been very frequently two, three, and five hundred miles; once one thousand, at another time one thousand two hundred, and last year one ride to the extent of one thousand five hundred miles with the same horses.

"Having thus gained an accurate knowledge of the existing evils, and the most pressing wants, I began to act on the principle which, both as Presbyterian and Bishop, I have ever laid down for my guidance in my ministerial duties—the aiming at real, and sound, and lasting, though distant good, however unnoticed my labours might be.

"Thus in three years I have, by encouragement and assistance, freed every Church from debt; feelings of disappointment and anger have been turned into delight and gratitude, by the completion of works which had been given up in despair; and above all, throughout the whole peopled portion of my diocese, extending about five hundred miles in length, and from two to three hundred miles in breadth, the Gospel is now preached, and the sacraments administered, by the clergyman whom I have appointed.

"In three years, fifteen have been appointed to their several districts; and of these fifteen eleven have been prepared and ordained by me, and four have come from England, having been educated at our English Universities, and ordained to English cures. Upon the training of the eleven whom I have ordained, I bestowed the greatest pains, and have continued my influence and guidance by constant communication and correspondence, up to the present time: and the happy result has been, that we are all working together with one heart and mind, and spirit.

"By looking at my statement of accounts you will see, that after this year, the only annual grant or certain assistance which I shall derive from England, is the annual grant of the Society, to the amount of three hundred pounds for Missions beyond the boundaries. Let me contrast with this aid the responsibility which I have been willing to incur, in reliance on the scriptural statement, that they who preach the Gospel, should (and in some way or other will be enabled to) live of the Gospel. Whenever I appoint a clergyman to a district which has not a government stipend, I appeal to the members of the Church in that district, and lay before them the necessity of contributing to the support of their minister: and I further appeal to the members of our Church in all the old settled districts, which have a minister's stipend provided for them from Government funds, laying before them the Christian duty of bearing one another's burdens; and urging the claim not only of charity, but of justice, which should induce them to assist in the support of clergymen in the destitute districts. Again and again have I made these appeals, and they are now beginning to meet with some response; but in the meantime I am obliged to guarantee to the clergyman the small income upon which he is to live.

"To meet the large responsibility thus incurred to the amount of one thousand four hundred and thirty pounds per ann., I have, after this year, only the three hundred pound grant of the Society to depend upon, besides what I can spare from my own income: and I can assure you that the extent of this responsibility sometimes weighs heavily upon me. Still I am rousing by degrees throughout my diocese a strong feeling of brotherhood among the members of our Church; in many of the old-settled districts the half of the offertory collection is cheerfully appropriated to the support of clergymen in the destitute districts.

"May I not, however, confidently hope that the Society will be willing to render me increased aid after the close of this year? There is none of the

Australasian dioceses so extensive as mine. None so depressed by poverty and debt. May I not then expect that the present annual grant of three hundred pounds, the only aid which I receive from the Society, will be generously and cheerfully increased? It is my anxious desire to persuade the members of our Church to supply their own spiritual wants, because I am convinced, that it is more blessed to give than to receive;—but if the Church in my diocese is to retain its present footing; and much more, if it is to advance and extend itself, as I sincerely hope it will, for a time more assistance must be afforded to it.

"From my letter which is printed in the report of the Newcastle Church Society, you will learn, that I hope during my Missionary voyage to draw up short notes or journal of my journeys and labors since the beginning of my Episcopate. If I am able to effect this purpose, I will send the manuscript to you, that you make what use you like of it. And I believe you may expect from the Bishop of New Zealand some valuable observations on Missions generally; and perhaps a narrative of events in this particular voyage."

MOVEMENT TOWARDS A LITURGY IN THE PRESBYTERIAN ESTABLISHMENT.

(Continued from our last.)

These, it will be observed, are not the representations of any friend of Episcopacy, but of a decided Presbyterian—a warm, and even bitter, opponent of what he calls "High Church Episcopacy," and an adherent of the Established Kirk, feeling sorely for her deserted walls, and the miserable nakedness of her position, and anxious to recall to her allegiance some portion of that community over which, in the days so lately gone by, when Chalmers was her champion instead of her foe, she vainly boasted that she held an indisputable sway, founded on the "affections of the people!"

This foundation—the affections of the people—which was set forth by the warm-hearted but rash-reasoning Chalmers, as the strength of his Establishment (which, however, he soon afterwards deserted,) in contrast to the weakness of the Church of England, which boasted of no such support—how weak and rotten did it prove in the day of trial and rebuke! The Church of England has indeed ever sought the *eternal good and welfare* of the people as her primary aim: she has sought their affection only as a secondary object, knowing that it is only precious when proceeding from that dutiful confidence which the faithful repose in their spiritual mother. Well does she know that the "liking" of a multitude is a "slender thread," on which no Government can rely; and that the only principle for a Church is (as set forth by Hooker, and in the answers of the Bishops at the Savoy) the principle of an authority which is "real though not absolute." "It is of the essence of a Church," in "the Anglican or Anti-Puritan" conception of it—"we adopt the words of a living Socinian writer—"to be external; it applies an outward agency: it demands submission to an outward jurisdiction."

* * * This idea suggests, if I mistake not, the grand distinction of the Anglican Church from Puritanism" (Taylor's *Religious Life of England*, p. 259). The same writer, who recognises in the Anglican temper "a reverence for Scripture," and a desire of intelligent obedience, declares that the recognition of private judgment by the Church is not unconditional, and that, on the whole, her aspect is *priestly and authoritative*. He sees, regarding her *ab extra*, what some within her pale would fain ignore—that she rejects, in all its phases, the idea of spiritual democracy. A sect must depend on popular approbation—a Church does not.

To pursue, however, the theme of the Presbyterian pamphlet before us, the chief canker-worm, in the author's opinion, which has caused this decay in the Established Kirk, is one that has been gnawing at the heart of Presbyterianism, properly so called, ever since its birth, being no other than the want of a Liturgy, or set form of public prayer.

"By far," he says, "the most powerful and widely-working cause of estrangement of the upper ranks from the Church, is, we are persuaded, to be found in the defects of her system of public worship, and the unfavourable contrast which, in that respect, she presents to the Episcopal Church. Her disadvantage here is not simply that of having a faulty and unattractive ritual wherewith to compete with one, the general excellence and great beauty of which are admitted by all, even by those who are far from regarding it as faultless, but that she has no standard or form whatever; that, content with mere doctrinal symbols, she has lost sight of the far greater uniting and attaching power exercised over the members of a Church by formulae of worship, which have been the vehicles of their devotion from childhood, and, like the cradle-hymns of a mother, are interwoven with their earliest associations. This power, even a very defective ritual would have exercised. But the deep misfortune of the Church of Scotland has been, that her whole worship being, from week to week, just what each of her officiating ministers chooses to make it, the minds of her children are pre-occupied by no familiar form whatever, and are exposed, in this respect, in the state of a *vacuum*, a tabular *rasp*, to the potent influence of the English formularies—formularies which, however distasteful their reputation may prove on a short acquaintance, invariably acquire, in the end, a powerful hold on the minds of all," (Pp. 8, 9.)

We would willingly overlook some very incorrect, indeed we may say false, representations, of the causes which led to the rejection or abandonment

of liturgical worship by the Scotch Presbyterians; but the assertion that "the attempt of an English *Primate* to force upon our fathers such a ritual as England herself would not have endured, alienated the people of Scotland from liturgical worship altogether," is too deceptive to be allowed to pass without rebuke. First, it is now well known and ascertained by the Diary and Correspondence of the English *Primate*, that so far from being the author of the Liturgy of 1637, he was thwarted in the matter by "some of the Scottish Bishops." He would doubtless have been glad of improvements in the English Liturgy, yet he thought it best to advise the adoption of that Liturgy—considerably inferior, he it remarked, to the present English Prayer-Book, as altered at the last review in 1662—"without any omission or addition." The Scottish bishops who were active in the matter took a different view. They were Scottish High Churchmen, and they wished for a service-book with national peculiarities, and, withal, more like the First Book of King Edward. They carried their point against *Laud*; and Presbyterians, who only knew the obvious fact, that *Laud's* sympathies as a theologian were with the First Book,—e.g., that he regretted the absence from the English ritual of passages that are now in our Scotch Communion Office—have hastily and unjustly inferred that he must have urged the Scottish Prelates to alter, as they did, the Southern Liturgy. In short, although he liked the book so altered, "exceeding well," he had "laboured" to prevent the alterations. (Skinner, ii. 298; Collier, viii. 108.) Secondly, so far from the doctrine of that ritual having "alienated the people of Scotland from liturgical worship," it is notorious that the people were prejudiced against it before it was published, or even finally adjusted, by designing and factious politicians, who stirred them up to violence and sedition, and clamoured the book down before even an opportunity was allowed of examining its doctrine. It may be, that the people were then unprepared for the statements of ancient truth which were embodied in the Liturgy; and that they had a considerable repugnance to any ritual whatever. But, to do them justice, we must observe, that, besides all this, they had a reasonable ground of objection—the manner in which the Liturgy was introduced being such as might well have disgusted a people in no way estranged from Catholicity. Much as we respect King Charles's memory, we cannot shrink from ascribing, in great part, to his despotic proceedings, the ruin, in Scotland, of the cause he loved. It has been the peculiar affliction of our Church to be associated in the people's minds with arbitrary mandates—too often, alas! with odious persecution. In England, Charles I. would have summoned a Convocation at so grave a crisis: in Scotland he thought it sufficient to proclaim his will, without the form of consulting the Assembly, without employing any means, as Bishop Russell expresses it, "to prepare the feelings of the common people." This was his great error—it cost him much disgrace and suffering; and we are yet reaping the bitter fruits of that proclamation of December 1636.

(To be continued.)

Advertisements.

DR. MELVILLE,
CORNER OF YORK AND BOLTON STREETS,
TORONTO.
November 13th, 1850. 16-1f

DR. BOVELL,
John Street, near St. George's Church,
TORONTO.
April 23rd, 1851. 35-1f

MR. S. J. STRATFORD,
SURGEON AND OCULIST.
Church Street, above Queen Street, Toronto.
The Toronto Dispensary, for Diseases of the Eye, in rear of the same.
Toronto, May 7, 1851. 41-1ly

WILLIAM HODGINS,
ARCHITECT AND CIVIL ENGINEER.
OFFICE:—Directly opposite the Arcade, St. Lawrence Hall, King Street, Toronto.
Toronto, February, 1852. 28-1f

MR. CHARLES MAGRATH.
OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel.
Toronto, February, 1852. 27-1f

J. P. CLARKE, Mus. Bac. K. C.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.
Toronto, January 13th, 1837. 5-1f

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter,
HOUSE PAINTING, GRADING, &c., &c.
No. 7, Waterloo Buildings, Toronto.
September 4th, 1851. 6-1f

T. BILTON,
MARCHANT TAILOR,
No. 2, Wellington Buildings, King Street,
TORONTO.