

I may ask what subject in polemical or practical divinity there that they have not illustrated? What is the heresy that they have not successfully opposed? Who is the infidel that they have not silenced? Take from the Church the various works on every sacred subject with which she has enriched it, and what is there behind but a blank. In one word I assert without much fear of contradiction, that from her learning, her piety, her influence, she is the upholder not only of Protestantism but of Christianity in the world, and I think that each of her sons may feel it to be a higher honour to be an English Churchman than to be (and it is no mean honour) an English citizen.

I do not wonder that the Bishop of Melbourne should find here and there an ungodly Churchman—the Church of England is too large a mass to expect it to be otherwise, for as the Apostle observes, "In a great house there are not only vessels of gold and silver, but also of wood and earth, and some to honour and some to dishonour." To look for any other state of things, or to draw any conclusion thence against the Church at large, is only to show ourselves utterly ignorant of the word of God (see Matt. xiii. 47.)

But the Bishop further tells us, after talking of the admirable machinery of Dissenters, that except there is discovered some bond of union, by which Churchmen will be able to recognise and associate with each other, we shall not be able to obtain any hold upon the mass of the population in the Colonies. Now not to disparage the nature of the machinery employed by dissenters, nor yet to say that I am the least in love with it, though I hold with the Latin Poet:—

"Eas est ab hoste doceri"

I confess I am at a loss to understand the Bishop.—What bond of union does he wish to institute? Is it the Class Meeting or the Conference of dissenters? Is it some password, like that of the Odd Fellows, or Freemasons? I had thought that the Church itself was a sufficient bond of union. I had thought the Body of Christ, which is his Church (Eph. i. 22, 23) united all the members: that the union of the branches was sufficiently secured by their union with the Trunk, and if I am right in my belief, I rather think that the best bond of union that the Bishop could institute, would be to teach his people and the world at large, the distinctive principles of the Church—to show his people the nature of the Catholic Church, and the sin and danger of schism. If this is not recognised I am not surprised that the difficulty of which the Bishop complains should be felt—if the fences are removed I am not at all surprised that the sheep should wander—if the foundation is not sufficiently secured, I am not surprised that the building should totter and perchance fall to the ground. But I think as in his other statements, so in this, the Bishop is mistaken; and to prove this I ask, has the Church of England exhibited less signs of unity than other denominations. (I forbear noticing the divisions of dissenters.) It has neither yet fallen to pieces, nor split into pieces, a statement which cannot well be made respecting some of the denominations with which the Bishop seems so enamoured. But in every clime as yet, she is, and I hope will always be "one fold under one shepherd." Nor yet when cast upon her own resources, when sent adrift, has she suffered shipwreck, as we see in the case of the Church in America—a Church which, though hated by the Government, and thought, tho' unjustly, to be inimical to free institutions, has notwithstanding increased since the revolution in a fivefold ratio to the population of the country, and is constantly rising in the estimation of an enlightened people, and amidst the jarring elements with which she is surrounded, is daily more and more appearing that ark in which truth and safety are to be found, so that she bids fair to become in a few years the Established Church in that country.

No, Sir, she is that Bush which survives amidst the fire,—that structure founded upon a rock against which the gates of hell shall not prevail,—that ark which has been built by the Living God, and as such will outlive every storm, and rest upon the everlasting mountains of a new world. Nor do I regret that as such she can embrace all the noble as well as the plebeian, she learned as well as the most illiterate. She is catholic, she is suited not only to every clime and to every government, but to every person—to David as well as to Lazarus—to the royal monarch as well as to the beggar. As such she commands my confidence, my love. And ever will the advice of the Holy Spirit by the mouth of the Psalmist be my motto—"Pray for the peace of Jerusalem, they shall prosper that love thee: Peace be within thy walls and prosperity within thy palaces, for my brethren and companions sake I will wish thee prosperity." METSAPHEK.

The Church Times.

HALIFAX, SATURDAY, OCT. 16, 1852.

STEAMERS.

THE excellence of the Cunard line of Steamers, their wonderful punctuality, and the comfort and safety of which their very appearance is an index, have long been the theme of admiration and praise all the world over. In nothing perhaps is the progress of the age more marked, than in the contrast which these noble vessels present, to the tedious, precarious, comfortless, and dangerous conveyances of twenty years ago.—Among other marks of superiority which pertain to

this line, the spectator on the wharf, when one of these stupendous floating palaces is moving off, cannot but be struck with the order, discipline, and quiet, with which every thing is managed. No bustle, no shouting, no confusion, above all, no swearing, by officers or men, to insult the ears of every lover of decency, and to provoke the Majesty of Heaven, and bring down misery and destruction upon those who thus show that they have not the fear of God before their eyes, and venture forth upon the mighty deep with curses on their tongues. On the contrary, all seem to know their places, and their respective duties, and there is scarcely more bustle than when a gentleman and his lady entering their carriage for a morning's drive.

The success which has attended the enterprise of our distinguished countryman with scarcely any interruption, ought certainly to beget humble thankfulness to that Being whose hand has preserved and guided them, rather than an overweening confidence in the skill or conduct of man. While on this subject we feel it a duty to notice the miserable apology for a steamer which plies between Windsor and St. John. In what we have heard is correct, the owners are highly culpable for imposing such dangerous affairs on the public, under the name of safe conveyances.

A friend informed us that lately the passengers were obliged to work hard by baling to keep the boat free from water. Also, that on other occasions, through inefficiency somewhere, she has been 24 and sometimes 36 hours on a passage which ought not to occupy twelve.

Lack of speed, however, is a small matter compared with the risk of life which attaches to this boat, and it will be wonderful if the season closes without the occurrence of some serious calamity.

DEATH OF THE BISHOP OF MEATH.—We regret to have to announce the death, in almost the prime of life, at Malaga, on the 16th inst. of the Most Rev. Thomas Stewart Townsend, D. D., Lord Bishop of Meath. His Lordship was consecrated Bishop on All Saints Day, 1850, in the room of the venerated Bishop Stopford, who died on the 17th September, 1850. The late Bishop has left a young and numerous family to lament his irreparable loss to them.—*Eng. Paper.*

BISHOP CHASE.

In our last, we briefly announced the death of this venerable and estimable Prelate of the P. E. Church in the United States. We have as yet no further particulars than are contained in the subjoined extract.—His remarkable, laborious, and self-denying life, will afford a fruitful and edifying subject for his Biographer, who, we trust, will be a man of kindred spirit with the departed. This is the third Bishop of the American Church who has died within a few months:—

"Our Church is again called to mourn the loss of a father in God. It is a most painful duty to announce the death of the Right Reverend PHILANDER CHASE, D. D., Bishop of Illinois, and the senior Bishop of the Protestant Episcopal Church in the United States. He died on the 20th of September, from the effects of injuries received a short time previous in a fall from his carriage. Bishop Chase had reached his 78th year, a term beyond the season of life's ordinary duration. Such, however, has been his career of indomitable Christian energy and labor, that the gradual process of decay seemed hardly perceptible in his case, and the impression which the intelligence of his death will produce upon our communion, will clearly testify how great was their reverence and affection for our venerable father, and how justly they appreciated his example of untiring devotedness to his Master's cause. The senior Bishop was consecrated in St. James' church, Philadelphia, on the 11th of February, 1819, and has therefore held the Episcopal office for more than thirty-three years. It would occupy far more space than we now have, to attempt to sketch his character and life, but we cannot conclude this brief notice without adding to it the following just tribute from an evening secular paper:—

"He has closed a career of ripe and matured piety, and of spotless reputation and Christian dignity, which shed a halo of purest light around his path while yet he lived, and now that he is no more, will be a star to guide many to the same grandeur and perfectness of religious character.

"Though feeling somewhat long the infirmities of advanced age, and the physical weariness consequent upon long and self-sacrificing toil, in the service of his Divine Master, and of that branch of the Christian Church to which he was on principle attached, he had scarcely remitted his labors or oversight of those interests committed to his judicious care.

"His arduous duties had, however, involved the necessity of further aid in his Episcopal labors, and the Rev. Henry J. Whitehouse, D. D., late rector of St. Thomas' church, in this city, was some time since, elected assistant Bishop of the diocese of Illinois.

"The name of the venerable deceased will always be associated with his vast and disinterested toil in the establishment and support of the Jubilee College, on behalf of which he made so many earnest and effective

appeals, seconding them ever by efforts of his own, which no man ever exceeded. His name will ever be as a sweet savor in the Church to which he belonged, and will be remembered by Christians of every other denomination, as that of one who richly exemplified in his life the doctrines it was his joy to proclaim."—*Commercial Advertiser.*

SYDNEY.

We take from the *Canada Echo*, the following Petition, agreed upon by the Bishop, Clergy, and Laity of Sydney, N. S. Wales, in April last. It was adopted 35 to 8:—

To Her Most Gracious Majesty Victoria, by the grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith.

The humble Petition of the undersigned, the Bishop of Sydney, Clergy, and Lay Members of the Church of England within the Diocese aforesaid.

Sheweth:—

That the Ecclesiastical Laws of England not being wholly applicable to the Church of England in this Diocese, your petitioners labor under several grave disadvantages.

That in consequence of the present position of your petitioners in this respect, it is found impossible that proper discipline should be exercised over the clergy and laity without the appearance of harsh and arbitrary power, on the part of the Bishop of the Diocese.

That besides this serious disadvantage, the Church is much impeded in her legitimate efforts to extend the faith of Christ, and the means of grace, in this extensive Diocese, in proportion to the rapidly increasing population of the country.

That in the opinion of your Majesty's Petitioners it would tend to the honour of Almighty God, and the good and quiet of his Church, and the better government thereof, that there should be Synods of the Bishop and clergy periodically assembled within this Diocese; and also that the laity acting by representatives duly elected by the congregations of the several Churches, should meet in Convention in connexion with the Synod of the Bishop and clergy; and that the Bishop, clergy and laity, being thus assembled, should be qualified and authorised to debate and consult, under proper regulations, for the better ordering of the affairs of the United Church of England and Ireland within this Diocese; and to frame and enact proper rules, regulations, or canons not being contrary to any law of Church or State for the due ordering of the affairs of the said Church, maintaining nevertheless as heretofore its integral union and connexion with the Established Church of England and Ireland.

That doubts are entertained whether the Supremacy of your Majesty, as under God the only Governor of this realm in all spiritual and ecclesiastical things or causes, having been expressly admitted by all Bishops and clergy when consecrated or ordained to their respective offices in the ministry, may not prohibit their assembling, as is desired, in a Diocesan Synod.

That the practice of assembling Conventions of laymen elected in the manner herein proposed, to take part in the management of ecclesiastical affairs, has not heretofore been recognized or appointed by law, or any known custom of the Church of England.

That your Petitioners therefore re-submit with deference to your Majesty's royal consideration the expediency of removing the obstacles which at times appear to oppose the execution of the design which they have prepared to lay before your Majesty, for better providing for the security, and for the more extended usefulness of that Church which during many centuries has flourished under the auspices of your Majesty's Royal Predecessors.

And your Majesty's humble Petitioners, as in duty bound, will ever pray.

The Bishop congratulated the meeting that so important an advancement had been effected; and he earnestly prayed that by the signatures to this petition of the churchmen throughout the colony, they would show that they were not a divided people. For himself, he declared his sincere belief, that the constitution prayed for would work for good. No ambush need be feared, for all had been done (to use a homely phrase) fair and above board; and all promised to conduce to the spiritual and religious welfare of this great territory. After thanking the clergy for their laborious labours in this work, and dismissing them to their respective homes, his Lordship pronounced the benediction, and the meeting separated.

WE see it announced with apparent satisfaction, that the "Herons" are coming again. If it could have been said the "Herrings or the Mackerel" are coming, it would have been better news. The one family have swept away some six hundred pounds from the community, and left behind a corrupting and vitiating influence on the minds of our society. While the others would bring substantial advantage and comfort along with them, to hundreds of our needy population, and to the country at large. Surely every reflecting person must lament the waste of time, the waste of money, but above all, the waste of mind, and the deterioration of public taste and right principle, entailed by the constant round of visits from such itinerant songsters and stage players, as have for the last few months invaded this city, and turned the heads of old and young.