

These "Considerations" are drawn up with the precision of thought and honesty of purpose, so characteristic of the Right Rev. Prelate; and as they have reference to a question important at all times, but especially so at the present juncture, we need make no apology for laying them before our readers.

"The question proposed to me relates to only the first of the three articles contained in the 36th canon of the synod of 1603.

"But as this is not the only article relative to the Royal Supremacy, to which subscription is required before you are admitted to holy orders, I shall, in answering your enquiry, include consideration of the 37th article of religion of 1562, which also you are called upon to subscribe.

"There is indeed an additional and obvious reason for considering the two articles together, because as both of them express the mind of the Church on the same matter, if there be any ambiguity in the words of that article, of which you ask me to give my construction, we may most properly have recourse to the other to assist us in interpreting it.

"Looking to the article in the 36th canon by itself the first observation to be made on it goes far towards answering your enquiry.

"The King's Majesty, under God, is the only supreme governor of this realm, and of all other his highness's dominions and countries, as well in all spiritual or ecclesiastical things, or causes, as temporal."

"Such is the main proposition; and of this, if it stood alone, we could hardly doubt that it was so expressed chiefly for the purpose of excluding every claimant of the supreme government in such things or causes within this realm, except the lawful sovereign thereof. But this is placed beyond all reasonable question by the latter clause, which simply denies all jurisdiction, power, or authority, to every foreign Prince, Prelate, State, or Potentate."

"It seems, therefore, that the intention of the framers of this article was to state, who is the supreme governor in this realm in all spiritual things and causes, rather than to define what is the nature and extent of the power recognized in that supreme governor. If therefore, you are satisfied in your own conscience, that the Queen is in any sense, 'under God, the supreme governor in this realm in all spiritual causes,' to the exclusion of all foreign jurisdiction, you may safely subscribe this article.

"But the 37th article of religion of 1562 is also to be subscribed; and its words fully sustain the interpretation which I have given to the article in the canon.

"It first affirms that 'the Queen's Majesty hath the chief power in this realm of England, and all other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.' And afterwards there is a special denial of all 'jurisdiction of the Bishop of Rome in this realm of England.'"

"So far this article has manifestly the same meaning as the other. The main object is to exclude all foreign jurisdiction, especially of the Pope.

"But the article proceeds to declare something of the supremacy itself, and to this it is necessary that our closest attention be given.

"It says 'when we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's Word or of the sacraments.'"

"Now the effect of denying to the Crown ministering of God's Word is manifestly to exclude the right and power validly to pronounce what is the force and meaning of God's word, in any particular, which may be involved in any cause ecclesiastical. It leaves that right and power to those to whom it appertains by authority committed to them by God—in other words to 'the Church,' of which the 20th of the very same articles, entitled 'of the authority of the Church,' expressly says, that 'it hath authority in controversies of faith.'"

"But the 37th article goes still further in limiting in power given in its acknowledgement, that 'the Queen hath the chief government of all estates in this realm, whether ecclesiastical or civil, in all causes; for it says that it thereby means to acknowledge no more than 'that only prerogative, which we see to have been given always to all godly princes in holy scripture by God himself—that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and disobedient.'"

"Now, this is no less than an express exclusion of the Crown from all 'authority in controversies of faith,' leaving to its control only the civil results in all causes ecclesiastical, and the coercive power in *foro exteriori*, especially as relates to temporal punishment.

"It follows, therefore, on an accurate examination and collation of the 1st article of the 36th canon of 1603, and the 37th article of religion of 1562, that there is not any real ground for raising in the most sensitive mind any scruple in subscribing them, by reason of their 'rendering unto Caesar the things that are God's.'"

"Whether any act of the State, at any period, whether of King Henry VIII. or of Queen Elizabeth, or of any subsequent sovereign, hath virtually interfered with the inherent rights of the Church, or rather, hath usurped to the Crown power which no human legislature can lawfully affect to bestow, is a question which it is not necessary to consider in answering the inquiry which has been submitted to me—an inquiry which relates, I repeat, only to subscription to the article in the 36th canon.

"More might be urged in confirmation of the view here taken; but I can hardly doubt that what I have now said will suffice to allay any apprehension, that you cannot safely subscribe those articles which the Church requires you to subscribe, as a condition precedent to your being admitted to holy orders."

#### A WESLEYAN "CONVERSION."

In a recent number of our English contemporary, the *Boston Herald*, we find the following dismal illustration of the demoralizing and soul-deceiving working of Methodism:—

"About a month ago, Mrs. Lenton, liquor-merchant of Spalding, was robbed by a servant to a considerable extent. Notwithstanding that she had made a confession of her guilt, Mrs. Lenton declined to prosecute. The girl being a Methodist, it was considered by the leaders of the Methodists that she had fallen from grace; consequently her name was erased from the class

paper. Last Sunday, however, this lost lamb was at a prayer-meeting, convened for the purpose of her re-conversion, restored to the fold. It is a remarkable fact, that, during the time she was committing her depredations upon her mistress, she delivered her religious experience at a love feast, and frequently prayed extemporaneously in public, for it is asserted that she is highly gifted in prayer!"

The case of this poor hypocritical pilferer speaks for itself, and requires no comment.

God says: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

Methodism has invented a shorter and an easier pathway from perdition!

The above-mentioned "lost lamb,"—who, be it remembered, had been in the habit of detailing publicly (like the Pharisee in the Temple) her religious experiences, at the very instant when engaged in plundering a too-confiding mistress,—this convicted impostor is whitewashed, and restored to "grace," by the hot-bed process of a single prayer-meeting, convened especially for the purpose!

Such is the morality of Methodism, in the year 1850!

Popery is bad; but not half so bad as this hideous burlesque of Christianity. If ever, since the days of St. Jude, "the grace of our God" was turned "into lasciviousness," surely that sin was committed by the class leader of Spalding, and his deluded or deluding confederates!

#### PORTRAIT OF THE BISHOP OF TORONTO.

On reference to our advertising columns, it will be seen that the committee have been successful in securing a Portrait of his Lordship, by that eminent artist, Mr. Salter, and that they are now in a position to press the subject upon the friends of religious education in the Province. All such, we have no doubt, will be early in the field and liberal in their contributions, to record their sense of his Lordship's indefatigable, long-continued, and happily successful exertions to secure to them and their posterity, the blessings of a Collegiate institution, as to the Christian character of which no doubt shall ever arise, and in which the principles and doctrines of the Church of England shall ever be maintained.

#### Communication.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Ch.]

#### MIRACLE OR NO MIRACLE IN THE EUCHARIST.

To the Editor of the Church.

REV. SIR,—When I wrote the words "in the administration of the Lord's Supper, the faithful know that a miracle is performed, which, without the aid of faith would be repugnant to human reason," I did not, as I have elsewhere before remarked, write them unadvisedly.

Your correspondent "H. C. C." of the kindness of whose strictures upon my use of this word *miracle*, I am deeply sensible, has failed to convince me that I was in error.

In essentials I hope we do not differ. I do not think that we do. For your correspondent acknowledges a mystery in the Eucharist, and adverts to the fact that the Church "in the Communion Service frequently uses the term *mystery* in reference to this Sacrament." But, as he and I differ widely upon the proper meaning of the word "miracle," it is worth while to explain what I meant by it—what meaning it ought strictly to bear—and what meaning is vulgarly i.e. commonly attached to it.

H. C. C. says, "Had he said the word *miraculous* in its occasional latitude of signification as merely synonymous with *mysterious*, *marvellous*, and such expressions, the case would have been different, and would not have called for any pointed reprobation."

Now, I beg deferentially to state that the meaning which he calls "its occasional latitude of signification" is *stricto jure*, its rightful, honest, ancient English meaning and acceptance. I have heard of a great variety of modern Lexicographers. But I have great faith in Dr. Johnson as being the most intellectual—the most widely read, and most Saxon Lexicographer, that the English language has yet called forth.

"Miracle" he says:

1. "A miracle"—something above human power.

2. (In Theology) An effect, above human or natural power, performed in attestation of some truth."

It will be seen that in neither of these definitions does the great Lexicographer speak of it, as being essential to a miracle of either kind, that in order to its production it should be "an action or an event in which the laws of nature are visibly changed or suspended."

But this latter definition, H. C. C. takes to be the very essence of a miracle rigidly so called.

Now, I will admit that this definition of H. C. C. is the ordinary acceptance of a miracle. It is vulgarly supposed when a miracle is spoken of as such, that reference is made to some extraordinary change of the natural order of things, the effect of which is visible—the cause of which is unappreciable to human sense.

I will further admit that such visible changes of the external order of things are properly ranged as miracles. But we immediately fall into error if we say that these alone are miracles.

No! Such is not the case. The word has evidently, and ex-necessitate a twofold meaning.

1st. It means generally "a wonder, something above human power."

2nd. Specially used it designs a visible supernatural change of some pre-existing natural thing; or

3rd. It means the performance of some wondrous inexplicable thing, the performance of which we, "by faith," know and admit to have taken place, whether we see the *modus operandi*, or the effect produced, or whether we see them not.

This latter interpretation—the sense in which I used

the word—is at once its widest and most correct acceptance. It includes every wonder visibly performed and recognized by us as a wonder, by the use of our mere human senses; but it also expresses every thing done which human power could not do, whether the thing done be tangible and perceptible to the human sense or whether it be a mystery, entirely intangible and imperceptible to the human sense, but received and accepted by faith.

If this be not so, then the following absurd proposition might be correctly stated. That the raising of the Son of the Widow of Nain—or the feeding of the five thousand—or other visible wondrous acts of our Saviour are miracles, while the Incarnation of the Deity—"the Godhead veiled in flesh" is not a miracle, but only a mystery!

Now, it would be very wrong to say anything like this. For what is the proper meaning of the word "mystery." Something obscure—something enigmatical—but not (and here I differ from Dr. Johnson) not necessarily "above human intelligence." Mystery—forcibly expresses doubt and amazement combined: but it fails to express that human reason is incapable of solving the doubt. On the contrary, the sound mystery, when properly used, is significant of something which you do not but which you may understand with your human reason. A thing unexplained—but not inexplicable to human reason.

Shall I be told that the secret something which, as Hooker says, "sense or natural reason cannot of themselves discern," viz., "The Inward and Spiritual Grace" is a thing which nevertheless can be explained by human reason?

There is a mystery in the Eucharist according to the teaching of the Church of England; but I declare solemnly that I cannot read Her Articles of Faith on the Lord's Supper without the conviction that She therein affirms the performance of that which is (whatsoever the Church may call it) rigidly a miracle.

By faith we feed on the body and blood of Christ, and by faith that body and blood are taken and received in that Sacrament.

That is, while we eat the visible elements of bread and wine, by faith a mysterious and miraculous effect is produced, so that we become incorporated with that Saviour by whom alone is Resurrection from the dead. If this alone is Puseyism, I am a Puseyite in this; for I believe it to be not alone the teaching of the Church, but of the Bible. It is a matter of indifference to me whether I be called Papist, Puseyite or Tractarian, so long as I am thoroughly convinced that I speak the teaching of the Church, and taught beyond it, and find that doctrine to be the very best of my mature and deliberate judgment, a faithful transcript of the teaching of the Bible. If the Church of Rome goes not beyond this—then why are not the Churches agreed upon this point? But need I say that she does. She worships the Consecrated Wafer as God. That is, the Wafer has changed into a God, even before it is taken by the communicant, and as such is worshipped. Upon this point there is not a "great gulf fixed" between Rome and England? Rome teaches that the very substance of the bread and wine is changed into a God. The Church of England teaches that with the bread and wine, and by faith, in a miraculous and spiritual manner, the Body and Blood of Christ is taken and received in the Sacrament.

I am no theologian, and I regret that more erudite and able men have not been found willing to combat the latitudinarianism which is abroad.

As to whether this is the teaching of the Church, I cannot do better than quote the following from Bishop Whately, which has been submitted to me through the kindness of a friend.

"The Church frequently asserts the real presence of the Body and Blood of Christ in the office of Communion, in Her Articles, in Her Homilies and Her Catechism, particularly in the two latter; in the first of which She tells: 'Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no UNTRUE figure of a thing absent; but the communion of the body and blood of the Lord in a marvellous incorporation, which, by the operation of the Holy Ghost, is through faith wrought in the souls of the faithful.' (First part of the Homily concerning the Sacrament.) 'Who, therefore, (as she further instructs us in the Catechism,) truly and indeed take and receive the body and blood of Christ in the Lord's Supper.'"

This is the doctrine of the Church in relation to the real presence in the Sacrament, entirely different from the Doctrine of Transubstantiation, which she here, as well as elsewhere disclaims: a doctrine which requires so many ridiculous absurdities and notorious contradictions, to support it that it is needless to offer any confutations of it in a Church which allows Her members the use of their senses, reason, scripture and antiquity." Had I time I could fill your paper with quotations for a week to come, to prove that this is the doctrine of the Church of England.

According to that doctrine, the faithful believing communicant is like unto the Apostle Paul, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

I am, Sir, yours,

A LAYMAN.

October, 29, 1850.

#### Ecclesiastical Intelligence.

#### ENGLAND.

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Tuesday, October 1st, 1850.

The Ven. Archdeacon Sinclair in the chair.

The Standing Committee, in pursuance of notice duly given on the 2nd of July last, recommended that the sum of three thousand pounds be granted, and placed at the disposal of the Lord Bishop of Toronto, towards securing the endowment of a College of a permanent character, in connexion with the Church in his Diocese.

The sum of three thousand pounds was voted for this purpose.

The attention of the Board was then called to the Standing Committee's notice of a grant of one thousand pounds in aid of the endowment of a Bishopric for the settlement of Canterbury, New Zealand.

A grant of one thousand pounds was then voted towards this object.

The Secretaries laid before the meeting the Report for 1850.

The Lord Bishop of Toronto, in a letter dated Rhyde, Isle of Wight, 30th, September, 1850, expressed his regret at his inability to be present at the Board, he having undertaken to attend a meeting at Newport this day, in behalf of the Society

for the Propagation of the Gospel. His Lordship intends to leave London for Liverpool on the 17th, and to sail for Canada on the 19th inst. He had previously forwarded, with his recommendation, requests from clergymen in his Diocese, for aid towards the erection of churches:

1. From the Rev. Henry Patton, in behalf of a church at Newborough, and a church in the Rear of Leeds, Canada West. In each case, the inhabitants had exerted themselves in a creditable manner for the attainment of the object in view; but means are still wanting.

2. From the Rev. H. E. Pless, Travelling Missionary, Eastern District, who stated that a small stone church had been commenced at Chrysler's Mills, Finch. The estimate cost is £200. The members of the congregation, who are all poor, have made every effort for the erection of a church, and deserve assistance and encouragement.

3. From the Rev. Bold C. Hill, in behalf of the settlement at Cayuga, on the Grand River, the former church having been burned by an incendiary. This village has lately been made a county town; and the population has so much increased that the School-house, in which Divine Service has for some years been held, is inadequate to the purpose. The new building will cost about £200.

It was agreed to grant towards the church at Newborough, £30; Rear of Leeds, £20; Chrysler's Farm, £20; Cayuga, £20.

Three sets of Books, for the performance of Divine Service in these churches, were also granted, at the request of the Rev. H. Patton.

Books and Tracts to the value of £5, for use in the Tyronnell Mission, Canada West, were granted, on the application of the Rev. H. Holland.

The Very Rev. T. Townsend, Dean of Waterford, has been appointed Bishop of Meath.

#### ARRIVAL OF THE "PACIFIC."

New York, Oct. 28, 6½, P.M.

The steamer *Pacific* arrived at two P.M., on Sunday, having left Liverpool at 10½ A.M., on the 16th inst.

ENGLISH MARKETS.—Flour—well supported at late rates. Corn advanced 6d. to 1s. per quarter. Full prices for Wheat Trade, generally during the week, had been steady, and prices firm.

The *Cambria* arrived at Liverpool on the 14th.

The British Parliament has been still further protracted. Very satisfactory arrangements have been made in London, as to the Nicaragua Canal. No more movements have taken place in the Danish and Schleswig war. Steps are being taken by the post-office authorities in England, to convey letters to British North America by the United States steamers. The Queen of the Belgians, daughter of the late King Louis Philippe, died on the 11th. It is stated positively that Kossuth and the other Hungarian exiles, have received leave to retire from the Ottoman territory; they will proceed to the United States, where they intend to settle.

#### ARRIVAL OF THE "CANADA."

New York, Oct. 29, 10 A.M.

The *Canada* arrived at Halifax at a quarter after ten yesterday morning, with Liverpool dates to the 19th. In Breadstuffs generally, the leading features are, that they have assumed a firmer aspect, and a fair amount of business was doing in wheat and Indian corn, at improving rates. Flour also moving more freely, at full prices of last steamer. The Bishop of Toronto came out in the *Canada*. The *Canada* got on the rocks about thirty miles east of Halifax last night, but is supposed to have received no material injury. The new steamer *Franklin* arrived off Cowes on the 15th inst., and proceeded to the harbour. The general news by her arrival is not of the least interest.

It is said that an unusual breadth of wheat will be sown in England and Ireland this year.

By telegraph, we have advices from Paris of Thursday, the 17th inst., which states that the Parliamentary session had met on that day, and after a short, but important meeting, adjourned. It is said that the heads of the party of order had agreed to the question of prolonging the Presidency, provided that the late monarchical demonstrations are not repeated. It is also reported, that towards the end of the President's renewed term, it will be right to ask the country to decide between a monarchy and a republic: he has promised to throw no obstacle in the way of their proceeding.

Nothing new has occurred in the relative position of the Danish and Schleswig armies since the assault of Frederickstadt; and it is now asserted that diplomacy will be called in to settle all difficulties.

England and France are named as the meditating powers.

The revolutionary feeling in Hesse Cassel seems to be on the increase.

Prussia still protests against the course adopted, the Frankfort conference.

#### TORONTO MARKETS.

Toronto, Oct., 30, 1850.

|                               |    | s   | d.   |
|-------------------------------|----|-----|------|
| Fall Wheat, per 60 lbs.       | 3  | 9   | 3 11 |
| Spring do.                    | 3  | 3   | 3 7  |
| Oats, per 48 lbs.             | 1  | 1   | 1 5  |
| Barley, per 48 lbs.           | 2  | 11  | 3 0  |
| Peas                          | 2  | 0   | 0 0  |
| Rye                           | 2  | 6   | 0 0  |
| Flour, superfine (in Barrels) | 21 | 3   | 0 0  |
| Do. fine (in Bags)            | 20 | 0   | 0 0  |
| Market Flour, (in Barrels)    | 18 | 9   | 0 0  |
| Do. (in Bags)                 | 16 | 3   | 0 0  |
| Oatmeal, per barrel           | 15 | 0   | 18 9 |
| Beef, per 100 lbs.            | 0  | 21  | 0 3½ |
| Do. per 100 lbs.              | 12 | 6   | 17 6 |
| Pork per lb.                  | 0  | 2   | 0 3½ |
| Do. per 100 lbs.              | 17 | 6   | 21 3 |
| Mutton per lb.                | 0  | 21  | 0 3½ |
| Lamb per quarter              | 2  | 0   | 3 0  |
| Hams, per cwt.                | 45 | 0   | 42 6 |
| Bacon                         | 35 | 0   | 35 0 |
| Potatoes, per bushel          | 1  | 6   | 2 0  |
| Butter, fresh, per lb.        | 0  | 71  | 0 8½ |
| Do. salt, do.                 | 0  | 51  | 0 6½ |
| Cheese, per lb.               | 0  | 3   | 0 4½ |
| Lard, per lb.                 | 0  | 31  | 0 5  |
| Apples per barrel             | 5  | 0   | 7 6  |
| Straw                         | 25 | 0   | 33 6 |
| Hay                           | 40 | 0   | 57 6 |
| Fire Wood per cord            | 12 | 6   | 15 0 |
| Bread                         | 0  | 41  | 0 5½ |
| Eggs, per doz.                | 0  | 61  | 0 7½ |
| Turkeys, each                 | 2  | 6   | 3 9  |
| Geese, do.                    | 1  | 104 | 2 0  |
| Ducks, do.                    | 1  | 6   | 2 0  |
| Coals per ton                 | 22 | 6   | 30 0 |

#### EXCHANGE.

|                        |        |      |          |
|------------------------|--------|------|----------|
| Toronto on London..... | 12½ @  | 0    | percent. |
| " " New York.....      | 2 @    | 0    | "        |
| " " Montreal.....      | 1 @    | 0    | "        |
| New York on London.... | 110½ @ | 110½ | "        |