The Church.

TORONTO, CANADA, SATURDAY, MAY 21, 1842.

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Poetry.

OLD IMPRESSIONS. BY RICHARD HOWITT.

Nav, tell me not, the exile said, Cou deem this land as fair as ours; What endless spring is round us spread, What blessings rise on every hand; Oh ! give to me our country's flowers, And give to me my native land.

The churchyard with its old grey wall, The church with its sweet Sabbath-bell, The village fields so green and small, The primrose in my native dell,—

I see, I hear, I feel them all,— In memory know, and love them well.

The bell-bird by the river heard, The whip-bird which I frequent hear,-In me have powerful memories stirred Of other scenes and strains more dear,— Of sweeter songs than these afford,— The thrush and blackbird warbling clear.

The robin which I here behold, Most beautiful, with breast of flame,— No cotlege enterer, shyly-bold, No household bird in seasons drear,— Is wild, is silent; not the same Babe-burying bird of ancient fame. Where is the strain I wont to hear

When autumn's leaves were red and sere? Oh! call it by some other name!

I'm tired of woods for ever green, I pine to see the leaves decay, To see them as our own are seen Turn crimson, orange, russet, grey; To see them as I've seen then oft,

By tempests torn and whirl'd aloft; Or on some bland, autumnal day, A golden season still and soft,

In woodland walk, in village-croft, Die silently, and droop away.

The fields in which my youth was spent, The scenes through which I daily went; Went daily through and did not see : On inward visions fair intent, Those scenes for which I had no eyes, Where in the wild-thyme humm'd the bee, I now have rightly learn'd to prize;

To me in dreams do they arise, With tenderest hues they visit me. Then tell me not, the exile said,

This land may not compare with ours ; Though endless spring be round us spread, Though blessings rise on every hand ; Oh! give to me my country's flowers, And give to me my native land.

But more than all, the exile said, In this poor country of a day, Where rise the works of ages fled, Your halls and ivied castles grey; Your ancient cities-where are they? Where live your painters'-sculptors' toil-That consecrate the meanest soil? Where, whither shall we turn to find

[Meeting House] in North Haven. The same year, 1718, Mr. David Brown, another classmate of Mr. Johnson, a member of the Congregational [body,] and a native of West Haven, was appointed Tutor in Yale College. Among these, who were all men of more than ordinary intellect, and of more than common intelligence, a close intimacy had subsisted for a long time, and frequent con-ferences were held in the library of the College, on va-rious subjects, literary and religious. Owing to the pre-vious impressions made on the mind of Mr. Johnson, the doctrines and practices of the Primitive Church were often made the topic of conversation. The attention of such men,—all sincere and dilgent inquirers after truth,— having been turned in that direction, they pursued the investigation of the subject with as much diligence and thoroughness, as their situation and their means would allow. The result was, that at the annual commence-ment of the College in 1722, the Rev. Mr. 'atter, Presi-dent of the College i, Mr. David Brown, a Tutor in the same; Rev. Samuel Johnson, were ready to avow their be-lief in the divine institution and perpetual obligation of Episcopacy; in the language of Dr. Johnson himself, they declared, that to them "it appeared plain, that the Episcopal form of government was universally established by the Apostles wherever they propagated Christianity; that through the first order of the ministry, called Bishops, the power of the Priesthood was to be conveyed from the great Head of the Church; and that although Presbyters preached and administered the sacraments, yet that no act of ordination or government was for several age allowed to be lawful, without a Bishop at the head of the Presbytery." ages allowed to be lawful, without a Bishop at the head

Among the associates of the foregoing persons, occa-sionally meeting with them at the College library, should be mentioned the Rev. Samuel Whittlesey, minister of the Congregational [Meeting House] at Wallingford; Rev. Jared Elliott, minister of the Congregational [Meet-ing House] in Killingworth; and the Rev. John Hart, minister of the Congregational [Meeting House] in East Gulford, now Madison. At the same time, when Messrs. Cutler, Johnson, Brown and Wetmore, declared their belief in the invalidity of Presbyterian ordination, the Rev. Messrs. Whittlesey, Elliott and Hart, were prepared to say that they doubted the validity of the same. The three last mentioned gentlemen, living some distance from New Haven, had not been able to give the subject that attention the others had bestowed upon it, and con-sequently were not as well informed concerning it. It is not possible for us at this time to appreciate the of the Presbytery." Among the associates of the foregoing persons, occa-

It is not possible for us at this time to appreciate the effect produced upon the community by this declaration. Here was Episcopacy, bringing along, in imagination, all those dire and dreadful evils that most of the community Here was Episcopacy, bringing along, in imagination, all those dire and dreadful evils that most of the community associated with the name of Bishop, springing up in their very midst. The plague had broken out among them, and some of the best of their men had fallen victims. But such a state of things could not long continue. The people felt that Episcopacy must be crushed, or Congre-gationalism would be in danger, and the College, *for* which they had done, and *from* which they expected so much, was likely to be ruined. Yet they were not will-ing to give up these men, and no effort was left untried, no pains were spared, to bring them back. Arguments, and entreaties, and exhortations, were used by turns. Love of self, of home, of friends, of country, and of kin-dred were appealed to, to sway them; the loss of their places, of the confidence of their friends, and the esteem of the public, were held up to deter them. At length the three who had merely doubted the validity of their ordination, were satisfied to remain where they were, while the others, strong in the belief of the truth, em-barked for England for Holy Orders. Of these, the Rev. Mr., afterwards Dr. Cutler, on his return, was stationed at Boston; and chosen Rector of Christ Church, in that city, where he remained until his death, Aug. 17, 1765, *Et.* 82. The Rev. Mr. Brown died in England, 1723, soon after taking orders, *Et.* 25, and the Rev. Mr. John-

those truths, which he was the instrument of spreading. Family after family, were reckoned among the trophies of his victory; and Parish after Parish rose to greet his receding vision. The names of Cutler, and Brown, and Wetmore, and Beach, and Seabury, and Arnold, and Canner, and Punderson, were among the seals of his ministry, and the crowns of his rejoicing. And what shall I say more, for time would fail me, to speak of Palmer, of Dibble, of Mansfield, of Scovill, of Leaming, of Lamson, of Chandler, of Jarvis, and of Clark; yea,

[Meeting House] in North Haven. The same year, 1718, Mr. David Brown, another classmate of Mr. Johnson, a member of the Congregational [body,] and a native of West Haven, was appointed Tutor in Yale College, Among these, who were all men of more than common intelligence, a close intimacy had subsisted for a long time, and frequent con-ferences were held in the library of the College, on var-rious subjects, literary and religious. Owing to the pre-vious impressions made on the mind of Mr. Johnson, the doctrines and practices of the Primitive Church were

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scriptural truth, they are attached. But these are views, which, where they are correct, are any thing but distinc-tive of the Church of England. The real test of their degree of reverence for our Reformers and satisfaction with our Reformation, is to be found in their mode of treating that which constitutes our Reformers' symbol of positive truth and Christian duty, the Book of Common Prayer. Let any man, whatever be his doctrinal system, take the Common Prayer Book for his rule, and—influ-enced no less by reverence for the Reformers than by a desire to yield exemplary obedience to the laws of his Church and his country, and a recollection of the solemn vows and stipulations on which he received Holy Orders— let him set about honestly and affectionately to act by its directions, and to govern himself by the rule of Christian, directions, and to govern himself by the rule of Christian directions, and to govern himself by the rule of Christian, Catholic and Protestant piety, which the fathers of our Church, from Cranmer to Pearson, have prescribed to his obedience—let him restore the daily services of the Church—let him revive the frequent celebration of the Holy Communion,—let him attend to the stated festivals and fasts enjoined in the Book of Common Prayer;—in a word, let his study be, to render himself and his people such Protestants as Cranmer and Ridley designed us to be, and he will infallibly be denounced by a large portion of the community, lay and clerical, as a Paseyite—a Trac-tarian—a Papist; and most probably, a protest against his enormities will be laid before his diocesan. There must have been something exceedingly wrong and faulty must have been something exceedingly wrong and faulty in the teaching of the last forty years, to allow of the

[NUMBER 46.

In every way, therefore, the bitterness and intemperance with which these writers have been assailed are mis-chievous to the Church, ruinous to the character of their assailants, most likely to divert men's attention altogether

<text><text><text><text><text><text><text><text><text><text><text><text><text><text> God can have no pleasure in us: How can we then escape, if we neglect so great salvation, and trample under foot the blood of the covenant? It is a fruitless labour and an endless folly for men to use any other courses (be they in appearance never so specious, probable, rigorous, mortified, Parisaical, nay, Angelical) for extricating themselves out of the maze of sin, or exonerating their consciences of the guilt or power thereof without faith. Though a man could scourge out of his own body rivers of blood, and, in a neglect of himself, could out-fast Moses or Elias; though he could wear out his knees with prayer, and had his eyes nailed unto heaven, though he could build hospitals for all the poor on the earth, and exhaust the mines of India into alms; though he could walk like an angel of light, and with the glittering of an outward holiness dazzle the eyes of all beholders; nay, (if it were possible to be conceived) though he should live for a thousand years in a perfect and perpetual observation of the whole law of God, his original corruption, or any one, though the least, digression and deviation from that to make them blush at their own carelessness of want of honesty? Among those who have, within the last forty years, directed the opinions of what is called the religious world, directed the opinions of what is called the religious world, there are, unquestionably, many bright examples the teaching of the Eaformers and the Reformation, and brought there are, unquestionably, many bright examples the the feelings of devotion to a much nearer treasmblane to the minds of our venerable and martype and the fee fer from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the bush that can keep the fire from burning: it is only *Christ* in the heart that ean keep is the advanced by a war of extermination, against any persons or opinions whatsoever.

THE TRINITY. (*From Bishop Shuttleworth.*)

Whils we cherish with gratitude and admiration the string to it as the very epitome of our Faith, the vital and emitation of four such as at the next words, *Looking off from* ourselves unto Jesus, the author and finisher of our faith, law, alone excepted; yet such a man as this could no more

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the trees of the field. A short time previous to the year 1716, a pious mem-ber of the Church of England, by the name of Smithson, whend Johnson, of Guildford, (afterwards the Rev. Dr. Johnson,) through the kindness of Mr. Smithson, when a simulation of Guildford, (afterwards the Rev. Dr. Johnson,) through the kindness of Mr. Smithson, when the was immediately struck with the beauty and propria-tion of the Liturgy,—with the appropriateness of its ar-ments, and with the deep and pervading piety that ments, and with the deep and pervading piety that ments, and with the deep and pervading piety that ments, and with the deep and pervading of the in-ments, and with the deep and pervading of the in-ments, and with the deep and pervading of the in-ments, and with the deep and pervading of the in-ments, and with the deep and pervading of the in-ments, and with the deep and pervading of the in-ments, and with the deep and pervading of the in-ments and with the deep and pervading of the in-ments and with the deep and pervading of the in-ments and with the deep and pervading of the in-ments and with the deep and pervading of the in-ments and with the deep and pervading of the in-ments and with the deep and pervading of the in-ments and with the deep and pervading of the in-ments and with the deep and pervading of the in-ment of it, even long before he came into the Episconal that excellent discourse of Archbishop King, Of the in-ment of the *necessity* of Episconal erdination and the impression of the *expediency*, though they did not con-ment of the necessity of Episconal erdination and the impression of the expediency in West Haven, A. D. 1720. The year preceding, 1719, the Rev. Timothy Cutler, Much deen ten years minister of the Congregational Meeting House] in Stratford, was chosen President of Yale College, and the year preceding that, 1748, the rev. James Wetmore, a classmate with Mr. Johnson in Yale College, was ordained over the Congregational * towardeent

* From The Bunner of The Cross.

The Rev. Jonathan Arnold also, of whom we have already spoken, was a member of Yale College at the same time, and undoubtedly received those first impres-sions there, which afterwards led him into the Church. It was at this period, A. D. 1730, that the Rev. George Berke-ley, afterwards, Bishop Berkeley, relinquished the idea was at this period, A. D. 1730, that the Rev. George Berke-ley, afterwards Bishop Berkeley, relinquished the idea of establishing a College at Newport, Rhode Island, and through the influence of the Rev. Mr. Johnson, and the Rev. Jared Elliott, before mentioned, gave the Library he had intended for his College at Newport, amounting to about one thousand volumes, to Yale College. Among them were many valuable books upon the Church, and especially many of the primitive Fathers. These books, no doubt, served to strengthen and deepen the current of feeling that had already begun to set in favour of Episfeeling that had already begun to set in favour of Epis-

[Here follows a long list of persons, who left the Con-regational denomination, in which they were born, or of which they were preachers, and received valid ordination of the Church 1

in the Church.] But we cannot leave this part of our subject, without lingering a few moments to contemplate the character of him, who is justly styled the Father of Episcopacy in Con-necticut, and to admire and adore that overruling Provi-dence, which has evidently guided and governed us from the beginning. Upon the character of the Rev. Dr. John-son, no one can dwell but with satisfaction. As a man, as a scholar, as a Christian, and as a minister, it is deser-ving of high eulogy. His talent for learning was very considerable, and his mind clear and discriminating.— He had read much, and thought more, and having the result of both his reading and reflection well systematized and arranged, he was unusually ready on all points of the beginning. Upon the character of the Rev. Dr. Johan as a scholar, as a Christian, and as a minister; it is deser-ving of high eulogy. His talent for learning was very considerable, and his mind clear and discriminating, He had read much, and thought more, and having the result of both his reading and reflection well systematized and arranged, he was unusually ready on all points of the best early of his manner, accompanied as it was by a

they are determined never to read?—or, defiberately to attach what they mean to be a stigma and a brand on men with whom they have not the slightest acquaintance; on no other ground, perhaps, than a conformity to the rules and discipline of the Church, which ought rather to make them blush at their own carelessness or want of honsets 2