

minister of God proclaims, and which his penitent people are called upon to follow? Surely, in every acknowledgment of guilt, in every prayer for pardon, the Christian will fervently unite: to the penitent confession, to the hope of acceptance through the Saviour's name, every humble soul will say AMEN. C. R.

## SCOTTISH EPISCOPACY.

In some respects we Episcopalians of Scotland are placed very much in the same situation with the Roman Catholics of Ireland—i. e. we contribute to the support of a religious system of which we do not approve; and from which we differ considerably in respect to doctrine, and constitution, and discipline. And, like the Roman Catholics, we have our own religion and its ministers to support besides. And to make the parallel still more complete, the churches and revenues now enjoyed by the Presbyterian Church, once belonged to the Episcopalians; just as the Churches and revenues of Ireland once belonged to the Romanists of that nation. Yet, do we murmur and rebel against the civil government on this account? Do we refuse to pay the Presbyterian ministers their just demands? Do we promote agitation, with a view to overturn the established religion of the country? You all know that the very opposite of this is the fact. So strikingly is it the fact, that of all the various denominations of Christians in Scotland (many of which differ very slightly from the Established Church), we Episcopalians, who differ most from it, are its best friends and supporters, because we are persuaded of the utility of an established religion of some kind; and because, moreover, we are persuaded that (notwithstanding all the defects of Presbyterianism) its downfall would inflict a severe injury upon the cause of religion generally, and multiply tenfold the evils which are already so alarmingly prevalent.

Now, what is the case in Scotland, in respect to the religion of the laudal proprietors? It has been estimated that two-thirds, or, at any rate, considerably more than one half of them belong to the Episcopal Church; and on them, therefore, of course, falls the chief burthen of supporting the Established Clergy. In Scotland, the numerical majority of the laudal proprietors are of the Episcopal Church; and yet they cheerfully support a Church to which they do not belong, and at the same time support the Church to which they do belong; thereby setting an example of obedience to the laws, of Christian moderation, and of peaceable demeanour.—*Edinburgh Episcopal Magazine.*

We are fortunate in having an example how Christians may lawfully separate from an Established Church; and how they ought to behave in their separation. The Episcopalians of Scotland thus separate, because they deem themselves bound to remain in a communion governed by the apostolic order of bishops, which the national establishment has lost or rejected. Their principle rests upon the plain duty of obeying at all events the spiritual authority which God has appointed from the foundation of his Church, whether it be recognised or neglected, established or persecuted, by the civil power. But they acquiesce without murmuring in the poverty and obscurity to which the non-conformity exposes them; and they make no attempt to disturb the existing arrangements of the country. They separate, not because Presbyterianism is established by the state, but because Episcopacy has been ordained by God; and since obedience for conscience' sake, under whatever trials or discouragements, has been their ruling principle, we cannot wonder at, however we may admire, the noble example they display of uncomplaining meekness and devoted loyalty. They who are true to God will always be loyal to their King. Far otherwise they who, deeming all orthodox sects indifferent, and of equal authority in themselves, yet contend, that if the state sanction any one of them, that one ought therefore to be resisted. Thus they canonise rebellion; and truly they honour their patron saint.—*Oster's Church and Dissent.*

Many important alterations having taken place during the last few months with regard to the arrangement of the several dioceses, of the Scottish Episcopal Church, the following is now the exact position of this most interesting communion, in the prosperity of which every sound churchman must take a lively interest:—

Diocese, 1. Edinburgh—Bishop, Right Rev. J. Walker, D. D., 12 chapels, 16 clergy. 2. Glasgow—Bishop, Right Rev. M. Russell, L.L.D., 11 chapels, 13 clergy. 3. Aberdeen—Bishop, Right Rev. W. Skinner, D.D., 19 chapels, 20 clergy. 4. Moray—Bishop, Right Rev. A. Jolly, D.D., 6 chapels, 6 clergy. 5. Ross and Argyll—Bishop, Right Rev. D. Low, L.L.D., 7 chapels, 7 clergy. 6. Dunkeld, Dunblane, and Fife—Bishop, Right Rev. P. Torry, D. D., 9 chapels, 10 clergy. 7. Brechin—Bishop, Right Rev. G. Gloig, L.L.D., Bishop-coadj., Right Rev. D. Moir, M.A., 9 chapels, 8 clergy. Total, 73 chapels, 80 clergy.—*Church of England Magazine. February, 1838.*

## PHRASEOLOGISTS.

From Hannah More.

Their religion consists more in a sort of spiritual gossiping, than holiness of life. They diligently look out after the faults of others, but are rather lenient to their own. They accuse of being legal those who act more in the service of Christianity, and dispute less about certain opinions. They overlook essentials, and debate rather fiercely on, at best, doubtful points of doctrine; and form their judgment of the piety of others, rather from their warmth in controversy, than from their walking humbly with God.

They always exhibit in their conversation the idiom of a party, and are apt to suspect the sincerity of those whose higher breeding, and more correct habits, discover a better taste. Delicacy with them is want of zeal; prudent reserve, want of earnestness; sentiments of piety, conveyed in other terms than are found in their vocabulary, are suspected of error. They make no allowance for the difference of education, habits, and society; all must have one standard of language, and that standard is their own.

Even if, on some points, you hold nearly the same sentiments, it will not save your credit; if you do not express them in the same language, you are in danger of having your principles suspected. By your proficiency or declension in this dialect, and not by the greater or less devotedness of your heart, the increasing or diminishing consistency in your practice, they take the gauge of your religion, and determine the rise and fall of your spiritual thermometer. The language of these technical Christians indieposes persons of refinement, who have not had the advantage of

seeing religion under a more engaging form, to serious piety, by leading them to make a most unjust association between religion and bad taste.

When they encounter a new acquaintance of their own school, these reciprocal signs of religious intelligence produce an instantaneous sisterhood; and they will run the chance of what the character of the stranger may prove to be, if she speaks in the vernacular tongue. With them, words are not only the signs of things, but things themselves.

## THE CHURCH.

COBOURG, SATURDAY, OCTOBER 6, 1838.

Previous to the arrival of the Lord Bishop of Montreal in this Province for the exercise of his Episcopal functions, we gave insertion to a brief Catechism on CONFIRMATION, which was sent us by the Venerable the Archdeacon of York, accompanied by some valuable introductory remarks of his own. This seasonable tract we intended at the time to follow up with a few observations of our own; but this intention was interrupted by the necessity which arose of devoting so much of our editorial columns to a defence of the great interests of our church against the vehement and combined assaults which have been made upon her.—His Lordship, however, has not yet performed the rite of Confirmation in all those places where Candidates are prepared to receive it; and it is not therefore too late for us to offer a few remarks which, we trust, may be serviceable to our younger friends, whether they have already received, or are preparing to receive this outward impress of their Christian calling.

The rite of Confirmation, in the language of one of the Canons of our Church,—“hath been a solemn, ancient, and laudable custom, continued from the Apostles' time.” The principal Scriptural authorities for it are to be found in the Acts of the Apostles viii. 17, and xix. 6, and in St. Paul's Epistle to the Hebrews vi. 2. In the first instance alluded to, we perceive that Peter and John, higher officers in the Church, were sent for to “lay hands upon,” or confirm the converts in Samaria whom Philip the deacon had baptized: the same course was pursued by St. Paul in the case of the converts at Ephesus,—after their baptism “laying his hands upon them.” and in the last cited instance, we find the doctrine of the “laying on of hands” associated with others of the “principles of the doctrine of Christ” enumerated by the Apostle. “And from such instances,” says Archbishop Secker, “of the practice of the Apostles, is derived what bishops, their successors, though every way beyond comparison inferior to them, have practised ever since and which we now call Confirmation. Preaching was common to all ranks of ministers; baptizing was performed usually by the lower rank; but perhaps to maintain a due subordination, it was reserved to the highest, by prayer and laying on of hands, to communicate further measures of the Holy Ghost.”

That this custom, thus practised in the time of the Apostles, was continued without interruption by their authorized successors, is evidenced most satisfactorily by several of the early Fathers of the Church. Tertullian, who flourished A. D. 200, and who, says Nelson, “is very careful in recounting the practices of the primitive Church,” tells us that, “after baptism, succeeds laying on of hands, by prayer calling for and inviting the Holy Spirit.” St. Cyprian, who flourished A. D. 248, in alluding to the Samaritan converts, says: “the same thing is practised among us, that they who are baptized in the Church, are presented to the governors of it, that by our prayers and laying on of hands they may obtain the Holy Ghost and be perfected with the seal of Christ.” St. Jerome, who flourished A. D. 392, speaking of Confirmation, says, “If you ask where it is written? It is written in the Acts of the Apostles; but if there were no authority of Scripture for it, yet the consent of all the world upon this particular is instead of a command.” Luther and Calvin, and several of their followers, admitted its scriptural and apostolic origin, “though,” says Archbishop Secker, “they rashly abolished it, as having been abused. But I am credibly informed that at Geneva it hath lately been restored.”

Having thus traced the origin of Confirmation to that source which must be satisfactory to every Christian mind, we need not enlarge upon the solemn obligation under which every baptized person lies, to be a partaker of it. Having arrived at a sufficient maturity of understanding to comprehend the evidences and doctrines of divine revelation, it is the duty of all young persons calling themselves Christians, to come forward, and, in the presence of Almighty God and the congregation of his people, to renew their baptismal vow, and to testify openly that they desire a “part and lot” in the covenant of grace.

But in impressing upon our younger brethren the duty of thus approaching to this solemn and apostolic rite, we must not omit to remind them of the important question which, on that occasion, will be addressed to them by the Bishop:

“Do you here, in the presence of God and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you?”

To this the answer is short, but replete with meaning. It contains but two words, I DO; but they involve a weight of responsibility which all should duly regard before they are pronounced. They are so well and fully explained in a little tract in our possession, extracted chiefly from Archbishop Secker, that we cannot better serve our youthful friends than by giving that illustration entire:

“I DO heartily renounce all the temptations of the Devil; all the unlawful pleasures, profits, and honours of the world; all the immoral gratifications of the flesh.

I DO sincerely believe, and will constantly profess, all the articles of the Christian Faith. I believe that the Father, the Son, and the Holy Ghost are three Persons in one Godhead: that God the Father made the world: that God the Son, our Lord and Saviour, Jesus Christ, suffered death upon the cross to make atonement for the sins of all mankind: that God the Holy Ghost worketh in us, both to will and to do what is good.

I DO firmly resolve to keep all God's Commandments all the days of my life: to love and honour Him: to pray to Him and praise Him daily in private: to attend on the public worship and instruction, which He hath appointed in His Church: to receive frequently the Holy Sacrament of the Lord's Supper: to submit to the will of God meekly and patiently in all things: to set Him over before my eyes, and acknowledge Him in all my ways.

I DO further resolve, in the whole course of my behaviour amongst my fellow-creatures, to do justly, love mercy, speak

truth, be diligent and useful in my station, dutiful to my superiors, condescending to those beneath me, friendly to my equals: and to conduct myself so to all men, as I should think it reasonable that they should do to me in the like case.

I DO resolve, in the government of myself, to be modest, sober, temperate, mild, humble, contented; to restrain every passion and appetite within due bounds; and to set my heart chiefly, not on the sensual enjoyments of this transitory world, but the spiritual happiness of the future endless one. Lastly,—

I DO resolve, whenever I fail in any of these duties, to confess it before God with unfeigned concern, to apply for His promised pardon in the name of His blessed Son, to beg the promised assistance of His Holy Spirit; and in that strength, not my own, to strive against my faults, and watch over my steps with redoubled care.”

We need not say that these professions, promises and resolves, to the fulfilment of which our own unaided strength is not equal, and that the divine assistance is indispensably necessary for our performance of these and all Christian duties. But the means of grace must not be slighted; the appointed ordinances of God must be faithfully fulfilled, as channels of the succour that we need.

When the child quits the home of his parents to embark upon a world of trial and temptation, they do not content themselves with a frigid farewell, or suffer so solemn an occasion to pass without a word of affectionate admonition.—They recall to him the anxiety with which they watched over his infant years, the care which they took in training him up aright,—and then with a brief but hearty prayer that God's blessing may rest upon him, they send him forth. In like manner acts our spiritual mother, the Church. She signs our tender brow with the baptismal seal; she appoints guardians to watch for the health of our souls; as the understanding ripens, she explains to us the leading principles and responsibilities of that religion, in the rudiments of which we have already been instructed; and then commissions the highest of her ministers to lay hands upon us, confirming us in the faith, and adding his prayers and blessings to our vows.

Were Confirmation, then, a rite of the Church not even expressly sanctioned by Scripture, it contains so much of propriety in it—so much to impress the ductile mind of youth with a salutary influence, and to recall the old to a livelier sense of their responsibilities,—that, conjoined as it is with Scriptural and traditionary authority, it cannot fail to be regarded with peculiar reverence. It is a coincidence, too, deserving of remark, that whenever vital religion is at a low ebb, the rite of Confirmation is correspondingly neglected; but that a “stirring of the stagnant waters” of the heart is uniformly accompanied by a lively zeal for this and all other ordinances which are channels and instruments of the divine blessing.

We can hardly picture to ourselves a more soothing and interesting sight than is presented in a Confirmation,—youth of both sexes gathering round the altar rails—every voice responding heartily their determination to live and die as “good soldiers of Christ”—their reverend father in God, as did the Apostles of old, laying his hands upon their heads, and pronouncing his blessing! We cannot but believe that a blessing will accompany the ordinance; that impressions will be produced upon the youthful recipients of the rite, not to be forgotten amidst the after perplexities and temptations of the world; that like the “pillar of a cloud by day and of fire by night,” its influence will accompany them in the journey of life till they reach the blessedness of the heavenly kingdom.

Nor should the members of our Established Church be regardless of the guarantee which a participation in this rite affords, that their youthful charges will grow up faithful adherents of its communion. We are informed, upon the testimony of a sagacious traveller, that the strict attention paid to the rite of confirmation, “shuts out dissent from the Norwegian Church.” There are certainly higher and holier reasons for inculcating the observance of this rite; but it is at the same time, important if it serve to promote “unity of spirit and the bond of peace,” as well as prove an incentive to “righteousness of life.”

We have to acknowledge, with renewed thanks for numerous instances of similar attention, the receipt of Bishop Otoy's Triennial Sermon before the Episcopal Board of Missions at Philadelphia. We have marked several passages in this able and eloquent production, which we intend at an early period to transfer to our columns.

Amongst the numerous exchange papers with which we are regularly favoured, there is none which we peruse with greater interest than the *Colonial Churchman*, published at Lunenburg, Nova Scotia. This valuable periodical has now been in existence for nearly three years; and this we trust is but the commencement of a long and useful career. It was started at a time when, in British America at least, there was an utter dearth of religious periodicals; and for manfully taking the field at such a period, we feel that its conductors are entitled to the gratitude of every Churchman. Since that period, our own journal has been launched into the sea of earthly strife; and buffeted though it has been with the angry waves of religious and political dissension, it has prosperously pursued its way, and bids fair to outlive the worst fury with which it is assailed!

We regret to perceive, from the number of the ‘Colonial Churchman’ last received, that the support which it has experienced is not by any means such as the resources of the important Diocese whose interests it advocates could supply; yet if we might—after a short experience certainly—venture to offer a suggestion, it would be that the paper be made a weekly publication, with a partial admixture of local and general news. We may, as being subscribers to that useful journal, be chargeable with some degree of selfishness in suggesting an arrangement which would render its visits to us more frequent; but we do so from the best of motives, and from our knowledge—limited as that may be—of what the circumstances of a new country require.

We regret to learn from the same paper of the illness of the excellent and indefatigable Bishop of Nova Scotia, and we trust he may soon be restored in safety and health to his Diocese. We had the pleasure of seeing much of his Lordship in England some years ago, and had many opportunities of observing the high estimation in which he was held as a prelate of great vigour of mind and unsurpassed devotion to the duties of his important station.

We unite with our brethren of the ‘Colonial Churchman’ in regret for the spiritual destitution which prevails, it appears, as extensively in New Brunswick and Nova Scotia as in the Canadas, and with hopes as faint of any early or adequate supply. We can join with them, too, in most

heartily praying that a spirit of zeal may animate the youth of the Colonies to enter themselves upon the culture of the spiritual waste which surrounds them,—unappalled by the cheerless prospect of earthly provision with which the profession is connected, and with a single desire to employ to the glory of God those talents which he has committed to their keeping.

UPPER CANADA COLLEGE.—We perceive that this valuable Institution was re-opened on the 27th ultimo, and we are happy to understand, with a very considerable increase of pupils. It is stated that the office of Principal, rendered vacant by the lamented resignation of Dr. Harris, is about to be filled by a gentleman of competent acquirements from England. The Rev. C. Dade having resigned the situation of Mathematical Master, is succeeded by the Rev. C. Maynard; and the first Classical Mastership, thus rendered vacant, was offered to, but declined by John Kent Esq. To this situation the Rev. H. Scadding has subsequently been elected. Chas. Cosens Esq. has succeeded to the Mastership of the Preparatory School.

The letter of the Rev. A. Mathieson, which we publish today, reiterates the application for all the advantages of an Established Church which had been made by the Rev. Principal McFarlane to the Colonial Secretary. We regret to perceive in this document so many allusions to “injuries” and “injustices” stated to be received, especially as, when seriously investigated, they shall be found to owe their existence almost solely to the heated or fruitful fancy of their writer. Besides, there is revealed, amid the allusion to these imaginary wrongs, something of a spirit of retaliation which it does not become Christian individuals, far less Christian ministers to indulge. There seems a restlessness of spirit under the sense of some undefined worldly provocation, rather than a sorrow of the soul that the spiritual waste of their own vineyard remains untill. There is an incessant hugging of some more temporal grievance, which the spirit of the Gospel would require us to view with a better complacency, and a more unreserved trust of our cause to Him who orders all things aright.

Here and there throughout this letter, is a vague and indistinct development of what, in the misused phraseology of the day, is styled *liberal feeling*; occasionally a faint and equivocal declaration of sympathy for the rights and privileges of all sects and denominations. This broad philanthropy is soon, however, contracted within narrower bounds; for in allusion to the proposed University at Toronto, the proposition is that “two Theological Faculties”—for the Churches of England and Scotland respectively—should be the limit of the liberality, the excellence and the expediency of which it so much vaunted! We are not finding fault with the principle of this apparent exclusiveness; but we regret the attempt, by the occasional shew of an opposite feeling, to enlist in their favour a popular prejudice by awakening popular expectations which there is no intention to gratify.

We grieve, too, to see mingled with the modest prayer of any petition—emanating especially from a Christian body—the remotest appearance of a threat, or a foretelling of the consequences of disappointment, which the prediction itself is often the most effectual instrument in bringing about. We grieve to see it declared by authority so respectable, that a continuance of these fancied slights and imaginary wrongs “will detach them (the members of the Church of Scotland) altogether from the Government.” We trust that this most exceptional avowal is the offspring rather of bad taste than of bad feeling,—emanating from the remnants of unsoftened carnal pride, rather than flowing from any sober conviction. The principle of Christian loyalty is traceable to a source which the partial vexations of the world cannot affect, nor its heaviest disappointments destroy. What prompted to civil obedience under Nero, will not surely fail us under the mild and religious Victoria.

Mr. Mathieson concludes his letter with the declaration of his belief, that the plan he proposes for the adjustment of our religious differences will be “in harmony with a great proportion of the Colonists of every denomination.” Not, we can assure him, if the previous part—if the main scope and substance of his letter is to be literally understood.—They who have expressed their repugnance to one establishment, are not likely to welcome the proposal that there should be two.

## CORRESPONDENCE.

(No. 6.)

To the Lord Glenelg.

74 Jermyn Street,

5th August, 1837.

MR LORD—I deem it my duty to inform you, that in conjunction with the Rev. John Machar, I was appointed by the Synod of the Presbyterian Church in Canada in connexion with the Established Church of Scotland, to co-operate with the Hon. Wm. Morris in endeavouring to obtain a redress of those grievances under which our Church has long laboured, and has often complained to the parent Government; grievances which deeply affect her moral influence in these Provinces, and are insulting to the feelings of her members who form a very large and influential class of the Colonists.

I was more particularly instructed by my co-presbyters in Lower Canada to press upon the attention of Her Majesty's Government,—

1. The lamentable state of elementary education in that Province, and to inquire whether a small Government grant might not be permanently appropriated to the support of schools conducted on the same principles as the parochial schools in Scotland, in which a cheap common and classical education might be given.

2. That there is no provision whatever for the higher departments of literary and scientific education, and that in point of fact such education cannot now be obtained in the Province. There are, indeed, various well-endowed Colleges in connexion with the Romish Church; colleges, however, not really useful or available to the Protestant youth of the Province. There is, it is true, the likelihood of McGill College, Montreal, going speedily into operation; but it cannot be useful or successful to that extent desirable and necessary unless a Government grant be obtained in addition to the bequest of the Testator. Besides, in a Memorial to your Lordship, dated Montreal, 1st November, 1836, from one of the Trustees to the Will of the late Hon. James McGill, it is stated that one of the conditions of the bequest is, “that the Government contribute towards erecting buildings and endowing the proposed University or College;” which, if not complied with, the legacy will revert to the residuary Legates, and thus an essential benefit will be forever lost to the Province. Independently of its being a paramount duty of every state to provide liberally the means of sound education and also of the