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A PASTORAL LETTER

TO THE CLERGY AND LAITY OF THE DIOCESE OF QUE-

BY GEORGE J. MOUNTAIN, D.D. LORD BISHOP OF MONTREAL, (ADMINISTERING THAT DIOCESE.)

For the divisions of Reuben there were great searchings together. of heart.-Judges, v. 16.

recently before the public, having reference to an official exercise of the episcopal authority. The occathere was no reason to anticipate, because the question ought, in the first instance, to have been settled upon the spot, in the manner in which it was subsequently settled by the authority just mentioned; and this has been acknowledged, upon fuller consideration, by the party whose proceeding it was found necessary

of withdrawing themselves from certain influences which sway the opinions of the world, should be enathe real merits of the question at issue. For it is not only that the cause of Religion must, so far, suffer, when the act of a person who, with whatever small pretensions of his own, is set over you all in the Lord, is painted under an invidious aspect, and the impression is left uncorrected which is thus made upon the public mind: it is not only that his usefulness may thence be endamaged within the limits of his charge: these effects would be something, but they are not all. There are principles involved in which the members of the Church of England ought to know how they stand and what is the part which they should take. If there is a good deal of misapprehension abroad in relation to these principles, and the views of many among our own people are more vague and confused upon the subject than they ought to be, it may be well, perhaps, after all, that a circumstance should have occurred which, however unpleasant in its immediate consequences, may serve, by means of the discussions which it produces, to lead to a juster and more distinct appreciation of the system and constitution of the Church. It is by considerations of this nature that I am prompted, in such form as my office may seem to prescribe to me, to address you upon the present occasion. It is not necessary, nor would it be proper, that I should involve myself in any disputatious agitation of the subject: in fact, with one exception, it is only by reports made to me that I have become aware of the tenor of those remarks which have been put forth by different parties, in relation to it; and in order to disembarrass myself as far as may be, in treating the question, from any mere local or personal considerations, I have even abstained from making myself acquainted with the defence of the Episcopal proceeding which I know to have been prepared, and published in a Montreal paper, by a endly and an able hand. The exception to which I refer is that of one paper of which the number was sent to me containing an article upon the subject-a paper professing to have in some measure a religious pass a remark, which is to my general purpose, upon some credit which the writer assumes to himself for being above the fear of man in the discharge of duty -the fear of man being, I apprehend, precisely the motive which would suggest it to the writer for a public journal, to espouse the easy, worldly, and so called liberal view of such a question as this, and to join in the cry against an unpopular, although a necessary act of authority. In fact, the same moral courage may often be required in these days in men who range themselves on the side of authority and ancient order,

little difficult to point out. But let me proceed to consider, in order, the points

upon the destruction of the Wesleyan place of wor- nation. ship in Griffin-town at Montreal, the congregation

you.-(1 John, iii. 13.)

Pulse of feeling, in the fresh aspect of the calamity at and promulgated from our own altars?—And would Montreal, might naturally prompt such a compliance as that which did actually take place, yet there are few examples, if any, in which my Reverend brethren of this D: of this Diocese will require to be convinced or cor- by subsequent acts of public authority: but in all points where here at issue. But this may be the proper place to repeated formal decisions, to be, with reference to all persons

the Church for this purpose or for that, is not among distractions in religion, in order and stedfastness— Missionary enterprise, a huge hindrance, in all direct Church principles, some considerateness and charity cations which might be foreseen to be inadmissible the attributes of the Vestry; not among the things (Col. ii. 5.) within our own fold, that we should estion, in the affairs of the Church, should be confounded

Upon these points I shall be happy if I can be permitted to afford any help to my brethren of the Clergy Dearly Beloved Brethren,-You must, very in their endeavours to rectify whatever erroneous imgenerally, be aware that some discussions have been pressions may be found to exist. With reference to my brethren of the laity, I can hardly venture to look, à priori, for the same general acquiescence of judgsion which called for this intervention was one which ment in the late episcopal order, as that which I have stated myself to expect from the Clergy. They have not, officially, the same call to acquaint themselves It appears, however, to be by no means superfluous that, after the subsidence of the passing excitement the tone of sentiment which happens to be in fashion, which has been created, the subject should be dispassionately examined, and that minds which are capable

> It is manifest unfairness and injustice to attack the the rule itself. man for that which his office obliges him to do; and s made imperative upon him by rule.*

II. But, secondly, in the maintenance of this rule, the Church does nothing more than is conceded, upon the common principles of religious liberty, to all other denominations. If the principles conscientiously held by all parties are to be respected, upon what plea or under what colour of justice or common sense, is it to be refused to the Church of England that she shall preserve intact her conscientious attachment to those peculiar views which happen to shut her pulpits against eachers who dissent from her?-I would that even her own children, in some instances, would shew her the same indulgence of which they are sufficiently lavish in other quarters. It is no matter, as far as the questions are concerned of common claim to the allowance and acquiescence of the public mind and unmolested enjoyment of particular opinions, whether the principle be correct or erroneous in itself:-it is the principle, the known, established, prominent, avowed principle of the Church of England that, with reference to the exercise of any other than an episcocharacter, and volunteering its subserviency to the pal ministry, in any shape or manner, within her own the authority is not traceable, in an unbroken line of succession, through the order of Bishops, and she obto establish within her own proper walls, a community of worship with a religious body of which the ministry stands upon no such foundation as her own, and which repudiates all regard for such a foundation, has she not a right to act consistently with the views which she entertains in this behalf, and is it too much to expect that she shall be left to do so in peace?

as has in other times been called into action for the III. But, thirdly, we may go a step or two farther maintenance of popular privilege. What the writer of the article, whoever he may be, could have to fear in this view of the subject. For not only have we a at the hands of the Bishop, it would, perhaps, be a right, upon the very principles of liberalism itself, to the undi-turbed enjoyment of our own views and the inviolate preservation of our own rules, but, more than of the case, which require, as I conceive, to be better this, we compromise ourselves, by any such surrender of those rules as is here in question, to an indefinite As soon as I received the first information that extent, and in fact become parties to our own condem-

We are called upon to open our own churches for who had frequented it, had been accommodated with teaching for which we cannot be answerable. I will the use of St. Anne's Chapel in the same neighbour- not dispute that a vast deal of it may be not only earhood, I took measures to obtain an official statement nestly and zcalously promulgated, but good in itself of the fact. Circumstances occasioned a delay of and profitable to sinful man. I will not deny that a some days before the answer was rendered to my en- great portion of it may agree with the principles and quiries and hence it was (as it may not be improper doctrines of our own Church. But all of it will not to explain,) that a certain interval was interposed be- agree with those principles and doctrines. I shall not tween the occurrence itself and my action upon it .- enter into particulars: but this might be very easily Having become possessed of information in a shape shewn. And then the question comes whether we which enabled me to proceed upon it, I wrote at once are directly to forward that teaching of Christian docto direct that the permission which had been given trine with which we do not agree. Upon this continent, indeed, there has been a system of accommoda-It was easy to foresee that in the exercise of such tion carried to the length of opening the same meetan act of authority, whatever endeavour might be used ing-houses in rotation to every variety of doctrinal to preserve a due attention to the suaviter in modo in teaching, or of holding places of worship in co-partconjunction with this manifestation of the fortiter in re, nershipt between different religious bodies maintainthe Church and her servant would be exposed to no ing the very opposite extremes of opinion, as for exsmall share of odium and probably of abuse. The ample between Universalists and Close-communion attack of the Press, respectable or not respectable, Baptists. But the fruits of such experiments have considerate in the observance of certain official and not tended, I believe, to encourage the repetition of personal regards, (and I am bound to acknowledge them. And certainly they are experiments which that such consideration is not wanting,) or ready for cannot tend to the advancement either of truth or of any opportunity of a new fling at the governors of the distinctness in belief. The precedent, therefore, would Church of England, was precisely what was to be an- have been a dangerous one, if no other object on had ticipated, and I was fully prepared for it. The ordi- existed. The door being opened to one religious body nary newspaper press, although one portion of it be in their emergency, it would not be very easy to bar upon many points in direct and avowed opposition to it against any other who may be considered to apanother, may be taken to represent the feeling and to proach our own doctrinal system, when their emerspeak the voice of THE WORLD. But whatever eager- gency, in some shape, might occur in its turn. Supness may be shewn by many religious parties, in this pose the case of an application received from a zealous age of religious tactics, to avail themselves of worldly and respectable Congregation of Baptists who, from demonstrations in their favour, and to turn them, with- some cause or other, might be in great straits for a out any over-scrupulous examination of their correct- place in which to conduct their worship: -- is it not ness, to their own account, THE WORLD and the CHURCH manifest that, with the views held by the Church of OF God are too vastly different things. The force of England upon the subject of baptism, -(let it be still public opinion may, and does, no doubt, in various in- borne in mind that who is right or who wrong, is not stances, operate for the promotion of good on the one the question here,)—the Baptists must be regarded by hand and the remedy of evil on the other: but woe be us, as, in this point, teachers of error? And if any to the christian and special woe to the christian minis- man would tell us that it is a point of little importance ter, who commits himself to the force of public opinion in the eyes of persons having spiritual views of relias his guide! - Many cases will arise, in many ways, gion, should we not regard this itself as another form in the uncompromising discharge of duty, which even of error, and a dangerous one too, which we should call for the practical remembrance of an Apostolic feel ourselves conscientiously bound to oppose?—And charge, -Marvel not, my brethren, if the world hate if so, would it be a consistent proceeding on our part to become instrumental in causing these opinions, Lapprehend, however, that although the first im- viewed by us in the light of errors, to be proclaimed

and things ecclesiastical, legally in force.

† There is one instance within this Diocese, in which an

bly be encouraged?

is time for us to have done with this veneration, and and fallacious, and can only tend to retard the grand of the house of God together, (operating upon a to bid adieu to the walls and towers of our once-loved and glorious object which is professedly in view. The conviction that the extension of their own establish-Zion, -eamus omnis execrata civitas, -let us look day, I am well persuaded, is coming on, although I ment affords the truest means of effecting this object,) the arms of what new mother we shall throw ourselves many prevailing notions and practices which quietly termed the policy of our Clergy; and, if the direct are divided, within the limits of Upper Canada, into and peculiar blessings which distinguish the present other instances, in which precisely the same principle six different sects, and that four of these subsist, or day: I am not unthankful for many signs of farther has been a sufficiently obvious ingredient of religious did lately subsist, in Bytown alone. But till we are amelioration in reserve, and for the impulse given to zeal. satisfied that this is all as it should be, and prepared efforts for the larger and still larger extension of temdestation, to keep our own fences whole. Let us not exultation over the generations which have gone before tentions connected with Religion, we are dragged rance, I maintain it, is on the other side. It is intole- ment of privileges which were denied to former times. language of the Psalmist, to vent in secret our longing rance—yes, grievous intolerance—that while the most Men may be found to talk fluently enough, and with for repose and peace, O that I had wings like a done, ample and unlimited indulgence is extended to every the most soothing as well as the most undoubting self- for then would I flee away and be at rest," (Ps iv. 6.) possible form of innovation in religion, we cannot be appropriation of what they commend, about the adallowed, without being subjected to comments in one vance of liberal and enlightened principles in the nine-

I am well persuaded that the justice of what I am among themselves, and I speak in no spirit of unkindness towards any party or any individuals. I deplore and could weep over these multiplied and still multiplying separations, the existence of which is a reproach

rected in their judgments upon the general question they have not been thus repealed, they are held, according to not surpassed among uninspired men,—as for many happy for God has provided something besides the Bible to hold men observe that the reference of any such question to the Vestry is not a correct course of proceeding. The powers and privileges respectively of our congregations powers and privileges respectively of our congregations. powers and privileges respectively of our congregations and of Ecclesiastical authority, in such matters, are, happily for both parties, sufficiently defined both by the general principles of our Ecclesiastical law and by

Provincial statute; and in virtue of the latter, the it be a very well-calculated method to settle the minds to the Protestant cause, a mark for the shafts of scep- ceive myself, they exhibit their author as having been fixed principles and standing rules. They, of the confided to popular judgment. And it is little for tablish meetings of different sects within our own them thus, I see it to be our duty, my brethren,—I The first extract is from a publication of 1828: the advantage of any party that the nature or the li
Churches,—the echo of whose teaching should be still feel it to be a part of our special vocation, in the times "In the same manner they," [i. e. my opponents in mits of spiritual jurisdiction and temporal administraringing within the walls, when our own worship would in which our lot is cast,—to maintain the distinctness the matter under discussion] "say there may be unity ommence, and the interchange of accommodation and integrity of our ecclesiastical constitution, and to without uniformity." That the true spirit of Chriswith whom, being once established as a principle, the remember, in all humility and trembling, the responsihabit of wandering backwards and forwards in quest bilities which we have to fulfil before God and the there is no unity of external church-government, (for of variety and novelty in religion, would most it falli- world, as a reformed and purified Church, hold- uniformity in the mode of worship is something per-ING A COMMISSION WHICH CANNOT BE CHALLENGED, feetly distinct) - we feel most thoroughly assured; Upon these grounds, it is evident that to avail our- AND RETAINING THE PRINCIPLES TRANSMITTED DOWN and that this unity of order and government may exist Upon these grounds, it is evident that to avail our services, in any such occurrence as that which has led services, in any such occurrence as that which has led the most fatal of the corruptions beginning to appear the most fatal of the corruptions beginning to appear to these observations, of the accidental circumstance DER. Let us make no insolent boast of our privileges; is what it is plainly impossible to deny .- Still it is that the Church or Chapel, although used with the let us deny no credit to those who deserve it, though unity, and although it does not constitute all the blesepiscopal sanction for divine service, had not yet been opposed to us; let us refuse no just tribute to honest sings of unity, there can be no other genuine unity, the centre point of the whole epistle. We have shown episcopal sanction for divine service, and det yet to do, the centre point of the whole epistic. We have shown the manner of the introduction of this incipient evil with any peculiar regulations of the Church; and the safe kind of expedient. In the first instance, shrinkspirit of the age is opposed to their just estimation of ing, as I will not conceal from you that I did, from her distinctive principles. And shall I commit injustice if I attribute to some among them, a disposition feeling to be occasioned by my proceeding, and from
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the feeling to be occasioned by my proceeding, and from
the feeling to be occasioned by my proceedin or habit which prompts them rather to take for their the popular odium which it would be obviously easy xii. 10); but let us not seek to purchase a hollow disciples might be ONE; (John xvii. 11.) that when oracle, even in matters of religion, the daily press and to excite against it, and which I had little hope that peace by the surrender of principle, nor lend ourselves the Apostle charges it upon them that there be no men would be so candid or so generous as to forbear to any such specious and popular, but delusive and schism in the Boby; that they should all speak the Rome exhibited from her acknowledged formularies, the tone of sentiment which happens to be in tashion, the would be so candid or so generous as to torteat than the precedents or the authorities of their Church? from turning to their own account,—I indulged an injurious imaginations, as that a Catholic spirit consists same thing;—that they should be perfectly joined to their own account,—I indulged an injurious imaginations, as that a Catholic spirit consists in the same mind and in the same indument; we have proceeded also to the melancholy task of than the precedents or the authorities of their Church? from turning to their own account,—I indulged an injurious magnations, as that a Canotal spite.

—rather to go there for the resolution of questions inclination to take advantage of this distinction, the in the same mind and in the same mind and in the same judgment; showing the strong leaning to popery, including the theological in their character, than to seek the law at actually taken place, and the time when things would Christian faith. It is not by paving the way for the calling, one faith, one baptism—that they should bebled to arrive at something like satisfaction respecting the mouth of the priest?—(Mal. ii. 7.)—If such per- be ready for consecration being, as I was willing to be- interchange of our pulpits with those of dissent; it is ware of calling themselves after particular founders of sons will give me their patience, and will exercise the lieve, not very remote. The plea, however, was falla- not-(I must speak my own settled convictions)—by the opinions which they had embraced, I am of Paul courage to decline being carried, as a matter of course, cious: for if we are glad to profit by circumstances taking part in Union Sunday-schools,* or union opera- - and I of Apollos-and I of Cephas, (1 Cor. xii. with the prevailing tide, I will not despair, under the which we can construe as furnishing a dispensation tions or associations of any kind whatever for the pro- 25.—1 Cor. i. 10.—Ephes. iv. 4, 5.—1 Cor. i. 12.) divine blessing, of inducing them to view the affair from the rule, it would follow that the rule itself is motion of religion, that we can most safely and surely -never, with all this before their eyes, can they here in question in a new light; and I must entreat one from which we should desire to be altogether re- advance the cause of Christ upon earth. It is not think that a true picture of Christian unity is there their candid and serious attention to the considera- leased; and the principle would, once for all, be ad- hus that, in the end, we can most effectually recom- presented where THE BODY consists of separate and mitted that, but for the custom of consecration, stand- nend our selves and our system in the eyes of those independent parts; where an unlimited right is as-I. In the first place, then, I conceive that the mat- ing as a bar in our way, we should be ready to open who differ from us. They, on the contrary, when they sumed of creating new ministries and new societies: ter was one in which no choice nor discretion was left our churches for the use of different dissenting sects | witness the strength of our convictions and study the | where some reject altogether the sacraments ordained open. I conceive that no Bishop of the Church of And in a Diocese like this, where it is a matter of con-England is at liberty to sanction or permit the appro- stant occurrence, from the poverty of many of our of their collateral no less than their direct results, are dispense with them as non-essentials, others again priation of any church or chapel subject to his juris- congregations, that churches are for a length of time led often to institute an honest inquiry into the foun- vary the application of them;—where the very bond diction, for the worship of separatists from his own in use, before they are complete in all the requisites dation of the Christian Ministry, which terminates in of common adherence to essentials is uncertain, becommunion. And here, therefore, as far as regards for their consecration, the frequency of such a ground their cordial adoption of episcopacy. This has been cause, one party may pronounce that to be essential the Bishop personally, the whole question might end. of dispensation from rule would, in effect, obliterate the case of thousands in our own day. In England which another regards as positive error; and finally, there are many meeting-houses which have been con- where every-one of them saith, I am of Calvin-I am The Church of England could never indulge in any verted into churches and chapels of the Establishment, of Wesley-I am of Whitfield-I am of some other to impute motives and dispositions for an act which such latitude as this, without becoming plainly com- and in the United States of America, I believe that Father or Master upon earth-(1 Cor. i. 12.; Matt. mitted to the condemnation of herself. The Metho- more than one-half of the clergy of the Episcopal xxiii. 9, 10.) This state of things the Episcopal dist body has, in this country at least, assumed-(and Church, with a very large proportion of the laity of Clergy can never be brought to regard as a true it is better that it should be so than that men should that Church, belonged originally to other denomina- picture of the family and the fold of Christ in its be induced to embrace so flagrant an anomaly as that tions. Examples of the same nature have by no means right state, or as reconcileable with the views of of professed auxiliaries to the Church, who act with- been wanting in this Province. Such an effect will unity furnished in Scripture; and so far from conout commission from her, and that within her own field certainly not follow from a haughty assertion of our ceiving that they yield advantage to the cause of the of duty),—the Methodist body has assumed the de- distinguishing characteristics and a contemptuous de- Church of Rome by thus treating the divisions of clared and open character of Dissent. It is one of preciation of other Christian bodies: but neither will Protestants, they plainly see that these divisions with those bodies which hold their existence upon the as- it follow from the exhibition of a loose and undisci- the licence now given to them by public opinion and sumed ground of such faults and deficiencies in the plined Churchmanship, and a mistaken spirit of com- the plausible inference afforded, that as truth is one, it National Church Establishment that it is necessary to promise and complaisance. It will not follow from cannot be possessed by those who are divided among worship God apart, and to create a new ministry and our opening our churches for the accommodation of themselves, constitute the sole available strength, and organize a new system for this object.* Are we of Dissent. It will not follow from our suffering our- tend to aid the proselytism of that Church; who the Church of England, ourselves to recognize, to selves to be swept along with the crowd who march could make no impression against the overwhelming sanction these proceedings? Are we to set the seal, with LIBERALITY inscribed upon their banners, and power of divine truth with the auxiliary force of with our own hands, to the verdict of our unfitness for with the applauding shouts of the world, are saluted with the applauding shouts of the world, brought are fally to hear upon her by means of one brought are fally to hear upon her by means of one the task which God and our country have committed in which they have their reward, (Matt. vi. 2). If we brought more fully to bear upon her by means of one selves like men.' We must take care, indeed, in dothe task which God and our country have committed to us, and to homologate the lawfulness of every new can be brought to look deeper than the surface of tegularly coherent system of Protestant faith. It is ing this, not to exaggerate facts, not to impute moprovision which any unauthorized originator may mould things, we shall find, I believe, first, that Liberulity not to exaggerate facts, not to impute motives, not to proceed on mere reports or rumours, not to-day or to-morrow for the purpose? We may cononly does not consist in the confused equalization, in
only does not consist in the confused equalization, in
in order to be sight they have only to be as opposite fess our numerous imperfections,—we may, we must our judgments, of all religious parties who hold certain in order to be right, they have only to be as opposite much less to shut up the way of a return to the paths deplore before God our manifold sins,—we may, we may, we deplore before God our manifold sins,—we may, we may, we deplore before God our manifold sins,—we may, we may as possible, and in all possible points, to that which is wrought and how is this remark exemplified in many. character, and volunteering its subserviency to the pal ministry, in any shape or manner, within her own interests of the Church. I shall no farther notice pale, she is exclusive: the Church of England, with pale, she is exclusive: the Church of England, with pale, she is exclusive: the Church of England, with pale, she is exclusive: the Church of England, with pale, she is exclusive: the Church of England, with pale, she is exclusive: the Church of England, with pale, she is exclusive: the Church of England, with pale, she is exclusive; the Church of England, with pale, she is exclu this article, which I but slightly examined, than to other branches of the Reformation similarly constituted, rejects for herself all ministrations for which tuted, rejects for herself all ministrations for which the holy zeal which it has pleased Him to awaken the holy zeal which it has pleased Him to awaken the holy zeal which it has pleased Him to awaken the holy zeal which it has pleased Him to awaken the holy zeal which it has pleased to conscience, and of renouncing the yoke of human exposition of the person and glory of Christ as the among us to recover ground which we have inexcusably yielding maintenance of what we prize ourselves, a usurpation, the most direct appeals are addressed to only Mediator and Intercessor; and then in a spirit among us to recover ground which we have inexcusably lost,—but if it is indeed come to this, that we are to lost,—but if it is indeed come to this, that we are to kind feeling and a charitable deportment towards the old rebellious principle of human nature, thus of humble prayer to God for His grace and blessing, lost,—but it it is indeed come to this, that it is indeed come to this grace and blessing, those whose separation from us we deplore and feel those whose separation from us we deplore and feel we must "contend earnestly for the faith once delihelp to the multiplication ad libitum and ad infinitum ourselves compelled to disapprove, that Liberality of new sects and new systems, to be formed, maintained and extended, be it well observed, and that by that all schemes and projects for Christian union, based As far as we can judge from ourselves and those whom a zealous and ceaseless recourse to every imaginable upon a proposed comprehension of separate religious we best know, an ardent love of union,—a yearning engine of proselytism, in a great measure out of the bodies, whose external separation under their respec- of the heart to bring those who ought to be brothers osom of our own venerated establishment,—then it tive denominations is to be continued, are utterly futile in faith, to act in concert and to frequent the courts

marter, and attacks of a more angry and bitter cha- teenth century, and the emancipation of the human 1836:-

others, which, I would desire to know, is in reality the to hold in the Church of God, I have been kept, in of the Episcopal Church." most offensive position to occupy,-to refuse, as we any humble measure, from these mistakes, I may veno, (when we know our proper ground), intermixing ture to recommend, to the acceptance of my brethren large, day by day, the original separation-founded, reason to swerve from the sentiments, with the expresas I have pointed out that that separation is and must sion of which, as made (among other and some older challenged by the Romanist himself, if well-informed. uncorrupted state. examples) in 1828, 1836, and 1838, when I had occasion to appear in print upon some questions in agi- Witness the Defense de la validité des Ordinations became their chief difficulty. To restrain the passions tation affecting the Church, I shall here conclude this here advancing will be admitted by reasonable men address. To restrain the passions of men, naturally excited by the detection of fraud and

* In this point of view, there is a difference between our own relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of and our relations with the religious bodies here spoken of an actually send the relations with the religious bodies here spoken of an actually send the relations with the religious bodies here spoken of an actually send the relations with the religious bodies here spoken of an actually send the relations with the relation lations with the ministers and members of some national systems of religion, in which the ancient Episcopacy of the Church of God has been lost in the convulsions of the Reformation—a loss, in many instances, deplored by those who have sustained it.

The danger of such proceedings is far from being confined to the probable severance of these children altogether from the possible severance of the convertible of ascertained against the possible severance of the convertible of ascertained beautiful and the convertible of the probable severance of the convertible of ascertained beautiful and the convertible of the probable severance of the convertible of ascertained beautiful and the convertible of the converti sins which we, in common, in some shape or other, with all religious bodies, have to acknowledge before God, we have abundant and especial cause to be thankful, as well for the lights consequence is that of a vague licence in matters of religious fruits of the system, which have been seen, even in the worst times, among the laity. And, in this country, I am bold to say,

round for some other shelter and refuge, and see into shall not live to see it, when men will look back upon is the predominant feeling which dictates what is with the children whom we have to train for eternity. usurp the name of liberality, precisely as we now look interests of a particular Church which has claims n truth, there is choice enough before us. I believe back upon the dominant errors of past ages from which upon their love and duty, have mixed themselves with I am correct in saying that the Methodists themselves | the world has escaped. I am not insensible of high | their motives, we believe that we could name some

ecordingly, if not bewildered by the variety which poral and spiritual advantages to all the family of man. Whatever credit we may gain for the declaration, it is meets us in our search, to make our election of domicile, Fervently, and from the bottom of my soul, do I bless with truth that we declare contention to be hateful to let us at least challenge for that to which we adhere, the gracious Author of all good, for the fruit which is our souls-we, at least, who, in the midst of multithe same measure which it is agreed to deal to all thus in our hands, and the promise which is permitted plied occupations, have by forced toil, prepared this others. If they part off from us and remain so parted, to hang in our view. Nevertheless, there may be hurried review, can say from our hearts that we have without molestation, let us be permitted, without mobe charged with intolerance for doing so: the intole- us, and to abate the tone of our triumph in the enjoy- against our nature, and full often have borrowed the

With respect to the Episcopal Church, this is the fact. This task, in fact, after the first ficry trial was over, address, more moved, perhaps, in bringing forward may be seen in the solemn cloisters of Westminster profane artifice in the rulers and ministers of Christ's than by any other consideration, that, if I do not de- secuted, his proofs can never be shaken."

* There are not a few parents in the congregations of the and present, before you—the one not varying from excesses which prevailed elsewhere during the same the other, nor will there, I am persuaded, be any variation (except that my visions of a comprehension under religious commotion. The rejection of all ing meeting-houses, at the same time that they profess an inshall carry with me, upon these points, to my grave. which is the error of all the various sects around us, In the full assnrance that you will kindly receive this still exposes them to the same danger, and is the oc-† It is proper, perhaps, to guard what is here said against the proper to God that it casion of much natural anxiety to all sober-minded and distinct bond of Church fellowship, and all regular maintenance of the Church. While they obstinately subject—only once more repeating that, whether we cling to this error, and spurn authority, and refuse to are right or wrong in our conscientious convictions, hear the Church, however near their doctrines may no man living has a right, according to the received approach to those of the Church, we cannot recognise England, —martyrs, scholars, divines, and pastors of the people, it may end. It is in vain to say that they still have the Bible; principles of religious liberty, to attack us for those them as sheep of the same fold. We feel bound to convictions in the manner which has been recently ex- warn them of their sin and of their danger, although perienced, unless, in simply holding and quietly act- we dare not arrogantly affirm that they have no share ing part in establishing successively, in the same place, first an For any controversy which is raised upon such a spiritual tyranny of Rome, which now appear among sponsible who only resist the violation of our own tial points to our own!

laity have a control in some matters not conceded to of our own people in our own principles and to keep ticism and scorn, a stumbling-block in the way of Jew enabled to preserve all along, in alliance with the same two, might rather be regarded as responsible (although THE CLERGY AND LAITY OF THE DIOCESE OF QUE- laity have a control in some their management in England. But the disposal of them, in the midst of surrounding and still thickening and Gentile, a needless drain upon the resources of uniform and continued maintenance of the strictest I have no desire to hold them so,) who make appli-

> I am always, Your affectionate servant in the Gospel, G. J. MONTREAL Quebec, 1st Dec., 1845.

SAINT-WORSHIP. From the Bishop of Calcutta, on the Epistle to the Colossians.)

at Colosse, saint-worship. This corruption we dwell on at the greater length, because it is, as we think, apostacy have been adverted to; and the proofs of invocation of angels and saints, which has marked more and more, in rapid progression, the writings of the Tractarian divines. We go on to the specific grounds of the apostle's condemnation of this demonolatrous worship; and shall afterwards have to consider, as we proposed, his judgment on the third class of corruptions at Colosse flowing from it; namely, the austerities imposed, without a pretence of divine authority, by the Judaizing, Platonizing, and Pythagorizing doctors; which will bring us to St. Paul's description of the real method of man's sanctification, as contrasted with all this superstition, by rising with Christ from an earthly and idolatrous religion, and setting our affections on Him as our only Mediator, at the right hand of the Majesty on high.

Some appearance of controversial discussion is unavoidable in the progress of our high argument. We must place the monster abomination in its true light. We must not allow general objections to the theological debate, and demands for a false peace to prevail on us to give those evils by our silence the time to work themselves again unobserved into the minds of our younger clergy. The peace of Christ must be founded on the truth of Christ. It is otherwise treachery to our Master's cause. The Jesuits have been complaining for three centuries that they have been misunderstood. Dr. Wiseman does the same up to this moment. We must not, therefore, wonder that the Tract divines follow them in this as in other things, But we must not suffer the general reluctance to controversy which pious men most justly feel, to repress our boldness for Christ on a great occasion like the present. We must, as Elijah with the priests of Baal, or the prophets from Isaiah to Malachi, with their idolatrous contemporaries, as our blessed Lord with nts of say in condemnation of error with a direct and clear Church. The Reformation was gained by a public and decided avowal of the truth of the Gospel, and an unshrinking protest against the idolatry of Rome .-Human enactments followed in the wake of this faithful testimony; but did not precede it. It was the tone of the public mind, awakened by the Scriptures, that led to the laws which established the Reformation. in various other countries, and, above all, in our own. The pulpit and the press must retain what they then

I speak thus because the ground of our apostle's condemnation of the angel-worship at Colosse touches the most vital points of Christianity. They are no common or subordinate matters. A presumptuous intrusion into things not seen,—the inflation of the carnal mind, -a total separation and abscision from Christ; - such are the real sources of this idolatry, and such its tremendous consequences; whatever garb of humility or of zeal in the external ordinances of religion they may assume, or even of what is accounted wisdom by the world. This is a case of life

THE ENGLISH REFORMERS. (From the Charge of the Lord Bishop of Llandaff.)

The single-hearted love of truth, the indefatigable search after it, the fortitude in maintaining it, and the The Extract which follows is from a publication of zeal in propagating it, which are characteristic of those racter in another, simply to abide with strictness by intellect from antiquated prejudices, who, all the while "In the maintenance of what I conceive to be our this blessed emancipation, are too well known for me the system and the principles of Church order and and in the very act, are but exhibiting the dictates of rightful cause, I feel able to say that I have always now to demonstrate, or even to detain you by applaudgovernment, which we have received from our fore- a shallow, common-place, and even servile order of been actuated by something very different from party ing them. But there is a quality in their proceedings fathers, stamped by a thousand sacred associations, mind, which receives and gives out its impressions from spirit or uncharitable feeling. I feel how gladly I equally characteristic, and much more rare, which I and to which we are conscientiously attached. I repeat it, I am not asking here what party is right or ascendant, and embraces without discrimination the in a way which conscience would permit; and how prudence, the moderation, with which this great work what is wrong; but I claim shelter at least under the genuine improvements, or the characteristic errors of willingly I would engage, if there were hope of success was carried on, and finally accomplished. In this reommon liberality; and if it be said that our exclusive- the age and scene in which it occupies its place. If, from such a measure, in any plan of comprehension spect our Reformation stands happily and honourably ness is offensive, and that in this point we differ from in the exercise of those offices which I have been called which would not compromise the essential principles distinguished from most of those religious changes which took place about the same time on the conti-The last Extract is from a publication of 1838:— nent of Europe. The Church of this nation changed "What an incalculable advantage would it be to nothing for the sake of change. It preserved unbroken ourselves with the religious proceedings of those who of the clergy and laity, the results of my own expehave separated themselves from us, and to decline ac- rience and observation. Time has only confirmed me ALL Protestant parties, to be ready to make for the Divine appointment. It retained all that was decent ommodating and abetting their operations; or to upon these points, in what I have long ago felt and sake of gaining it, if a comprehension could be effected and solemn and decorous in the outward forms of relicreate and to carry on, as THEY do, and seek to enground respecting their Orders which could not be tioned by the practice of the Church in its early and

these old and forgotten delarations of my own, by this Abbey. Although the man was, in the end, per-Church, required more of the real Christian spirit than to face persecution. It is to this wisdom, displayed I have now, my brethren, put my sentiments, past in meekness, that we owe our freedom from the wild

Independent and then a Baptist meeting-house. Let any reflecting and unprejudiced man ask himself what is the probable effect upon the minds of the children of such a circumstauce as gendered in the agitation of it, we are none of us results imilar in all essential effects and the minds of the children of such a circumstauce as gendered in the agitation of it, we are none of us results imilar in all essential effects and then a Baptist meeting-house. Let any reflecting which may be enquestion, or any painful feeling which may be encuested in the agitation of it, we are none of us results imilar in all essential effects and then a Baptist meeting-house. Let any reflecting and unprejudiced man ask himself what is the probable effect upon the minds of the children of such a circumstauce as