"The other thing I am to speak of is, the report you have heard of my inclinations to go over to Rome. Sir, that party which needs such lying stories for the support of their cause, proclaim their cause to be very weak, or themselves to be very evil advocates. Sir, be confident they dare not tempt me to do so; and it is not the first time they have endeavoured to serve their ends by saying such things of me. But I bless God for it. It is a perfect slander, and it shall, I hope, for ever prove so."

Thus it is then: the Church of England, as standing in the mean, and her faithful sons as walking in her steps, must ever be content to endure the aspersions of the two extremes which hem her in on either side. All we have to do, is to bear these aspersions with patience, to hold on our course without respect of persons, and to count it as in some sort a sign of truth, that, with our blessed Lord, we are called upon to suffer this discipline of the cross.

THE CHURCH.

TORONTO, FRIDAY, DECEMBER 9, 1842.

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On the 25th November we adduced a long array of authorities, being principally extracts from the writings of illustrious divines of our Reformed Church, for the purpose of exhibiting the too common sin of schism in all its deformity, and of dissuading our fellow-Churchmen from participating in the worship, or contributing to the support, of Dissent.

The *Wesleyan*, of the 30th November, remarked upon our article in a tone and manner which we shall studiously endeavour not to imitate. True it is, that our cotemporary has laid himself open to a sarcastic and just severity; but as our desire is to convince, and not to exasperate, we shall notice the only argument which he advances against us, and show that, instead of weakening, he has only strengthened our position.

Omitting then, the personalities and sneers of *The Wesleyan*, we proceed to quote the paragraphs containing the only thing like reasoning in the whole of his remarks. After reverting to the letter of the Hon. Mr. Chief Justice Robinson, written some months ago, (though without any notice of our reply) our cotemporary thus expresses himself:

Perfectly in unison with the spirit of the CHIEF JUSTICE are the sentiments which were expressed at the Synod of Dordt by Dr JOSEPH HALL, then Dean of *Worcester*, and afterwards Bishop of *Norwich*. In that Synod were *Dutch, German, Genevese, Swiss*, clergymen, all non-episcopal, yet the Dean addressed them in his Sermon as "*Sanctissima corona prophetarum, a most Holy Assembly of Prophets.*" The church of *Holland*, upon the supposition of her adhering to "the faith which she had till then received, and to the confession common to her with the other churches," he salutes as the "*pure spouse of Christ*;" and then exclaims, "We are BRETHREN, let us "also be associates! What have we to do with the disgraceful "titles of *Remonstrants, Contra-Remonstrants, Calvinists,* "*Arminians?* We are *Christians*, let us also be of one soul. "We are *one body*, let us also be of one mind. By that tre-"mendous name of the Almighty God—by the pious and gentle "bosom of our common mother—by your own souls—by the "most holy compassions of Jesus Christ our Saviour, aim at "peace, brethren: enter into peace; that laying aside all pre-"judice, party-spirit, and evil affections, we may come to a "happy agreement of the same truth."

A volume might be filled with similar expressions of recognition and hearty good-will towards other bodies of Christians, by dignitaries and eminent Clergymen of the Anglican Church. And when passages of apparently a different aspect, are, for party purposes, culled out of their writings, common justice demands that the *peculiar circumstances* under which they were composed, as well as their *specific object*, should be taken into account. They are otherwise susceptible of a gross perversion, which none can deprecate more than—could they have anticipated it—would have done, those very writers themselves.

The drift of the preceding remarks and quotation, respecting BISHOP HALL, is to impress the reader with the conviction that that very learned prelate, whose life was one triumph of faith over human weakness, regarded schism in a different light from that in which we have represented it. Although the expressions adduced are extremely vague and conditional, and can be considered nothing more than the breathings of a gentle and charitable spirit, we will prove, beyond any reasonable doubt, that they have nothing to do with the question into which they have most irrelevantly been dragged, and that Bishop Hall was exceedingly strong and explicit in his condemnation of the sin of schism.

Bishop Hall, when Dean of Worcester, was sent, with three other divines, by James I. to attend the Synod of Dort, held in 1618, with the hope of reconciling the religious dissensions that raged amongst the Continental Protestants. Royal instructions for their behaviour in the Synod, were given upon the occasion, amongst which we meet with the following:

2. You shall, in all points to be debated and disputed, *resolve amongst yourselves beforehand, what is the true state of the question, and jointly and uniformly agree thereupon.*

3. If, in debating of the cause by the learned men there, any thing be emergent, whereof you thought not before, you shall meet and consult thereupon again, *and so resolve among yourselves, jointly, what is fit to be maintained.* And this to be done agreeable to the Scriptures, *and the doctrine of the Church of England.*

The Synod met, and the English divines took their seat. In the course of the discussion that ensued, Dr. Carleton, then Bishop of Llandaff, and the highest in rank of the four English colleagues, spoke to this effect:

"When we," thus he subsequently writes when referring to the part which he bore in that synod, "were to yield our consent to the Belgic Confession at Dort, I made open protestation in the Synod, that *whereas in that Confession there was inserted a strange conceit of the parity of Ministers to be instituted by Christ, I declared our dissent utterly in that point. I showed that by Christ a parity was never instituted in the Church.* And herein I appealed to the judgment of antiquity and to the judgment of any learned man now living; and craved herein to be satisfied, if any man of learning would speak to the contrary. My lord of Salisbury [Bishop Davenant,—at the time of the Synod, only Margaret Professor of Divinity] is my witness, and so are *all the rest of our company, who spake also in the same cause.* To this there was no answer made by any. Whereupon we conceived that they yielded to the truth of the protestation. And somewhat I can say, of my own knowledge, for I had conferences with divers of the best learned in that Synod, I told them that *the cause of all their trouble was this, that they had not Bishops among them*, who, by their authority, might repress turbulent spirits that broached novelties. Their answer was, that *they did much honour and reverence the good order and discipline of the Church of England; and with all their hearts would be glad to have it established among them, but that could not be hoped for in their state.* Their hope was, that, *seeing they could not do what they desired*, God would be merciful to them if they did what they could. This was their answer. The truth is, they groan under that burden [of ministerial equality] and *would be eased if they could.* This is well known to the rest of my associates there." *Bishop Carleton's Examination of Montagu's Pelagian and Arminian Appeal*, &c. pp. 111, 112. Lond. 1626.

This identical speech made by Bishop Carleton in the Synod, is thus alluded to by Bishop Hall himself, in his most memorable work:

"When the Bishop of Llandaff had, in a speech of his, touched upon Episcopal government, and showed that the want thereof gave opportunities to those divisions which were then on foot in the Netherlands, Bogermannus, the president of the assembly, stood up,* and, in good allowance of what had been spoken, said, '*Alas! my Lord, we are not so happy.*' Neither did he speak this in a fashionable compliment, (neither the person, nor the hearers, nor the place were fit for that) but in a sad gravity and conscionable profession of a known truth; neither would he, being the mouth of that select assembly, have thought it safe to pass those words before the deputies of the States, and so many venerable divines of foreign parts, besides their own, if he had not supposed this so clear a truth as that Synod would neither disrelish or contradict." *Bishop Hall's Divine Right of Episcopacy*, part i. § 4. *Works* ix. 16.

Here we find Hall, concurring in the sentiments expressed by Bishop Carleton, and plainly telling the Dutch ministers that their Presbyterian form of ecclesiastical government "was never instituted by Christ," and was "the cause of all their troubles." As "brethren" he spoke of them, but not as "associates:" as Christians he regarded them, but as defective Christians, deprived, whether voluntarily or not, of that "one-ness of mind," that "happy agreement of the same truth" which God has ordained should be preserved, so far as human imperfection will permit, through the divine institution of Episcopacy.

And here too the trite observation must be repeated—an observation to which seceders from the Church of England most obstinately shut their ears,—that the non-episcopalian Reformed Churches of Europe stand upon a very different footing to the Separatists from the Church of England: so that the charitable and strained allowances made by many of our most eminent divines for the former, are totally inapplicable to the latter. "I would once more," says the present Bishop of London in his recent publication, *Three Sermons on the Church*,—"I would once more observe "that these considerations bear only upon the case of "the Reformed Churches of other countries; and that "they have no force with reference to seceders from "our own National Church, who cannot urge any of "the pleas, upon which the former may claim to be "exempt from a sentence of excommunication from "the Catholic Church, as wanting the government by "Bishops. When people of the same community "separate themselves from the Church of that com-"munity, not differing from it in fundamentals, no "such pleas can be advanced; they may not be "chargeable with *heresy*, but I do not understand how "they can escape the guilt of *schism*." The *pleas*, advanced in extenuation of the non-episcopacy of the Reformed Churches, have generally been, the inability under which they laboured to procure the sanction of bishops to their reformation, the consequent assumed necessity of dispensing with this highest order of the ministry, and their earnest desire to recover it at the earliest opportunity. "O! how oft," exclaims Hall himself, in a Convocation Sermon preached in 1623, "and with what deep sighs, hath this most flourishing "and happy Church of England wished that she might, "with some of her own blood, have purchased unto "her dearest sisters abroad the retention of this most "ancient, and every way best form of government; "which might happily also have taken place, if they "had met with such a monarchical reformation as, "through the blessing of God, was designed unto us. "*Now they are fain to undergo that administration* "'PROVISIONALLY ONLY,' if we may believe wise and "learned Fregevil [a foreign divine], *which the neces-"sity of their condition doth* FOR A TIME *cast upon them.*" Fregevil's plea of "necessity" was that most commonly advanced, in the way of apology, by the most eminent Continental Reformers, and, as will have been perceived from a foregoing extract, formed the mournful excuse of Bogermannus, the president of the Synod of Dort. Whether this "necessity" be *still*, if it was *ever*, an available defence for the want of Episcopacy it is not our purpose here to discuss, though we have Hall's authority for questioning "whether the condition "they were in doth altogether absolutely warrant such "a proceeding," as dispensing with a form of governing the Church prescribed by the Word of God, and adopting that Presbyterian polity which,—to continue quoting from Hall,—"hath no true footing either in "Scripture or the practice of the Church in all ages, "from Christ's time to the present."

Be this as it may, we have proved beyond contradiction that Bishop Hall's estimate of the Presbyterian divines assembled at the Synod of Dort,—though regarded after a most lax interpretation of his language,—offers no justification to those who like the *Wesleyans* have virtually separated, without any necessity, from a Reformed Church, and "heaped to themselves teachers" possessing no lawful ordination. No one moderately conversant with the writings of Bishop Hall, or indeed of any of our great divines, can hesitate to say that they would have looked upon the *Wesleyans* (had such existed in their day) as a new race of *Brownists*, and have distinctly charged them with the fearful sin of schism. Nay, the good Bishop has not left us in any doubt on the subject, for his recorded words,—and a thousand such passages are supplied by his imperishable writings,—testify the feelings with which he viewed the dissensions and schisms of his troubled generation:

"THE GOD OF THE CHURCH CANNOT ABIDE EITHER CONVENTICLES OF SEPARATION, or pluralities of professions. This flourishing Church (after all the spiteful calumniations of malicious men) is one of the most conspicuous members of the Catholic Church upon earth; so we, in her communion, do make up one body with the holy patriarchs, prophets, apostles, martyrs, confessors, and faithful Christians of all ages and times. We succeed in their faith, we glory in their succession, we triumph in this glory. WHITHER GO YE, THEN, YE WEAK, IGNORANT, SEDUCED SOULS, THAT RUN TO SEEK THIS DOVE IN A FOREIGN COTE? *She is here, if she have any rest under heaven.*"

Will *The Wesleyan*, after this, claim Bishop Hall as the apologist or extenuator of schism? We assert that, all the passages quoted by us in our article of the 25th November, as well as on this occasion, have been fairly quoted, and tortured into no dishonest conclusions, and have the same bearing in the context that we gave them in the application. We confess our liability to error, and the danger to which we are subject of colouring every thing according to our own wishes: but fully alive as we are to these considerations, we challenge *The Wesleyan* to justify the position of that denomination of which he is the advocate, from the writings of Bishop Hall, or any other of our great standard divines. It is all very well for him to talk about "gross perversion" on our part, but where are his proofs? We are not in the habit of trusting to our own slender resources, in carrying on the defence of the Church militant in this Province. We converse, hour after hour, day after day, and year after year, with the mitred theologians, and the learned "giants" of our own beloved communion, and after comparing them, as well as we can, one with the other, and then with the authorised standards of the Church, we enter upon the arena of discussion. If, after this, we err, it is not through wilfulness, or "perversion,"—for we would as soon think of committing perjury or falsehood, as quoting a passage from an author, and attempting to give it a meaning which the context and truth did not warrant. Vague charges of this nature, unsupported by a tittle of evidence, are easily made, and easily dismissed: he who makes them, however, must recollect that there is a tribunal, not of this world, where they will be taken into account and adjudicated upon by One who cannot be deceived.

We, therefore, venture to affirm again, without the slightest fear of a successful contradiction, that for a Churchman in this Province to be present at any schismatical place of worship, or to contribute to the support of any other denomination besides his own, is to violate the Unity of the Church Catholic, and to set at nought the authorised teachings and commands of his own. We have already fortified this position by the authority of some of our greatest divines: we will render it now still more impregnable by additional defences.

DR. BRAMHALL, the deservedly renowned ARCHBISHOP OF ARMAGH, like Bishop Hall, contended with all the ardour of a Christian hero against Romanism and Dissent, at a period when the Crown and Mitre were trodden under foot, and dejection might well have impaired the energies of the stoutest mind. At such a time,—in the year 1654,—he thus replied to a Romish Bishop who had imputed to the Church of England,—as Protestant sectaries are also in the habit of doing,—the grievous charge of Schism:

"I deny his assumption that the Church of England doth join in communion of Sacraments and public prayers with any Schismatics. What my thoughts are of those whom he terms *Puritans* and *Independents*, they will not much regard, nor doth it concern the cause in question. Many mushroom sects may be sprung up lately in the world which I know not, and posterity will know them much less, like those mis-shapen creatures which were produced out of the slime of Nilus by the heat of the sun, which perished soon after they were generated, for want of fit organs. Therefore I pass by them to that which is more material. *If the Church of England have joined in Sacraments and Public Prayers with Schismatics*, LET HIM SHOW IT OUT OF HER LITURGY, OR OUT OF HER ARTICLES, OR OUT OF HER CANONS AND CONSTITUTIONS, *for by these she speaks unto us.* Or let him show that any genuine son of her's, by her injunction, or direction, or approbation, did ever communicate with Schismatics; or that her principles are such as do justify or warrant Schism, *or lead men into a communion with Schismatics*: otherwise than thus a National Church cannot communicate with Schismatics. *If to make Canons and Constitutions against Schismatics be to cherish them; if to punish their conventicles and clandestine meetings be to frequent them; if to oblige all her sons who enter into Holy Orders, or are admitted to care of souls, to have no communion with them, be to communicate with them: then the Church of England is guilty of communicating with Schismatics; or otherwise not.*"

DEAN HASCARD,—memorable as a powerful controversalist against Romish errors, and who wrote somewhere about the period of 1683,—thus delivers his mind with respect to those persons who, under pretence of better edification, take the same liberty which has been exercised by the Wesleyans and other Methodists, and "divide from the Church:"

"The pretence of better edification will cause endless divisions in the Church. This question supposes that every man must judge: and so great a part of the world being ignorant and vicious, partial and prejudiced, false and insincere to themselves and others, they may run from teacher to teacher, from Presbyterian to Independent, from Independent to Anabaptist or Quaker, and never stop till they come to their grave, to find out better edification. Ever learning, and never coming to the knowledge of the truth; ever seeking, and never satisfied till they find the pattern upon the mount, or the new Jerusalem be come down from above,—till they meet with such a perfect Church as perhaps will never be here upon earth till the great Master comes. The ignorant will easily mistake; and who can know the heart and intention of the false and the hypocrite? and the Governor hath nothing to do here to retrench this liberty, which, as they pretend, is either born with them, or given them by God. At this rate, may not every single person be a Church, leaving all other Christian Societies, fancying that he can better edify at home with the workings of his own mind, and some pretended infusions of the Spirit, which he shall better meet with in his privacies and retirements than in an external ministry and crowd? *When once they have torn the unity of the Church in pieces, and set up their more edifying meetings, in come whole shoals of vices,*—envy and detraction, strife and emulation, murmurings and complainings, fierceness and wrath, and a great number of things more prejudicial to the state of the kingdom, the interest of families, the good of friendship, and all civil conversation,—a wonderful edification! destroying the very soul of Christianity. *The same principles that divide them from this Church, will crumble them into endless parties*; and every little chip may call itself a building, and so destroy all good government and discipline, so necessary to propagate and preserve Christianity in the world. And should I live to see that fatal day when the government in our Church should be dissolved, and liberty given to every man, upon pretence of better edification, to choose his pastor and his Church—so many mischiefs and confusions would follow from it, that if there was any regard to common Christianity, or sense of temporal happiness left within their breast, they would too late repent their schism (as once in a great degree many of them did), and beg, upon their knees, that the pale of this Government in Church might be set up again, and they would receive it with all its load of impositions. This will certainly follow from dividing from the Church, *to the laughter of Rome*, and joy of all the enemies of our Christian religion. All this would be avoided, if men were sensible of THE HEINOUS NATURE OF SCHISM, WHICH THE APOSTLES AND ALL THE ANCIENT CHRISTIANS HAVE PAINTED FORTH IN SUCH BLACK COLOURS, *though others think our divisions in the Church are no more than varieties of companies and liveries in a city.*"

With a quotation, so full of food for thought, we conclude our remarks,—believing most firmly that in the position which we have endeavoured to sustain, we are borne out by the Word of God, by the early Fathers, by the Standards of our own Church, by her noble Martyrs, by her venerable Reformers, and by her most illustrious and devoted sons, her Halls, her Taylors, her Bramhalls, her Beveridges, her Sherlocks, and her Bulls.

"From all false doctrine, heresy, and SCHISM,
Good Lord deliver us!"

The subject of the RUBRICS, ever since our venerable Diocesan in his Primary Charge recommended their fuller observance, has been frequently discussed, and has excited increasing interest. The strong exhortations of the Bishop of London, to the same effect, in his late Charge, have been already attended with the desired results, of which the following little document is one convincing proof:

THE RUBRIC.

On the morning of Sunday last the following circular was placed in all the pews of the church of the united parishes of St. Edmund the King and Martyr, and St. Nicholas Acons, Lombard street:—

"The parishioners are respectfully informed that, in pursuance of the directions and recommendations of the Right Reverend the Lord Bishop of London, the following ecclesiastical regulations will in future be carried into effect in the church of these united parishes, viz:—

"1. The psalm or hymn, which (under the authority of an injunction of Queen Elizabeth) has hitherto preceded the commencement of morning and evening service, will be discontinued.

"2. Instead of that psalm or hymn, a portion will be sung after the third collect at morning and evening prayer, conformably to the direction of the Rubric or Book of Common Prayer. This regulation will commence on Sunday, the 23d of October, 1842.

"3. The morning service will conclude with the prayer for the church-militant.

"4. The public baptism of infants will be solemnised on Sundays after the second lesson in the morning and evening service, as directed by the Rubric in the Book of Common Prayer, which is recognised as part of the statute law of the land by stat. 13 and 14 Car. II., chap. iv., sec. 2.

"'The original design of this regulation was, that the whole congregation might unite in the prayer of faith in behalf of the infant so baptised. Christian parents, who know the value and privilege of prayer, will gladly avail themselves of the devout supplication and sympathy of their brethren. A further reason of public baptism is, 'because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism.'"—RUBRIC OF THE OFFICE OF PUBLIC BAPTISM.

"'N.B. This regulation does not prevent private baptism in case of sickness, or baptism in the church 'upon any other day than Sunday if necessity so require.'"—RUBRIC.

"5. Collections in aid of the Church of England charities, or of other benevolent objects, which have hitherto been made at the church doors, will in future be made (as was usual in City churches a century ago, and conformably to the practice of the Church in her earliest and best days) while the offertory sentences are read.

"This was done in the church of these united parishes on Palm Sunday, 1842, when the parishioners and congregation generously responded to the pastoral letter of the Bishop of London, requesting their contributions in aid of the colonial bishops' fund. For the noble collections made throughout the diocese (on that occasion amounting to more than 8000*l.*), it is due to his lordship to state that he made his public and grateful acknowledgements in the Charge recently delivered to the clergy of the City of London.

"6. The Bishop recommended a more general attention to kneeling while the prayers of the Church are being offered, and also to joining more audibly in the responses.

"The Rector acknowledges, with much pleasure, the attention of the parishioners and congregation to this important and delightful part of Divine Service (without which it would not be COMMON prayer) ever since he has been their Minister. He feels confident that he has only to communicate the recommendation of our much-esteemed Diocesan, in order to ensure future uniform attention to this part of the public services of the Church.

"THOMAS HARTWELL HORNE, B.D., Rector.
"Oct. 12, 1842."

We know that many of the Canadian Clergy desire to conform to the Rubrics with fidelity, but feel themselves much disheartened and embarrassed by a want of uniformity. We trust however that no minister will be deterred, by the irregular or defective practice of his fellow-labourers, but will do *his* duty, and set an example of obedience to the laws of the Church, and of respect for the episcopal admonitions enforcing their fulfilment.

An excellent and interesting extract relating to the public administration of Baptism, appears on our first page. It is more than two hundred years old: yet there is so much of earnestness, of scriptural truth, and of just rebuke contained in it, as to cause it now to be read with as much attention as was doubtless bestowed upon its delivery in Lambeth Church. How can it be expected that just notions should be entertained of the Holy and regenerating Sacrament of Baptism, or of the necessity of its being administered by lawful hands,—when, in violation of the rubrics, it is treated with apparent disrespect, and degraded from that prominence which it ought to hold in the performance of divine worship?

We take the subjoined paragraph from *The Achill Missionary Herald* of October 27th:

POPISH PROSELYTISM IN CANADA.
(*Extract from a Private Letter from Canada.*)
To the Editor of the Achill Herald.

We have to thank you out here for many vigorous and awakening articles eminently calculated to arouse our Protestant brethren from that fatal and shameful Laodicean state of supine and treacherous indifference to the vital cause of truth *versus* falsehood, which, alas! prevails to so woful a degree in this country. How sorry you will be to hear that a custom widely prevalent, has obtained for years past in both Quebec and Montreal for professing Protestants to send their children to Romish seminaries and Romish convents for education, because they can obtain one, such as it is, at a lower rate than is possible in the Protestant establishments for the tuition of boys or girls. In the case of boarders in the convent here, it seems they are not permitted to take with them into its baneful precincts, either a Bible or a Testament—the Protestant girls are made to conform to the religious rites of the convent, and portions of popish sermons are actually given them as tasks; these facts have been brought before the notice of a few friends, and will not be left any longer sub-silentio.

It really is difficult to speak in terms of moderation of those parents who, for the sake of a few trifling accomplishments, will jeopardize the faith of their daughters, and expose them to the almost imperceptible but dangerous influences of the kind and well-educated nuns.

Popery, indeed, in this country, owing to the endless divisions amongst Protestants, is regarded with comparative indifference and little fear. As sound Christian notions, however, prevail, a conviction will gradually gain ground in the minds of Churchmen, that it is their duty to educate their children on Church principles, and to make religion the foremost, not the last, consideration.

Amongst the earliest truths that ought to be implanted in the youthful mind, after the elements of the Christian religion have been instilled, is this: that the Church is the divinely appointed instrument for giving a practical application to the teachings of the Bible, and that undivided allegiance to the Church, the body of Christ, is a duty of the most serious and binding import.

The want of a Catechism, supplementary to that in the Prayer-Book, which should explain the nature of the Church, and point out the sin of schism, has long been felt as a great hindrance in the course of Christian education.

The account of *The Pastoral Visitation of the Lord Bishop of Toronto* is continued, under the head of our *Canadian Ecclesiastical Intelligence*, in this day's impression, and is one of the most interesting narratives of the kind that we ever read. It is full of matter for the gravest consideration, and breathes encouragement, and holds out the promise of reward to all who faithfully adhere to the principles of the Church.

It is with deep pain that we learn, from Kingston, that the illness of Sir Charles Bagot has assumed a more alarming and obstinate character. His Excellency is so unequal to the slightest exertion, that his Executive Council are beginning to discuss the propriety of a Deputy Governor being appointed.

We have been favoured with the prospectus of *The Conservative*, a weekly newspaper intended to be commenced at Hamilton, on the 5th January next.

We sincerely wish our forthcoming cotemporary every success, because we know that he will be a faithful and able advocate of that policy which can alone preserve the connexion of Canada with the British Empire.

At the same time we much fear that this new journal may prove injurious to the *Hamilton Gazette*, a paper to which, as Churchmen and Protestants, we lie under many obligations, and which has always stood firm in the ranks of Conservatism and Loyalty. Should there be the means at Hamilton of sustaining two Conservative journals, we shall rejoice in having two allies instead of one: and we trust that this consideration has been well looked to beforehand, so that divided forces may not weaken the Constitutional cause.

THE LORD BISHOP OF TORONTO desires that it should be understood that all persons, in future, desiring to become Candidates for Holy Orders, must present themselves to his Examining Chaplain, at Toronto,—with an exhibition at the same time of the fullest testimonials as to moral character,—in order that they may, after such examination, receive his Lordship's sanction to enter upon the appointed course of study, under the direction of the Theological Professor at Cobourg.

It will also be expected that all Candidates for Orders,—unless in special cases at the discretion of his Lordship,—shall go through the whole course of study prescribed by the Professor of Theology,—which will embrace the term of two years at the least,—before he shall be considered eligible to present himself for Holy Orders.

☞ Charles P. Wetmore, Esq. has kindly undertaken to act as Agent for this paper in Fredericton, N. B., and our Publishers therefore request the Subscribers in that place to pay the amount of their Subscriptions to him.

Communication.

UNITARIANS ARE IMPROPERLY CALLED "CHRISTIANS."

Sir,—There is, in a late number of the *Montreal Gazette*, a tolerably well-written eulogy upon the character of Dr. Channing, of Unitarian notoriety, in the State of Massachusetts, lately deceased,—in which article Christianity is supposed to be shedding tears of unfeigned sorrow and regret for the loss of so zealous and indefatigable a defender of her illustrious cause.—Allowances may and ought to be made for the well-meaning, though sometimes ill-timed and misused, expressions, applied by sorrowing survivors to their recently departed friends. But Christianity has a character also to sustain, which is liable to be affected in the estimation both of her friends and enemies. She is sometimes required to be on her guard as well against the mistaken kindness of the one, as the feigned regard and hollow compliments of the other.

In the present instance, if Christianity has shed any tears at all, they must have been of the same kind as the muses are represented to have shed over the memory of a celebrated wit of the last century:

"Petronius, all the muses weep for thee,
And every tear shall scald thy memory:
* * * * *
Thou polish'd and high-finish'd foe to truth,
Gray-beard corrupter of our list'ning youth."
Cowper.

The writer of these lines knew, as well probably as Dr. Channing's eulogist, what Christianity is: he was a Christian, and knew experimentally how different is the conduct and how superior the example of him who preaches the truths of Christianity, as they are contained in the Sacred Volume, to that of him who amuses himself and his hearers with smooth and plausible discourses, whose chief burthen and tendency is to explain them away.

The historian, Gibbon, could also prate about "our common Christianity," and never hear or heed the warning sentence addressed to a different sort of personage, "What God hath cleansed that call not thou common." But, to speak without figures or parables, if Unitarianism be really Christianity, as is somewhat confidently pretended, how shall we avoid the conclusion, that its illustrious Head was justly condemned by his countrymen, or rather by the Roman Governor through their instigation, as a blasphemer and deceiver of the people? A simple reference to the sacred narrative, is all that can be required to prove that it was upon this very ground he was condemned. We have nothing here to do with Dr. Channing's powers of mind, or talents, or attainments—the more and greater they were, the heavier the responsibility for having so abused them. Such characters may be poets, historians, orators, philosophers, and even admired and popular teachers; but they have no more title or pretension to be called *Christians* than Herod or Pontius Pilate, Mahomet, Byron, or Thomas Paine.

When the Christians first received that appellation at Antioch, it was not for denying the essential and co-eternal divinity of their Lord and Master, but for confessing and maintaining it against principalities and powers, and in the face of reproach and scoffing and ridicule, as well as torments and death. If the modern improvers, reformers, and adherents of the no-church systems have discovered a revelation better suited to their multifarious tastes and characters, let them, if possible, invent a name descriptive of their human system.—We might, perhaps, if they are at a loss, suggest to them the name of their leader. But they could not discover, in the whole catalogue of all the languages that have appeared since the confusion of Babel, a name more remote from their true and proper designation than that of Christianity.

Port Neuf. Δ.

Canadian Ecclesiastical Intelligence.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections in aid of the funds of the Society made in the several Churches of the Diocese, in compliance with the Lord Bishop's Circular:—

	£	s.	d.
Previously announced, in number 67, in am't.	273	10	7
The Treasurer has since received the following, viz.:—			
St. John's Church, Prescott, through the Rev. R. Blakey,	5	5	0
Amherstburgh Church, through the Rev. F. Mack,	7	3	5
69 Collections, amounting to	£285	19	0

T. W. BIRCHALL, Treasurer.
7th December, 1842.

PASTORAL VISITATION OF THE LORD BISHOP OF TORONTO, IN THE WESTERN PORTIONS OF THE DIOCESE.

(*Continued from "The Church" of September* 30.)

The Lord Bishop, as has been already stated, arrived at Goderich on the night of the 9th of September.—The congregation at this place are building a large and commodious brick church, which will be a great ornament to the town, and a most striking and agreeable object from the Lake. Its site has been very tastefully selected on the high bank of the river Maitland, and commands a view not only of the valley through which the stream meanders, and of the whole of the harbour, but also of a vast expanse of the noble lake Huron. From the church door on a summer evening, the sun will be seen, as from the mast-head of a ship on the ocean, setting in glorious splendour in that inland sea. Towards building the church, the Canada Company, through their Commissioners, have given a very handsome donation: this, with a liberal gift of £100 Sterling from the Society for the Propagation of the Gospel in Foreign Parts, untiring always in their beneficence,—and the generous contributions of the people, will, it is believed, be nearly sufficient to complete the sacred edifice. With respect to the Diocesan Church Society, no serious movement has yet been made in this large District: it contains only two Clergymen within its bounds; the population, too, is much scattered, and they may generally be considered as beginners in the work, so arduous to new settlers, of cultivating the soil; nevertheless the promise in spiritual things is cheering; the field, now so vast, will soon, in all probability, receive an accession of spiritual labourers to sow the seed and gather in the fruits. In the mean time, the two Missionaries, who, being distant from each other and separated from their brethren in other Districts, seemed at first disheartened, have been encouraged to make the attempt to forward the objects of the Diocesan Society,—urged on by the munificence of a few liberal individuals. There is no instance, it may confidently be asserted, in which a vigorous effort and patient perseverance,—however, to all appearance, barren and unpromising the field,—will not realize the justice of the prophet's admonition, "not to despise the day of small things." Human pride has perhaps not a little to do with the discouragement which is felt at the contemplation of a slender beginning in any enterprise of piety: the eye wanders from the comparatively sterile spot to some scene perchance of luxuriance and abundant fruit, and it is pained by the contrast; but the sentiment of doubt and dismay should be checked by the recollection which our gracious Saviour brings to mind, that the "least of all seeds" becomes by careful nurturing a wide-spreading tree in whose branches the fowls of the air may find shelter.—It is very pleasing, and, in connection with these observations, very encouraging to remark, that, of the population of this District, nearly one-half belongs to the National Church of England.

Sunday, Sept. 11.—This proved a most unfavourable day,—heavy thunder showers succeeding each other, and so violent and near, that a haystack was set on fire by the lightning at a short distance from the temporary church in which the congregation had assembled. The number collected together, notwithstanding the badness of the weather, was very considerable, and twelve candidates were presented for Confirmation by the Rev. R. F. Campbell. Many, however, of the young persons prepared for this rite, were prevented from attending in consequence of the heavy rain, as the members of the Church are scattered over a considerable extent of country; and it is also to be taken into consideration that the congregation is, in some degree, as yet in its infancy, and that a Confirmation was held here scarcely two years before. The responses were more frequent than is often met with, and the service appeared to be devoutly joined in,—in this evincing the careful instruction of the Missionary. The same care was manifest in the pious deportment of the candidates for Confirmation, and the becoming sense by which they appeared to be actuated of the solemnity and responsibility of the service in which they were engaged.

Goderich is the most westerly town in the Diocese, and possesses a very commanding situation on a lofty bank near the mouth of the river Maitland, from which there is a most extensive view of Lake Huron, as well as of the adjacent country. It is very healthy, not only on account of its elevated position, but from its delicious water,—fine springs being found in almost every street. The town, as has been said, will soon boast a spacious and excellent church: it has already a large and convenient Gaol and Court House; and a good harbour has been constructed at the expence of the Canada Company. It stands in the midst of a fertile country, to the rapidly increasing produce of which it is the most convenient outlet, and which, owing to the judicious arrangements and liberal measures of the Canada Company, is fast filling with settlers. Goderich gives many indications of future prosperity, and must, at no distant period, be the seat of a large population.

Wednesday, Sept. 14.—At four o'clock this morning, his Lordship was on his way back to London; and notwithstanding the great quantities of rain which had fallen during the last four days, the roads,—thanks to the care of the Canada Company,—were not deep, and London, a distance of 59 miles, was reached at 8 o'clock in the evening.

Thursday, Sept. 15.—Here, to avoid the inconvenience of frequent changing, and the impositions often practiced when a conveyance is suddenly or on an emergency required, his Lordship considered it most desirable to engage by the day for the remainder of his journey, a man, with a common farmer's waggon strongly built, and a pair of stout horses. After breakfast, his Lordship proceeded to the principal station of the Rev. C. Brough, in the township of London. Here the Church was found much improved since the visit of the Bishop about two years ago; and the congregation which assembled on the present occasion was large and very attentive. Twenty-two persons were presented by Mr. Brough for Confirmation; and they, as well as the spectators, appeared to be deeply impressed with the ceremonial. The interest thus excited, it is trusted, was not of a transient character; but through the Divine blessing aiding the faithful monitions of their pastor, likely to be attended with abundant and permanent fruit. About two years ago, Mr. Brough was removed, on account of the health of his family, from the Indian mission on the Manitoulin Island, to the second Rectory in the township of London; and he has carried with him to the new scene of his labours that active and untiring energy which rendered him so useful among the native Indians. His different congregations are rapidly increasing, and a love for the Church, and her edifying and beautiful ministrations, is extending on every side. Mr. Brough has the advantage of an excellent parsonage and glebe, beautifully situated on the banks of the river Thames, about three miles from the prosperous town of London,—to which, on account of its rapidly growing population, the labours of the Rev. B. Cronyn, its worthy and zealous Rector, are now in a great measure confined.

Sept. 16 *and* 17.—Having breakfasted early on the morning of the 16th, the Bishop proceeded to the township of Adelaide; but on account of the roughness of the roads, he did not reach the residence of the Rev. D. Blake, its kind and amiable Rector, until about 4 o'clock in the afternoon. The township is very level, especially along the line of road, and this has compelled the inhabitants, as a common provision in a new country against the effects of wet weather, to cover large portions with logs,—rendering it of all others the most disagreeable and fatiguing species of road to travel upon, especially in a heavy waggon without springs.

Soon after his Lordship's arrival at Mr. Blake's, the Rev. Arthur Mortimer, a promising young clergyman and son of the excellent Rector of Thornhill,—came in from the adjacent township of Warwick: he stated that the late heavy rains had carried away all the bridges on the road from Adelaide, and that it was otherwise so broken up as to have become very dangerous; that, at one place, there was no other way of crossing a deep but sluggish stream than in a small canoe, which was very unsafe and could take only one person at a time with the ferryman,—the passengers being every moment in danger of upsetting. In consequence of these difficulties, Mr. Mortimer inferred that it was impossible for the Bishop to reach Warwick, and his mission being new and having but few fit for confirmation, he had requested them to come to Adelaide. The Bishop, sensible that Mr. Mortimer had acted with the best intentions, acquiesced in this new arrangement, but with reluctance, because the appointment for Warwick was on Sunday, when there would have been a very general assembling of the people and an opportunity would have been afforded to his Lordship of conferring personally with them, in reference to building a Church and other matters affecting their spiritual interests. After Mr. Mortimer had finished his detail of difficulties, the Bishop, with a smile, reminded him that if he and his candidates could come from Warwick to Adelaide, his bishop, who had traversed the Province from its early commencement, could have gone from Adelaide to Warwick. It was, however, too late to return to the first arrangement.

The services at Adelaide, from their number and interesting character, were particularly impressive. The Church was consecrated—six adults were baptized previous to being confirmed—and thirty-one persons were brought forward by Mr. Blake for confirmation. Of the six adults, three had been baptized by Dissenting preachers, or laymen, and they were anxious to be regularly admitted into the Church. They stated that they reflected long and anxiously upon the subject, and though for some time they felt a great unwillingness to state their doubts and apply for valid baptism, yet the more they thought upon it, the more important the question seemed and the more they became convinced that they were not regularly engrafted into Christ's Church, and therefore not fully entitled to its covenant privileges. In this perplexity of mind they very properly had recourse to their clergyman; and after receiving his counsel and instructions they resolved to await the Bishop's arrival and solicit him to admit them by Baptism into the Church. Under these circumstances of doubt and distrust, his Lordship administered to them the Sacrament of Baptism under the condition which the rubric has wisely provided, "If thou art not already baptized, I baptize thee" &c.

The validity of the Sacrament of Baptism, as administered by persons whose Orders are not recognized nor considered valid by the Church was a subject which came very frequently under discussion in the progress of this journey. There is not in Scripture the slightest countenance for the belief that any other than an ordained person may administer the Sacrament of Baptism,—no instance is recorded there in which any person lower than the order of Deacon was permitted to perform this office; and if so, the conclusion is a natural and irresistible one, that persons not lawfully ordained, though claiming to be ministers, have neither sanction nor authority from the Word of God to undertake the discharge of an affair which pertains alone to a rightly constituted priesthood. If the orders of such persons are invalid, as being conferred by those who never had the title or authority to impart them, the conclusion is hardly to be resisted that their ministrations are invalid also. Such is a natural impression; and so seriously has it affected many minds that they feel it necessary, for their spiritual comfort and tranquillity, to solicit this initiatory rite of the Christian covenant at the hands of a minister whose sacred commission is undoubted as being derived from those who have received the authority to impart it in regular succession from the Apostles.

This is a subject which we find to have agitated the primitive church; and even as early as the third century we discover that the opinion of Christian believers was cordial and unanimous, that the baptism administered by schismatics was invalid. The truth then appears to operate in a similar manner in every age; and the lines of demarcation between heresy and soundness of faith, between schism and Catholic unity are to be traced as distinctly now as in the earlier days of the Church when error in doctrine was uncommon and dissent in its modern acceptation was almost unknown.

Persons who cannot but discern the force of this principle and who every day admit it in theory, are sometimes alarmed when it comes to be brought into practical application: without caring steadily to contemplate the truth, they allow the mind to be diverted and perplexed by a review of the consequences which the admission of that truth involves, while it is plainly our duty to adhere to the exactness of what has been revealed, and leave the result in the hands of Him who is merciful as well as just. No person, with any proper claim to be regarded as a Christian, can be insensible to the importance of the Baptismal Sacrament, coupled as that has always been by Apostles and Evangelists with a profession of faith in Christ crucified, for the remission of sins. [See Acts ii. 38.] But the efficacy promised to this holy Institution can hardly be expected unless administered in strict conformity with the Apostolic appointment,—by those to whom they delegated the authority to impart it, and who at the present hour can trace up that authority to themselves. When it is considered that Baptism is that blessed ordinance by which our Saviour takes us out of a state of nature and places us in a state of grace; by which we receive the indwelling operations of the Spirit, and are made the children of God and grafted into the mystical body of Christ; we cannot feel surprise that they who are desirous in all things to follow Christ and his Apostles, should attach a high importance to the manner in which this Sacrament is administered,—should wish to feel assured that they who undertake to confer it are exercising their holy commission in conformity with the appointment of our Lord and of those whom he instituted and authorized to build up and uphold his Church.

After service,—having partaken of Mr. Blake's hospitality, the Bishop returned to London, where he arrived a little after 9 P. M.

Sunday, Sept. 18.—The Bishop preached for the Rev. B. Cronyn, to a very large congregation,—being happy to afford to him some little respite from his labours, which, what with the Troops (two Regiments being stationed here) and the duties of his increasing Parish, are almost incessant. London is a fair specimen of the rapidity with which towns rise and advance in a new country: a few years ago, it could scarcely be called a village; but now it is a large and increasing place, with several good streets and well-furnished shops, in which you find not only the necessaries but the luxuries and elegancies of life.

Tuesday, Sept. 20.—His Lordship, after an early breakfast, proceeded to St. Thomas, seventeen miles distant, over a very bad road, and arrived there at 11, A. M. The Rev. Mark Burnham, the Rector of the Parish, and a graduate of the University of Oxford, with the Rev. D. Blake, and the Rev. Geo. Petrie, were in attendance to receive his Lordship; who had also the gratification of meeting Colonel Burwell there,—he having come twelve miles for that purpose. The name of this gentleman is extensively and most favourably known, as one of the most munificent benefactors which the Church can boast in this Province; if indeed the more wealthy members of our communion at large should contribute to the maintenance and necessities of the Church with a similar spirit of liberality, little fear need be entertained but that it must shortly become a great and influential Establishment. At St. Thomas everything was in readiness for the appointed service; the people were assembling from the vicinity, and the whole village appeared to have put on a Sunday appearance. It is gratifying to state the very prosperous condition in which this Parish was found by the Bishop, as the result of the zealous and judicious exertions of its exemplary Clergyman. The success attendant upon his labours,—latterly so very marked and striking,—he ascribes, under the Divine blessing, to a more clear and earnest development on his part of the distinctive principles of the Church; the bringing her claims more plainly and decidedly before his people, as the depository of divine truth and the channel of heavenly grace. While he performed his duty conscientiously, with all calmness and zeal as a Minister of Christ, but without bringing forward prominently the government, order, and peculiar excellencies of the Church,—the necessity of communion with her by those who expect the privileges and blessings of the Redeemer's sacrifice,—matters, he said, went on with regularity and smoothness; his people were decent and discreet in their Christian walk; but they seemed scarcely conscious of any difference between themselves and the sectaries around them. It was not until he pointed out distinctly and emphatically the nature and privileges of the Church,—her close resemblance to the Apostolic pattern,—the many important and decided differences between her and other "Protestant denominations,"—that his congregation began to feel they were a distinct and privileged people; that the matters in which they differed from others were not of small, but of essential moment; and that they manifested themselves no longer lukewarm in her service, but ready to contribute with their substance, as well as by their example, to the advancement of her holy cause. The change, indeed, so justly ascribed to these causes, has been very apparent since the last visit of the Bishop about two years ago: the Church, in the interval, has been enlarged and repaired; a large and commodious school-house has been built, in which religion forms the basis of instruction, and the distinctive principles of the Church are impressed on the minds and hearts of the rising generation. Mr. Burnham, with the ingenuousness which always accompanies true piety as well as superior abilities, confessed that he was afraid at first to bring forward, in a very direct or formal manner, the distinctive features of our Church polity and order, and that even after the encouragement given to him and the rest of the Clergy in the Episcopal Charge at the late Visitation to conjoin instruction upon these important points, with a faithful declaration of the great truths, and exhortation to the practical duties of Christianity, he still felt apprehensive of the effect of "preaching the Church," as it is sometimes invidiously termed. But feeling it his duty to make the attempt, and conducting it in that spirit of gentleness and affection which the Gospel inculcates, and the necessity of which was urged in the Bishop's Charge, the beneficial results have been most rapid and striking, in a religious as well as practical point of view.

Here then we have a proof that the true way to succeed in any parish, is to follow the order of the Church; by which means all the leading doctrines of Christianity are brought prominently forward, while the people are instructed as to the ground upon which they stand, or ought to stand. It seems, indeed, a matter of positive unfairness and dishonesty to withhold from the people instruction upon *all* that concerns their spiritual weal: they have a right to be informed not only of what constitutes the soundness of faith, but of whatsoever also may serve to promote unity of belief and uniformity of practice,—whatsoever may help to keep them a united body and cause them to shun those divisions upon which every Apostle and Apostolic man pronounced so severe a condemnation. That Christian steward can scarcely be said to give to every man his portion,—to bring out of his treasures things new and old for the edification and wel-

* There is a slight and unimportant discrepancy in the accounts of Bishop Carleton and Bishop Hall. The former says that, after his speech, no reply was made: Hall relates, that Bogermannus rose and spoke. Both concur in the substance of the reply that was given, but leave us in doubt as to whether it was made in the Synod, or privately. Both are most probably right, and only allude to different occasions; for "*all*" of the English divines "spake in the same cause."—ED. CH.