

Your remark that the "character" of the authority of the Church is altered, being now "official" and "inspired," rests simply upon your assumption, which is in direct opposition to the historical facts...

of this desirable object. Other sects might also be induced to follow their example, and thus "Christ's sheep" be dispersed abroad in the midst of this naughty world...

fore the acid is administered, which in that case may be taken in tepid water. This dose is for an adult, and should be repeated three or four times per diem. J. J.

THE CHURCH.

TORONTO, FRIDAY, SEPTEMBER 3, 1847.

CONTENTS OF THE OUTSIDE. First Page. Post-Office with God. The Plague of London. The Hermit and the Virgin. The Parable of the Good Samaritan. The Plague of London. The Hermit and the Virgin. The Parable of the Good Samaritan. The Plague of London. The Hermit and the Virgin. The Parable of the Good Samaritan.

MR. BROWNSON AND THE AMERICAN DEMONSTRATION IN DUNVILLE. To the Editor of the Church. REV. AND DEAR SIR,—Permit me to make an observation or two arising out of your remarks concerning the unfortunate demonstration in Dunville on the 4th of July last.

Agreeing, as of course I do, in the principles involved in your article, I cannot but think that under all the circumstances they were unnecessarily severe. Such displays are certainly most out of place in this Province, but surely they are far more excusable in native born United States citizens, than in British subjects. I do not believe as you do, that the revolt of the American Colonies was a just one, which has yet to be explained by their people;—but it is almost too much to expect that, at present even honest and sincere-minded American citizens, should thus feel, especially while so many in the British Empire, who are accounted for by their own countrymen, as a just and necessary measure, the ultra-democracy of which would be denounced by thousands of our respectable neighbours. Nay, it is not a fact, that there is scarcely an individual in our own Province who was particularly distinguished amongst the disaffected in the former rebellion, but who has received some mark of Government favour.

I respectfully submit, therefore, that, while we strenuously uphold and diligently teach the divine authority of the Government, remembering who has said, "By the sword rule and princes decree justice," we should yet, seeing the unhappy situation that is given in our own High Places to erroneous doctrines on this subject, be very full of brotherly kindness and Christian forbearance in our strictures upon similar errors when manifested by American citizens, who, I think, cannot be charged with the same motives, and who have few of our opportunities of correcting them, and arriving at more Scriptural views on these important subjects.

I have been led to these remarks by the fact that Mr. Brownsong is one of my parishioners, and a young man of some general property conduct made me exceedingly sorry to see his name so very improperly dragged before the public as he was by the correspondent of the Colonist. He has been for a considerable time established in a very respectable business as tinsmith and stove-maker in Dunville, and is a well-to-do and benevolent citizen of that neighbourhood. But especially do I regret the personal attack in question because he is an attendant upon the services of the Church, and an efficient member of its gratuitous choir.

Of course I, as well as you, condemn an ill-judged and highly improper celebration in question, but I have reason to be satisfied that it did not originate with him, and from his general character I feel convinced that in his temper or disposition he was not a malicious man, but a thoughtful and thoughtful man.

This much I feel due to Mr. Brownsong, as a quiet and respectable inhabitant of my Parish. I remain, yours faithfully, ADAM TOWNSLEY. The Glebe, Port Maitland, 25th Aug., 1847.

To the Editor of the Church. Mantouahaug, August 16th, 1847.

REV. SIR,—When one meets with a work professing to give statistics and other information, with regard to the extensive Colony like that in which we reside, one's first impulse is to turn to the part in which the particular portion of the country where they themselves reside with which they are particularly acquainted.

Some months ago a copy of Smith's Canadian Gazetteer was sent me by Mr. D'Aubigne, and I naturally turned to the article "Manotauhan Island, Great or Third," in order to see to what extent its information on the subject of the Mission was correct or otherwise, and to note any inaccuracies of the columns of your paper which I have found in that article. In the first place, it is stated that a church has been erected since 1839 in Manotauhan; now this is altogether untrue, as I have been able to ascertain by your paper, I being a resident in the colony of Christians in that part of the island, for the purpose of erecting one, which the spiritual wants of the people have long called for.

Again, the number of adults baptized in the several years from 1836 to 1841 is incorrectly stated, the numbers assigned to the last five of these years, the numbers before me, been 20 instead of 28, in 1840, 25 instead of 84, and in 1841, 21 instead of 41.

The next statement in the article which I feel myself called upon to correct is that which the readers of the Gazetteer are led to believe that since August 1841 there has not been even one adult heathen brought into the Church. This certainly, were it true, would be a strange circumstance, and one requiring explanation, if for three years in succession no adult heathen were set down upon the Church, and then the work of conversion have come suddenly to a dead stop; but such is not the case. Since, then, with the advice and approval of the Bishop of the Diocese, the Rev. Mr. D'Aubigne has been closely followed, the Missionary not admitting any adults to the Sacrament of Baptism, till they had first been proved and instructed for some time as catechumens, which has, as was anticipated by him, consequences, which have, I believe, been the cause of the number of baptisms, as shown, from September 1841 to September 1845, the year before the date of the publication of the Gazetteer, the names of 37 adults, received by Baptism into full connexion with the Church, besides some received from the Church of the Holy Spirit, which is much to be regretted that the compiler of the Gazetteer did not, on writing an article on a Mission of the Church, make application for information in the right quarter, and not depend on such as has proved to be incorrect.

Begging the favour of the insertion of these few remarks on a subject affecting the interests of one of the Missions of our Church among the Red Men of this Province, I remain, Rev. Sir, Your obedient servant, O'MEARA.

To the Editor of the Church. Sir,—In the last number of your paper there is a letter upon Church Music signed "Tallis," which, from the importance of its subject, and, as I think, the erroneous opinions it contains, calls for a few observations.

THE ARCHDEACON OF YORK intends to visit the several Parishes and Missions in the Home and Simcoe Districts, on the days mentioned below.—Morning, or Evening, Prayer will be held in the Churches therein named at the hours stated; immediately after which, the Archdeacon would be desirous of meeting the Clergyman, Churchwardens, and other parishioners of those places, respectively, on business connected with the temporal and spiritual well-being of their parishes or missions. He would, at the same time, be happy to assist at public parochial meetings of the Diocesan Church Society in the several places named in the following list.

Table with 2 columns: Place and Date. Includes: Whitby (Sept. 9, 10 A.M.), Scarborough (10, 11 A.M.), Etobicoke (Monday, 13, 11 A.M.), Credit (14, 10 A.M.), Streetsville (Tuesday, 15, 10 A.M.), Chingacousy (Wednesday, 16, 10 A.M.), Lloydtown (Thursday, 16, 10 A.M.), Tecumseh (17, 4 P.M.), Barrie (Friday, 17, 4 P.M.), Penangishene (Saturday, 18, 6 P.M.), Orillia (Monday, 20, 4 P.M.), Georgian (Tuesday, 21, 4 P.M.), Newmarket (Thursday, 23, 10 A.M.), Markham (1 P.M.), Thornhill (Friday, 24, 10 A.M.), York Mills (1 P.M.).

D'AUBIGNE AND OLIVER CROMWELL. There are few works published during the last few years, which have more engrossed the attention of the general reader, than Dr. J. H. Merle D'Aubigne's "History of the Reformation." Beyond all question it is a production of considerable merit, and though we feel ourselves called upon to dissent from many of the views which it propounds concerning the constitution of Christ's holy Church, we readily admit that much useful information is to be derived from its pages.

Graphic are the pictures which the History presents of the leading features of that memorable and incalculably momentous purification of christianity from the accumulated rubbish of centuries. Rome is exhibited in all her naked and unscriptural deformity; while the blessings procured for us, through the instrumentality of our reforming forefathers, are vividly held forth to our grateful remembrance.

It is with regret that we cannot speak in terms equally favourable, of the volume which Dr. D'Aubigne has just given to the world. Indeed we have seldom met with a production, professing to be of a moral and religious cast, which is liable to so many serious objections, as THE PROTECTOR. When analyzed, it proves to be neither more nor less than "a vindication" (we quote the second portion of the title page) of the enormities perpetrated in Britain during the great Reformation.

To prove that this conclusion has not been come to without sufficient cause, we invite our readers to mark attentively the following passage, which occurs in the introduction: "The fearful commotion and sanguinary conflicts, which shook the British Isles in the middle of the seventeenth century, were in the main, a direct struggle against Popery. They were like the shakings and shuddering of the earth in a country threatened with conflagration by subterranean fires. If a traveller, in self-defence, slay a highway robber, the responsibility of blood-shed would not rest on him. In ordinary times, his hand would have been pure from the stain. War is war, and calls, alas! for blood. In the days of Louis XIV., and of the Stuarts, it was a real war that Popery waged against the British Isles." The author adds, "Strong measures no doubt were employed, to save England from the danger with which it was threatened; but so formidable a disease could not be averted, except by the most active remedies."

This is plain speaking; and, what is most lamentable in a professedly Protestant writer, it is unguarded and unadulterated Popery in essence, if not in name. It is neither more nor less than an enunciation of Den's pestiferous doctrine, that we may do evil that good may come, when the exigencies of religion seem to call for such a course of procedure. D'Aubigne assumes (and a more unfounded assumption man never made) that Charles I. plotted to introduce Romanism into Great Britain;—and then proceeds unblushingly to argue, in so many words, that the barbarous murder of that monarch, and the sacrilegious spoliation of the Church, were righteous and justifiable acts,—"most active remedies," which it was lawful and proper to employ!

But granting, for the sake of argument, that poor Charles had really been a Jesuit in disguise, and that the leading aim and object of his existence had been to introduce the "mummery of the Mass" into our Cathedrals and Parish Churches, to what conclusion would the Doctor's reasoning lead us? Why simply to this, that treason and murder are to be canonized when exerted against Romanism, or any other form of unscriptural error.

And the author gives us a very decided and significant hint that the operation of this precious doctrine is not to be regarded as applicable only to the seventeenth century. He says: "IN OUR DAYS ROMANISM IS STRIVING TO RE-ENTER ENGLAND BY MEANS OF CERTAIN TEACHERS—THESE IT IS THROUGH THE KING'S." The conclusion is so obvious and transparent, that a child might draw it. In the seventeenth century it was lawful to decapitate the Lord's anointed, because he was suspected of a leaning to Popery; ergo, in the nineteenth century it would be a justifiable and his fellow active remedy, to put Mr. Newman and his fellow perverts to death, inasmuch as they are striving to Romanize the British Realm! Is it not frightful to see such anti-christian sentiments promulgated under the specious mask of zeal for pure gospel truth: sentiments which, if legitimately carried out, would cause the Tragedy of the Commonwealth to be re-enacted,—and re-establish the horrors of the Inquisition,—and re-light the fagot fires of Smithfield, in all their pristine fury.

Cromwell's accidental antagonism to Popery (for it was nothing but an accident) is sufficient, murderer and traitor as he was, to invest him, in the eyes of D'Aubigne, with all the attributes of a hero and saint. It is a varnish which gives lustre to the most wicked and flagrant actions. For instance, when detailing the usurper's wanton invasion of Scotland, his injudicious persistence in their determination to remain in the castle. It was now resolved to excavate the immense rocks which that fortress stands, and blow it into the air. Whilst the miners from Derbyshire were toiling below, the ministers sat quietly above. Now who were the parties of whom Merle D'Aubigne writes in a strain of such cool and contemptuous sarcasm? They were Presbyterian ministers, quite as good Pro-

testants (in Cromwell's sense of the word) as he himself was; and the brigand was about to act out his Protestantism, and display his brotherly affection, by blowing them up with gunpowder, as if they were a swarm of hornets!

Such is THE PROTECTOR OF DR. D'AUBIGNE; and our readers will judge whether we be not justified in characterizing it as one of the most unscriptural, intolerant, and we will add anti-protestant works, to which the prolific press of the present century has given birth.

It would appear that no small difficulty lies in the way of procuring a bishop for the diocese of Indiana. The appointment was not long ago offered to a clergyman, whose name at the present moment we cannot recall, and on his refusal to comply with the invitation, Dr. Bowman, of Lancaster, was elected by the Committee of Convention; but he has likewise seen it his duty to decline the honour of the Episcopate.

The letter conveying his determination is so excellent, that we are sure our readers will feel gratified by our transferring it to our pages. It is worthy of the best days of the Church, and reminds us of the self-denying conscientiousness and christian humility of Leighton. With Dr. Bowman the declaration "I am unwilling to become a bishop," is not an empty, unmeaning conventionalism of speech.

LANCASTER, Aug. 2, 1847. Rev. and dear Brethren: I have received your official communication informing me of my election as Bishop of the Diocese of Indiana.

I need not say that the announcement came upon me with an unlooked-for surprise, and that I am bound to an honour so unexpected, and I must add, so undesired. And yet, my dear brethren, I have received your communication with extreme pain, because I cannot persuade myself that I am in any just measure fitted for the difficult and responsible post to which I am invited—and because it grieves me deeply to think of the disappointment and embarrassment which I may occasion by declining. But with my present views, what other course is left me? It were a mere question of personal sacrifice, I hope, by God's grace, I should be able to make them for the Church's sake. But on that head, you have left me no room to object. The provision promised for my support, seems to me generous and ample, and in the assurance that you will afford me of a cordial and hospitable reception everywhere, you forestall every objection that might be urged on the score of personal and domestic comfort.

My difficulties are of an entirely different character. I have a deep, I believe unconquerable persuasion, that I am not fitted for the station, and that my acceptance of it would result in disappointment to the diocese, and in a series of mortifications to myself, so bitter and humiliating, that I have not courage to contemplate, still less to encounter them. In consequence of this persuasion, I have declined to accept of the duties I should be unequal to, but from which I could not retire, would distress me so acutely, that I cannot consent to place myself where I should run such a hazard.

In addition to these profound convictions of personal disqualification, must be mentioned, what seems to me a very important fact, viz., that I am entirely unacquainted with Western society and manners—its modes of thought, feeling and action. My life, indeed, has been beyond the common measure secluded one. The last twenty years of it have been passed in a single Parish of no great extent, whilst my natural disposition and habits have kept me from acquiring that knowledge of men and manners, which seems to me nearly indispensable in a bishop. I have now passed that period of my life, when the character of my duties is no longer able, as in more youthful years, to adapt itself to new scenes, habits and associations. Nor am I conscious of any desire or aspiration towards a wider or more dignified sphere of labour than the humble one which I now occupy.—which is quite equal to my abilities, and of my ambition is filled by a thousand recollections of sorrow and of joy, and where my hope is—if it please God—after an obscure, but not wholly useless life, to sleep beside my own dead, in the quiet churchyard which contains their ashes.

My chief anxiety now is, that my motives in declining the Episcopate of Indiana, may be misunderstood. I am not conscious of the influence of any, but those which I have expressed. The convictions which I have uttered, however, are deep and settled. I have no desire to be a Bishop of Indiana, and I do not heartily, for the honour they have done me—yourselves, brethren, for the kind manner in which you have announced their choice to me—to assure you of the lively interest which I shall not cease to feel in your success, and of the deep regret that I should have been, however involuntarily, the cause of a moment's embarrassment to you, and to pray that God may speedily send you a bishop equal at once to the just expectations of the Diocese, and the great demands of the Episcopate.

I remain, reverend and dear brethren, with sentiments of the sincerest respect and regard, Your friend and brother, S. BOWMAN.

The Rev. Messrs. Cross, Killikelly, & Harrison—Committee, &c.

THE CHRISTIAN GUARDIAN AND MR. WESLEY. Our Methodist contemporary has come out with several lengthy articles, by way of reply to the strictures which we felt it necessary to make upon his expressions and views. A press of other matter has prevented us from doing more than glance at the remarks of the Guardian; but, so far as that glance enables us to judge, they contain very little calling for observation at our hands. At all events, we shall suspend our rejoinder till our opponent's "case is closed," as there are too many demands upon our columns to justify us in occupying them, week after week, with refutations of assertions (arguments we cannot call them) which have been met and answered a hundred times over. In the mean time, we beg leave to call the attention of our readers to the communication from Unitas, which appears in the present sheet; it will repay a careful perusal.

HOW "CHURCHES" ARE MADE. The letter of "S. L. C." published in our last number, furnishes a curious illustration of the method by which new sects are hatched into existence. An individual in holy orders quarrels on some pretext or another with his spiritual superior, and relinquishing in consequence his legitimate sphere of duty, takes staff in hand and sets forth on an exploratory pilgrimage after the means of subsistence.

Other resources having been tried without success, the adventurer, divested as he is, of all ecclesiastical titles and restraints, engages a public hall, and playfully puts forth an advertisement purporting that the Gospel will be preached by him in a purer and more effective manner than is done at any other "establishment." The first announcement not proving sufficiently attractive to secure an "audience," an addition is made to the placard, and "Puseyism" and "Rowland Hill," are pressed into the service as attractive features in the promised field of fame.

How this last ruse will succeed remains to be proved, but in all probability a sufficient number of disengaged "hearers" will be procured to form the nucleus of a "denomination,"—and the chances are considerable that after the lapse of twenty-five years the statistical muster-roll of our multimicro sect will exhibit a column specially devoted to the Anti-Puseyite-Rowland-Hillites.

The topic affords large scope for the exercise of the talents of the cynical satirist, but in truth it is too serious and melancholy a one to be treated in a light or frivolous manner. Every departure from the unity which Christ enjoined his followers to preserve must be suggestive of feelings very far removed from levity or mirth. Firmly do we believe that "this attempt at Church making is in substance the history of the formation of" most other sects. Too often conscience has little to do with the matter as it has with the discovery of perpetual motion. An individual has a whim to gratify—an object of personal ambition to attain—a crust of bread to procure, and to gain this point, the breach already made in the unity, which once was the comfort and blessing of Emmanuel's people, must be widened by another wedge.

UNIVERSITY OF CAMBRIDGE. The name of Vansittart, which appears so creditably in the following extract, is well-known in this Province. Our sincere congratulations are tendered to the relatives of the gentleman who has thus honourably distinguished himself in his University career.

We do not know whether he himself has ever been in Canada; but we are aware that it has now become no uncommon thing for our Provincial youth to rise to high stations in every profession both at home and in other Colonies. We feel, however,—as Mr. Vansittart's esteemed connexions have been so long resident among us—that we may be pardoned if we regard his scholastic success with some measure of Provincial feeling.

The two gentlemen who were distinguished by the honour of receiving at Cambridge, from Prince Albert, on the 6th instant, the golden medals, as Chancellor of Bishop's Abbey, sons of the late General Vansittart, and grandsons of George Vansittart, Esq., who, by many, will still be remembered as M. P. for Berkshire for 28 years, and as being through all that period, and to the end of his life, an able consistent supporter of the good old Party—ever true to the old plodder, "Church and State."—Morning Herald.

CONSOLATIO: Or Comfort for the Afflicted. Edited by Rev. C. E. KINNAWY. Third Edition. London: Rivingtons, 1847.

This compilation, as we are informed in a preface, is a biographical sketch by Bishop Wilberforce, "of the long and patient acquaintance of a new work with the precious discipline of weakness and pain." It consists of a series of extracts from Christian authors, in "hours of trial, have come with thoughts of strength and refreshment to one true sufferer." They are gathered, continues the Right Reverend biographer, "from every source, and they open to us, not from those who only possess a general tone of doctrine which agree with the whole tone of this work, but from all to whom it had been given to speak a word in season to one who was hearing the burden of the Lord." The compiler embraces the names of Adam, Henry, Bunt, Bradley, Cecil, Hart, Bury, Hall, Hopkins, Leighton, and Wilberforce, and of many other worthies eminent for their piety and Christian experience; and demonstrates that the interesting selection was entirely devoid of that reasoning party-spirit, which often so greatly detracts from the value of a hand-book, when, as in the present case, it consists of a series of extracts from Christian authors, in "hours of trial, have come with thoughts of strength and refreshment to one true sufferer." They are gathered, continues the Right Reverend biographer, "from every source, and they open to us, not from those who only possess a general tone of doctrine which agree with the whole tone of this work, but from all to whom it had been given to speak a word in season to one who was hearing the burden of the Lord." 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