

parat and a brighter flame; and that we may give increasing testimony that we are living branches in the true Vine, by the manifestation of those fruits of the Spirit's influence which are among the most satisfactory evidences of a growth in grace. Whatever be the precise nature of the blessings promised in the concluding verses of the epistle, whatever may be that power with which the faithful servant shall be invested, when the redeemed shall reign with the Saviour in glory, and when Jesus, "the bright and morning Star," shall gladden the hearts of his ransomed people,—we may rest assured of this, that if made partakers of their unpeakable blessedness, we shall not cease to adore the grace and mercy vouchsafed to us, whereby alone we are enabled to "overcome," and keep ourselves pure in the midst of an evil and adulterous generation.

OPINIONS OF FOREIGN REFORMERS ON THE QUESTION OF SEPARATION FROM THE CHURCH OF ENGLAND.

CALVIN, speaking of the Government of the primitive Church by Bishops, observes: "This kind of government some call hierarchia, an improper name; but if, omitting the name, we consider the thing itself, we shall find that these old bishops did not frame any other kind of government in the Church from that which the Lord hath prescribed in his word."

Calvin also drew up a liturgy himself for the use of the French Church.

BEZA, in 1567, writes: "We think them not to be of such great moment, that on their account the pastors should abandon their ministry rather than assume those garments: or that the flock should desert their pasture rather than listen to ministers so apparelled." And further, "I exhort them with tears to obey from the heart their queen and all her bishops."

ZANCHIUS, in a letter to Jewel, writes: "There seems no reason why a pastor should leave his flock, so long as he may freely teach, and administer the sacraments according to the word of God; although he may be compelled to do something which he cannot wholly approve."

BULLINGER, in answer to the question of some over-scrupulous English divines, "whether the clerical dress was to be considered among things indifferent," writes, "It does appear to me to be a thing indifferent, since it is merely an arrangement of the State; only let it be decent, neat and uniform. Religion does not consist in such matters."

The opinions of Gualter, Peter Martyr, and Bucer, to the same effect, may be seen in Strype's Ann. vol. i. pt. ii. p. 153, &c.

This was the view taken by foreign reformers on the question of conformity. And so, again, with respect to complying with the Act of Uniformity in 1662, the following testimonies will suffice. The first is from a Dutch Calvinistic minister—the latter are from two French Presbyterian ministers. They had all been in England. Their entire letters may be found at the end of Stillington's "Unreasonableness of Separation."

LE MOYNE, having reviewed the doctrines, discipline, and liturgy of the Church of England, writes, "These ought to oblige all good men not to separate from it, but to look upon her as a very orthodox Church. Thus all the protestants of France, as well as those of Geneva, Switzerland and Holland. From whence, then, does it come, that some Englishmen have so ill an opinion of her, and divide so rashly from her? Is not this to divide from all the ancient Churches, and from all the Protestant Churches, which have always had a very great respect for the purity of that of England? I look upon these men as disturbers of the Church and State, and who are doubtless animated by a spirit of sedition."

DE L'ANGLAIS writes, "Since the Church of England is a true Church of our Lord, since her worship and doctrines are pure, and have nothing in them contrary to the word of God,—and since that, when the Reformation was there received, it was received together with episcopacy, and with the establishment of the liturgy and ceremonies which are there in use at this day,—it is without doubt the duty of all the reformed of your land to keep themselves inseparably united to the Church. And those who do not this, upon pretence that they should desire greater simplicity in their ceremonies, and less of inequality among the ministers, do certainly commit a very great sin; for schism is the most formidable evil that can befall the Church."

M. CLAUDE writes: "Our Churches have always looked upon you not only as a sister, but as an elder sister, for whom we ought to have a kindness, accompanied with respect and veneration, and for which we do present most ardent prayers. I could wish, with all my soul, that those who are gone so far as to think to break the external bonds, would consider whether that they pretend to do be not directly contrary to the spirit of Christianity. There is no man that does not see that this would be schism."

THE HISTORY OF CHRISTIANITY.

The history of Christianity remains to be written. The chapter in Gibbon is the weakest in that splendid monument of human prejudice and learning. The spirit of Christianity seems to have oppressed and crushed the philosopher of Lausanne. Other and better hearts have, indeed, laboured at the great enterprise; but their labours are only fragmentary; they possess neither the epic unity nor the embellished action which the narrative demands. The history of Christianity, we repeat, remains to be written. But every year fresh stores of curious illustration are accumulating under the hands of acute and anxious investigation; the crumbling record is being unrolled, the dark places brightened, the rough plaques made smooth. Prophecy, too, which Bishop Newton called a growing testimony, continues to grow and to put forth fresh verdure. The pilgrimage of the lonely traveller brings additional evidence and confirmation of our faith; and even the very stones may thus be said to declare the omnipotence of God.

These materials cannot continue to be unemployed; some one in the lapse of time, may arise to bless and to ennoble his country and his race—one, who to the quick sagacity, the vivid perception, and the unbounded erudition of Gibbon, shall unite the apostolic fervour, the meek enthusiasm, and the mild humility of Heber; together with the accurate revision, the transparent style, and the illuminating fancy of Southey. Even now, when the horizon is overcast, and the thunder rolls in the distance, we do not despair of beholding such a history, lofty and opposite as the qualifications may be. It may be nurtured into beauty and strength in the retirement of a country parsonage, like the Polity of the Venerable Hooker; or fostered in the shade of those antique cloisters—the high and lettered retreats of a noble hierarchy—from whence so many champions, in full equipment, have already descended, to fight the battles of the Cross. Who would not be content

with Milton, to "live laborious days" for the completion of such a task? Who would not count every thing dross that he might rear so resplendent a temple for the Genius of Christianity? There is something mystic and inspiring in the thought of this sequesterment from the tumult, the pleasures, the honours of life,—this journey into a far country,—this transmigration, so to speak, into an earlier century, only to return into our own, to purify and adorn it.

To such a genius the History of Christianity, involving, as it does, the decline and fall of a gorgeous superstition, and the overthrow of all that costly apparatus of mythology which shed a lustre over the Greek and Latin literature, will present a theme of absorbing interest; nor will its splendour be diminished by approaching it through the mysterious glories of the Hebrew Polity. "I have often thought," observes a very ingenious writer, "that the beautiful passage in which our Saviour compares himself to a hen gathering her chickens under her wings, and the sublime one in Deuteronomy, where Jehovah's care and guardianship of the Jewish nation is likened to an eagle stirring up her nest, fluttering over her young, spreading abroad her plumes, bearing them on her wings, and making them ride on the high places of the earth, may be regarded as symbolical of the peculiar character of the two dispensations. The earlier was the manifestation of the power of God, and shows him forth in his kingly majesty; the latter is the revelation of the love of God, full of all gentleness and household tenderness, and more than fatherly or motherly kindness." The calm benignity of the Christian Dispensation will beam with a peculiar beauty through the awful clouds and gloom of the Apocalypse; and the voice of the beloved Disciple fall with delightful melody upon the soul after the denouncing trumpet of Ezekiel.—*Church of England Quarterly Review.*

THE CHURCH.

COBourg, SATURDAY, FEBRUARY 23, 1839.

For some time past we had intended to direct the attention of our readers in general to the plan for the establishment of a DIOCESAN PRESS in this Province, which had been agreed upon at the Visitation of the Clergy at Toronto in October last. The proceedings upon this subject were subsequently embodied in the form of a Prospectus; a copy of which was transmitted to every clergyman in the Diocese, with an accompanying Circular detailing more minutely the views and intentions of the Managing Committee. This Prospectus, from the mode of circulating it which we had adopted, we did not consider it necessary to re-publish in our columns; but we gladly embrace the present opportunity of offering our cordial thanks to those of our contemporaries who have kindly copied it into their journals.

Since the transmission of the Prospectus alluded to, a Circular has been forwarded to our brethren and agents, intimating a slight change in some of the arrangements originally agreed upon. It has been thought expedient, on many grounds, not to carry into full operation, for the present, the plan detailed in the Prospectus; but to content ourselves, during the current year, with procuring from England a sufficient supply of type to enable us to present "The Church" to our readers, at the commencement of the next volume, in a new and more attractive form. To carry into execution this portion of our plan, it has been considered that an instalment of five per cent on the amount of stock subscribed, payable on the first of July next—and probably an equal instalment on the first of January next—would be sufficient. It is hoped that, in the course of the year 1840, the whole of the material for the completion of a Printing Office, will be procured,—all of English manufacture, now, and of the best quality.

We may take this occasion to announce to our numerous readers that in June next, at the commencement of the third volume, a very considerable enlargement of our paper is proposed to be made. This being carried into effect,—and without any addition to the terms of annual subscription as now established,—we naturally count upon a very considerable increase of our present extensive and most gratifying patronage. In its enlarged form, we shall be enabled to add to its general interest and usefulness by furnishing to our readers a much increased quantity of Ecclesiastical and Civil Intelligence. When the arrangements for the establishment of a Diocesan Press shall have been completed, it is intended to appropriate a portion of its capital to the printing of such Books and Tracts as are calculated to forward the cause which it is the design of this Journal to advocate; and for the advancement of this object, it is probable that the Committee will recommend the extension of the capital Stock to double the amount proposed in the published Prospectus. As it is intended to call in the Stock subscribed for on terms as easy as possible to the subscribers,—by small instalments and at long intervals,—it is hoped that the numerous local claims which present themselves to almost every community will not materially interfere with our expectation of very speedily procuring the full amount of capital required.

We believe that our valued and useful contemporaries of the Episcopal Church in the United States have each of them respectively a Press of their own, and that this is rendered efficient for the promulgation of much religious and useful knowledge independent of what is conveyed through the medium of the Journal itself. We have great satisfaction in adverting again to the benefits which have resulted to Western New York, and to that Diocese at large, from the establishment of that faithful herald of sound Church principles, the *Utica Gospel Messenger*; and we have been rejoiced to mark its steady advancement and ultimate triumph over obstacles which were once deemed insurmountable. The last number of the late series of that excellent periodical, contains a full and interesting account of the difficulties it has encountered and the victories it has achieved. Many pleasing anecdotes are furnished of its gradual and growing influence in quarters where once it had the most violent prejudices to encounter,—a proof that a firm and unbending advocacy of the genuine, and what we may term the constitutional principles of the Church, without any thing of that pernicious and dangerous compromise which is so often yielded by the falsely named "liberality" of the day, will meet at last its reward in the better establishment of sound religion, and in the removal of prejudices which ignorance alone of the real character of our Zion had served to maintain.

There is much in the following circumstance detailed by the excellent conductor of the *Gospel Messenger*, to which there existed a striking parallel in this Province at the time when our own humble journal was started:

"It was in the autumn of 1826, and but a few months after the Editor of the *Messenger* became a resident of Western New York, that he was strongly urged to commence the pub-

lication of a Weekly Paper, in which the character and claims of the Church should be set forth and maintained. There was believed to be great necessity for such a measure, as there were then in circulation some Journals in which Episcopalians were assailed in no measured strains of rebuke and reproach.

To meet this state of things, and at the same time to avoid being drawn into sharp contentions and angry controversies was supposed impossible; and many Churchmen who felt the want of such a paper dreaded its commencement, as they very frankly stated, fearing that we should soon be involved in stormy and pernicious disputes. We heard the din of invective, and saw the sneer of scorn, as our "little paper," the odious "seven by nine," went out, in humble dress, it is true, but relying upon the Holy Spirit for our guide we resolved that none of these things should move us; and if at times we found "the old man" rising up within, we aimed not to speak unadvisedly and rashly.

Such too, during a much shorter career, has frequently been our own experience of editorial temptation and trial; and although there may be a few who choose to deery our principles and misrepresent our conduct, we do not regard such assailants as impartial judges of our course, and have every satisfaction in reverting to the influential and gratifying testimonies constantly received from better informed and less prejudiced quarters, in favour of the *spirit* in which this journal has been conducted. With the exercise of Christian courtesy we do not consider the firmest maintenance of our own principles to be incompatible; and while we have endeavoured faithfully to support the one, it has been our care never wilfully to offend in the other. Our effort has been steadily and zealously to inculcate those principles which become sound Churchmen and loyal subjects; and if, in the prosecution of this duty, we have undesignedly given cause of offence to any, we can only pray them to "forgive us this wrong."

The following interesting anecdotes are given by the Editor of the *Messenger* as proofs that "the day of small things" in the career of editorial responsibility and toil is not to be "despised"; but that important and gratifying results will often attend at last the steady and conscientious prosecution of these duties:

"We may be permitted to add some of the cases now in our mind: A worthy brother in the ministry was in the habit of taking several copies of the *Messenger*, that he might have a copy or two to hand to members of his flock, whose circumstances would not allow them to become subscribers. These loaned numbers of our sheet performed their weekly office, and were as he said, "messengers of good." In one case, the paper was regularly read by a pious woman, whose husband if not an avowed infidel, was too near one to be willing that his family should read it. On one occasion, having glanced his eye over one of our own articles which seemed to reprove such principles and life as his, he became exceedingly angry, ordered the paper sent away, and forbidding another to be brought to his door, left the room. After some hours he returned—the paper still lay upon the table. The wife merely suggested that if he would calmly read over the offensive article she believed he would see that he had done himself, the writer, and his family, great wrong. In a rather sullen manner he did so,—he was silent—he read it again, and then said, "perhaps I was wrong—you may continue to read the paper." The result was, that he became a diligent reader of the *Messenger*, and after a short time went to the clergyman, related the whole matter, soon after became an altered man in life and conversation, and up to the time of our last information of him, he was a devout and consistent communicant, always ascribing his conversion to the influence of the divine Spirit upon his perusal of the once despised paper.

"A highly respectable member of our communion, has with his own lips declared to us, that for years, while he allowed the *Messenger* a place in his house for the gratification of his wife, he was a firm and open unbeliever, but that he no sooner found his mind inclining to religious study than the *Messenger* became so interesting to him that he was never willing to lay it down till he had read the whole, from which he had gathered some of the happiest moments of his life.

"Another instance: An intelligent and pious lady, who contributed to some of our early volumes, but who has been dead several years, informed us in a letter, that when the *Messenger* first came to her house, and it was from its commencement, her father who was an inmate of the family, and a strongly attached member of another communion, would not read the paper on any account, nor was he far several years, willing to hear it read. At length he was induced to listen while his daughter read an article or two, which interested his feelings. "There must," said he, "be some good in that paper after all; what you have read is of a spirit and temper which becomes a Christian." From that time he became a constant reader. His prejudices were removed, and for many years he became an admirer of the Prayer-book, and delighted to join in the worship of the Church."

Our editorial career has not yet been sufficiently long to create the expectation that results so happy and so gratifying have flowed from the labours in which we have been engaged; but we are not without assurances that, in many instances, the principles we have been advocating have gained a greater respect, and serious prejudices have been removed which formerly existed against the views it has been our province to disseminate. This, indeed, it would be but fair to infer from the greatly increased and steadily increasing patronage by which our labours are cheered. The circulation of this journal to the most remote corners of either Province,—its patronage and support in quarters where hitherto perhaps no other publication had been borne to the herald of open sedition or the organ of mischievous agitation,—all give joyous evidence of a silent but decided and increasing homage to the spirit of this well-worn adage,—
"Magna est veritas, et praevalabit."

We are sorry to be driven in defence of the Church of England, to make any unfavourable remarks on the character of a Journal, which, if we be rightly informed, is the property of the respected editor of the *New York ALBION*. That gentleman has, for many years, with much industry and tact maintained the cause of British and Monarchical Institutions in the commercial Metropolis of a Great Republic, and, in the columns of the *Albion*, has never, to the best of our recollection, admitted a paragraph, or indited an editorial observation in a spirit of hostility to our venerable Establishment; on the contrary it has evidently been his practice and his delight to present it in an advantageous light to his very numerous and intelligent readers.

Our esteemed contemporary will therefore give us credit for the reluctant feelings with which we allude to the offensive paragraphs, reflecting on the Church and its ministers, occasionally introduced into the *Emigrant*. We are aware that in that print there are also occasional notices of events that redound to the honour of the Establishment; but what we complain of is, that falsehoods and misrepresentations culled from the Radical English Journals, notorious for their revolutionary politics and unchristian virulence, should be sent circling throughout the United States and the North American Provinces. We do not deny that there are occurrences, disgraceful to the characters of some few of our Clergy,—because they are but men, and out of fifteen thousand of them there must be some, over whose failings there is too just cause to mourn. But we do protest against that unfair practice of holding up institutions to odium and contempt, because individuals connected with

them in an official capacity fall into errors, from which no class of human beings is exempt. A bad king is no proof that the principle of Monarchy is vicious; one Judas does not criminate the remaining eleven disciples; the system is not to be saddled with the vices of the person who administers it; neither is a whole body to be pronounced useless, because one member is either truncated or unsound.

It may be alleged that extracts such as those which we deprecate, are inserted with no malevolent intention, but are merely introduced, amidst a variety of miscellaneous intelligence, as illustrative of one of the many shifting phases that the state of Society is continually presenting. But surely the cause of morality and religion must suffer, when the failings of the Clergy are dragged into the public gaze; and certainly no good can be derived from such an exhibition comparable to the evil produced by it;—little else, indeed, can result from it but pain to the sincere Christian, be he minister or layman, and encouragement to the libertine and atheist.

Such a mode of warfare is too frequently carried on against the Church of England, because assailants using such discreditable weapons, and regardless of inflicting a wound upon Christianity provided they can inflict a greater upon a rival,—know full well that the champions of our holy cause disdain to retaliate and make reprisals in a similar manner. And it is a great source of satisfaction to ourselves that although during the time of our being entrusted with the management of this Journal, we have witnessed our brethren of the Clergy both at home and in this Province, defamed by name in newspapers, political and pseudo-religious, we have never given insertion in our columns to a personal stricture on the minister of any denomination, or intentionally merged the higher obligations of the Christian in the alleged partizanship of the Churchman. If our Church is to borrow its main strength from the defects and weaknesses of other religious bodies, it must be weak indeed!

The circumstance that has given rise to the preceding remarks, has been our observing in the *Emigrant* of the 30th January, the calumny against the Rev. E. Morris (whose case we noticed in our paper of the 2nd February) borrowed from a Welsh print and forming the first item under the head of "Wales." It is but justice, however, to state that in the next column, and almost side by side, is the following paragraph:

"*Tokens of Respect for the Established Church.*—George Barnes, Esq. Talydylissa, in the parish of Llanelly, in the county of Carmarthen, lately presented the Rev. E. Morris, Vicar of Llanelly, with a beautiful and valuable silver Chalice, for the use of the communicants belonging to St. John's Chapel, in the said parish of Llanelly. The chapel of St. John has been lately built at the sole expense of R. G. Thomas, Esq. for the convenience of the inhabitants of that remote part of the parish, and is situated about eight miles from the Mother Church, and Divine service is performed there once every Sunday, which makes a fifth service now in that parish, where there was only one when the present zealous minister of that parish was presented to it. It is highly gratifying to state, that Mr. Morris has also been lately presented with a valuable gown and cassock, of the value of twenty pounds, by a gentleman who has resided for some time at Llanelly, and who has had ample opportunities to witness the zeal and efficiency with which he discharges his arduous duties. But the best proof of all is the respectable and numerous congregation attending the services of the Church,—there being present the last Sunday of all, no less than five magistrates of the County with their families; and it was a transporting sight to behold so many worshippers, of high and low degree, in their parish church, joining in their common supplications to the throne of grace."

It is, as we have said, but doing justice to the Editor of the *Emigrant* to remark that,—unlike the *Guardian* who, as our readers will recollect gave currency to a libel against the Rev. E. Morris,—he has stated both sides of the question; but then both of them cannot well be true; and where the character of a Clergyman, and the Christian interests involved in it are at stake, it is but fair, but British, and but Christian to hold up the bright side of the picture, and to hope what is favourable, rather than surmise what is injurious. We do not expect that a newspaper, such as the *Emigrant*, addressed to all parties in religion and politics, should fill its columns with extracts laudatory of the Established Church, to the exclusion of testimonies to the zeal and piety of Dissenters; but we are convinced it would be better for the highest interests of mankind, if it were to provoke us to emulation by examples of virtue, rather than encourage us in uncharitable feelings by the spectacle of our neighbour's transgressions. Would it not, for instance, be much more beneficial and gratifying to a moral community, to have such paragraphs as the following introduced into their favorite paper, in place of calumnies and libels upon the Clergy, based on a whisper, and originating in sectarian or political prejudice?

"We learn, with much pleasure, that the excellent and munificent Dr. Warneford, Rector of Bourton-on-the-hill, has expressed his determination to give five several sums of £500 towards the endowment of each of the five following Churches: the building of which has been undertaken by the Diocesan Church Building Association, viz. White's Hill, in Stroud; Longford and Twigworth; Leekhampton; Hillesley, in Hawkesbury; Cinderford, in the forest of Dean; upon condition that the appointment of the several ministers of these churches shall be in the hands of the Bishop of the Diocese.—*Gloucestershire Chronicle.*

"The Rev. J. W. Minton, the esteemed and much respected minister of Darlington, and his brother, have given the very handsome sum of £2000 towards the endowment of the new church of that place.—*Essex Herald.*"

"Within the last few months no less than 130 ministers of the Established Church have received tokens of respect from their parishioners."

"The following information has been received, on good authority, and no doubt will be read with interest:—The Rev. John B. Maude, M. A., Senior Fellow of Queen's College, has offered to endow four additional fellowships at that College, thus increasing the number from 16 to 20. The offer has been accepted by the Provost and Fellows, and will be acted upon immediately.—*Oxford Herald.*

"The late Rev. William Richardson, for 53 years the respected minister of St. John's parish in the city of Chester, has left the sum of £2000 to the Society for Promoting Christian Knowledge; £2000 to the Society for the Propagation of the Gospel in Foreign parts; and £2000 to the Incorporated Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels. He has also bequeathed the sum of £600 for the erection of an organ in the venerable church belonging to the parish, over which he had been for so long a period the worthy vicar."

We are convinced that the esteemed and judicious Editor of the *Albion* will concur with us in the justice of these observations; and we further feel assured that, now he is cognizant of the fact, the *Emigrant* and *Old Countryman*, if under his control, will no longer be made the vehicle of disseminating intelligence that must wound the feelings of many a Briton,—that must disparage the glory of British Institutions on the continent of North America,—and, what is even more lamentable than all, must attach a stigma to our common Christianity.