

desire of the Society permanently to promote Christian knowledge in the colonies and dependencies of the British empire.

One of the most important features in the proceedings of the Society during the last few years, has been the assistance which it has rendered towards the endowment of new bishoprics in the colonies.

Another great object in which the Society has of late years been willing and glad to co-operate, is the erection of cathedrals in the colonies, upwards of £120,000 having been recently devoted by the board to this excellent design.

During the past year more than 247 schools have been assisted with gratuitous supplies of publications and 150 grants of books and tracts have been voted for parochial distribution.

Within the same period about 245 lending libraries have been established or augmented by donations of books, and upwards of 176 sets of books have been presented by the board for the performance of Divine service in new and additional churches and chapels, and in licensed school-rooms.

It appears by the last return that the total number of books and tracts issued between the audit of April 1851, and April, 1852, has amounted to 4,960,214.

The committee have published translations of the Bible in French, Italian, Dutch and German. The Spanish Bible is in the course of printing.

The New Testament has been published in Spanish, Maltese and Arabic; and the Ogybwa New Testament is in progress. The Gospel according to St. Matthew has been printed in the language of New Zealand; and the Gospels of St. Matthew and St. John in the language of the Arawak Indians. The New Testament in Gothic and Arabic has been published.

Rev. W. E. Scudamore speaking of Mr. Oakley's perversion says:—

"It is acknowledged that among the late seceders to Rome, very few, if any, have even professed to leave us after a careful investigation of the question, whether the English Church or the Roman bears the greatest resemblance in doctrine and discipline to the uncorrupted early Church, that is the Church of the first three centuries. The confession of Mr. Oakley will explain the principles and conduct of nearly all." [A passage from Mr. Oakley's writings is here quoted in which among other things, he says "Without knowing definitely how Rome makes out her pretensions from past history... I bow myself before her."] "It might, possibly, have been well for Mr. Oakley, if some faithful friend had suggested to him, that in following the 'impressions' which his own previous habits had left on his 'moral and spiritual nature,' while he had neglected to secure the correctness of those impressions by conscientious examination of such matters of fact as ought to have influenced his belief, he was in reality allowing himself to be guided by mere 'inclination,' and that inclination irregular and sinful, in proportion to the duty, which he was neglecting, of seeking 'to know definitely how Rome makes out her pretensions from past history,' before he deserted the Church of his baptism. . . . Such men, then neglected and put out of sight the historical question without troubling themselves to explain how they were justified in dispensing with its consideration. . . . There was one man however whose great attainments in theology insured his deep acquaintance with that question. . . . to his expected elucidation of it Mr. Oakley refers in the above extract. How, then, did Mr. Newman conduct the investigation? . . . He knew that testimony to be more or less adverse to Rome, and therefore sought to show that it was not of the importance of which he once thought it. He looked about for an explanation which would justify Rome by accounting for those variations from the primitive model, the existence of which he could not deny, though he had brought himself no longer to condemn them, and he found what he sought in the theory of a gradual development and slow growth of Christian doctrine, from its Apostolic germ to the mature and finished system of the present Roman Church. Adopting what he terms a suggestion of M. Guizot, that 'Christianity, though represented in prophecy as a kingdom, came into the world as an idea rather than an institution, and has had to wrap itself in clothing and fit itself with armour of its own providing, and to form the instruments and methods of its prosperity and warfare,' he made it his object to show how it developed in the form first of a Catholic, then of a Papal, Church. . . . Mr. Newman and his followers do not deny that the modern Roman Church is in doctrine and discipline, very unlike the primitive, and attempt to account for the fact by an ingenious theory, which, though not altogether new, is yet so far a novelty that it will probably be regarded hereafter as the most remarkable invention of this inventive nineteenth century. It is impossible for an honest Roman Catholic of competent learning to examine the testimony of antiquity with due care, and not perceive the novelty of many Roman doctrines."

DIocese OF TASMANIA.

TASMANIA.—(From the *Tasmanian Church Chronical of August 7th*.)—*Tasmanian Missionary Society*.—At a Meeting of the Committee of this Society, held in Hobart Town, on the 26th ult. the following regulations were unanimously adopted, and ordered to be printed and circulated with the view of enlisting public support to the Society:—

1. The *Tasmanian Missionary Society* was established on the 27th Jan., 1852; His Excellency the Lieutenant-Governor being Patron,

the Right Rev. the Bishop of the Diocese, President, and the Venerable the Archdeacons, Vice-Presidents; with a Committee of Management consisting of the President and Vice-Presidents, all Licensed Clergymen within the Diocese, and a number of Elected Laymen; the said Committee having power to add to their number, and to appoint their own Secretary, Treasurer, and Auditors.

2. The objects of the *Tasmanian Missionary Society* are twofold:—1stly, to co-operate, as far as possible, with the Provincial Board of Missions at Sydney in promoting "the Conversion and Civilization of the Australian Aborigines, and the Conversion of the Heathen Races in the Islands of the Western Pacific;" 2dly, to receive and forward any subscriptions given to particular Missionary Society, or special Missionary objects approved by the Committee.

3. It shall be the duty of the Committee to promote these objects by collecting subscriptions throughout the Diocese, and applying the same according to their discretion rendering to the subscriber at the close of each current year, an account of the receipts and expenditure.

4. In order to interest the community in the work to which they are to be invited to subscribe, the Committee shall maintain a constant communication with the Provincial Board and with the Missionary Bishops, and shall circulate in Tasmania any information thus obtained.

5. The Clergy of the several districts of the diocese shall be requested to promote the cause of the Society by Annual Sermons, Branch Associations, or any other means that may seem to them most likely to prove effective.

6. An Annual Meeting of Subscribers shall be held at such time and place as the Committee may appoint, when the report of the preceding year, and audited accounts, shall be presented, and the Committee for the ensuing year elected. The report, as approved by the Annual Meeting shall be printed for the use of subscribers.

7. The Committee shall meet on the last Monday in January, April, July, and October; five to form a quorum. A Special Meeting of the Committee may be called at any time by the President or the Secretary, or by the latter on his receiving a requisition to that effect from five members of the Committee. All Meetings shall be opened with prayer.

Some of the non-commissioned officers and privates of the 99th Reg. have forwarded 3*l.* 1*s.* 3*d.* as their contribution to the funds of the above Society.

UNITED STATES.

BISHOP DOANE.

By a correspondent of the *N. Y. Churchman*, New Jersey, Jan. 10, 1852.

Mr. Editor: I am induced to write the following letter, thinking it may be agreeable to you and your readers, to know what is going on in the Church in the nothern part of New Jersey.

On Sunday morning the Rt. Rev. G. W. Doane, D.D., LL.D., Bishop of N. Jersey, visited St. Paul's church, Hoboken. At this service I was not able to be present; but I understand the church was quite full, and the services were of the most interesting character. The Rev. Mr. Bruce (pastor), and the Rev. Mr. Germain assisted the Bishop in the services. Nineteen received the holy rite of confirmation.—The Bishop preached a sermon from the text, "Who is on the Lord's side?" which I understand was one of his most impressive and effective discourses. It surely cannot need any other comment, or compliment. After the administration of the Holy Communion, the Bishop departed amidst many praises of his eloquence, for Grace chapel. Van Voorst. The rector-elect of St. Paul's has many causes of much joy, as his congregation has steadily, but greatly increased.

It is with unbounded pleasure that I am able to state that the Bishop's health is much better than it has been for some time past, and his friends have offered most hearty thanks to Him who holds the power of life and death in his own hands (feeling truly grateful as they do) that He has been pleased to leave with them their good Bishop's company, advice and example a little longer. God grant his health and life may continue for many, many years to come.

At Grace chapel, Van Voorst, the service commenced at quarter of four P. M., the Bishop being attended by the Rev. Prof. Mahan of the Gen. Theological Seminary, and the Rev. Messrs. Macurdy, Weaver, Bruce, Gries and Bowden.

After the Bishop and clergy had entered the chapel, they all knelt around the altar in silent prayer, and Mr. Editor, I for one, as I gazed upon the gray head of our Right Rev. Father in God, produced mostly by his almost superhuman labours and anxieties, and persecutions, I felt that I could do anything to assist that venerated man; but thank God he does not need any assistance now. He has gone through his severe ordeal, as fearless as the martyrs of old, although the scars of his persecutors are to be read in every hair of his head. But to return to my subject: The Rev. Prof. Mahan opened the service by reading the Prefatory sentences and the General Confession; the Bishop then rose and pronounced the Absolution. After which the rest of the Evening Prayer was read by Prof. Mahan and the Revs. Weaver, Bowden, and Bruce.—The pastor (Rev. Mr. Macurdy) next catechized the children of the parish, being followed by the Bishop, who vividly explained several of the doctrines of the Church. The promptness and accuracy with which all the questions were answered by the children, did great credit to the rector, and showed they had had a good teacher and a thorough training. This being ended, a psalm was sung by the choir and the Rt. Rev. Prelate ascended the pulpit and

delivered a most instructive and heart-touching discourse which was written in his usual terse and eloquent style. Having descended from the pulpit, he next administered the apostolic rite of laying on of hands to 19 candidates, concluding this service with a blessing especially pronounced upon the novities. The evening service was then concluded with prayer and a blessing by the Bishop. It was a pleasing sight to see the large numbers that remained to shake the Bishop by the hand as he left the Church, every countenance testifying as he passed unmistakable love for, and sympathy with the man.

In the evening the Bishop visited St. Matthews, Jersey City, attended by the Rev. Prof. Mahan, and Revs. Bowden (rector), Weaver, Macurdy, and Bruce; the Rev. Mr. Cox, of the diocese of New York was also present. At the commencement of the service (7½ o'clock) this very large church was quite full. The usual evening service of the Church were the same as at Grace chapel, after which the Bishop preached a very animated and affecting sermon upon the text, "Lord, to whom shall we go?" The silent and eager gaze of the congregation testified the effect, it had upon the minds of his hearers. Here the Bishop also administered the holy rite of confirmation to eight persons, concluding this service as he did the previous one. I must here also take the opportunity of congratulating the rector, the Rev. Mr. Bowden, on the late tasteful and handsome improvement of his church. The Bishop was here also detained some time after the services receiving the congratulations of his friends.

Mr. Editor, this is only a small specimen of the manner in which our good Bishop works. I have known the time even before his late trials that he has not seen his bed for two days and a night at a time, being constantly occupied by his labors in the day, and his private duties throughout the night. Surely with such a man at its head the diocese must prosper, and the work of the Lord must go on. I heard a gentleman make a remark concerning him as I was turning home, that appeared to me so true, I cannot forbear relating it here. He said—"No man can know the Bishop without loving him."

C. H. F.

A NEW AND INTERESTING SERVICE.—The Rev. Thomas Gallaudet is about to form a parish in the city of New York, into which the educated deaf-mutes may be gathered. He holds service twice every Sunday, in the small chapel of the University on Washington Square—in the morning with the voice, and in the afternoon by means of the sign-language. We understand that it is the intention of Mr. Gallaudet to build a church for the especial accommodation of the class of the community, for whose special welfare every true Christian must surely feel an interest. It is stated that there are upwards of 100 educated mutes in New York, and the number is increasing.

Communication.

(To the Editor of the *Canadian Churchman*.)

MR. EDITOR.—I shall feel much obliged by your inserting in the next number of your useful paper, the following extract from a dictionary of the Church, by the Rev. Mr. Stanton, and published in the year 1839 at the Protestant Episcopal press, New York. The work is much valued by Bishops, Ministers, and members of the Church in the United States; and has been favourably recommended, by the editor of a religious paper, and others in these provinces, as a "valuable work for Churchmen, whether lay or clerical."—The design of the work, it is said, was, chiefly to illustrate and explain in a familiar manner, the external order, customs, and language of the Church.

The vocabulary embraces.—1st. Such words as relate to the ministry, sacraments, worship, discipline, usages &c. of the Church—2nd. Obsolete words and phrases, occurring in the prayer book, &c.—3rd. Expressions liable to misconception, on the part of those, not yet familiar with the doctrines, and views of the Church.

A CHURCHMAN.

Nova Scotia, Dec. 1852.

"*Altar*,—from *alta ara*, an elevated table of stone, or wood, variously ornamented, and usually situated at the one end of the Church, within the chancel for the celebration of the holy Eucharist.—The terms Holy table, Communion table, and Lord's table, are sometimes substituted by the Church, for the word *altar*; in popular discourse, still more frequently, this latter term is either suppressed, or used with evident caution, as though some deadly error lurked under it. The pith of the objection to the words, (so far as we have been able to trace it,) lies in the assumption, that an *altar* always implies the offering of a victim in sacrifice, and that by using the term, we give countenance to one of the grossest errors of the Romish Church.

In reply to this we contend that an altar does not invariably suppose a victim or a bloody sacrifice; in the Jewish temple, incense was daily offered upon an altar of gold which was solely appropriated to this purpose, and directly forbidden to be used for any bloody sacrifice (see Ex. 30th Chapt. 9th V.) We learn also from Leviticus 2nd, that offerings were made consisting of flour, grain, bread, they being, what are commonly known as *unbloody sacrifices*. Of these it is said "when it is presented unto the priest he shall bring it unto the altar." The objection therefore is defeated by the express words of Scripture, and the Church would be justified, as we shall presently see, in using the term *altar*; far more exclusively than she actually does, for in the oblation, of the symbols of Christ's body

and blood, there is at least as fair a ground for naming that on which they are offered *an altar*, as that the table on which incense was offered, should be called, "the altar of incense."

If we advert to the language of the early Church, we shall find these views strongly fortified by the general use of the term in question. In the second of the apostolic canons, (which are acknowledged to be very ancient) the Holy table is thrice spoken of as "the altar." In the African code, which was of very great authority in the old English Church, we meet with allusions like these; "that they who handle the Divine Sacraments, and serve at the altar abstain &c.—"The ministry of the altar," hence it would appear, (says Wheatly on the Common Prayer,) that for a period of three hundred years, after Christ, the term *altar* was universally used by the Church, and it was not until the very same period from which we date the *rise of corruption*, that other appellations came into general use, to the prejudice of the original name. It is very difficult to account for the universal use of the term, in the first ages of the Church, without referring, for its introduction, to the apostles themselves. It seems to stand upon the same ground with many other things whose origin can be explained on no other hypothesis. Heb. 13th, 10 v. "We have an altar," says St. Paul,—what could this altar be?—certainly neither Jewish nor Pagan, for the apostle distinguishes it, in the context, from both. True! we may all allegorise, or spiritualize the text, and obtain from it a thousand divers meanings; but the plain and direct sense of the passage, gives little room to doubt that the apostle alluded to the table of the Christian sacrifice of thanksgiving, (compare Malachi, 1st chap., 7th v., with Heb. 14th, 10th v.,) and if the term was similarly incorporated in the public teachings of the apostles, the mystery of its adoption in every part of the Church, is solved at once,—it came from inspired lips.

But after all, the term (we are told) is used by the Romanists? Would to God that they were equally primitive and scriptural in matters of deeper consequence. The Romanist is not to be blamed for using this term, but for the dangerous errors he associates with it, errors with which, God be thanked, the Reformed Catholic Church is not chargeable.

We apprise the objector that he has aimed his lance, in this case, at the wrong object,—at the *altar*, instead of the *sacrifice upon it*.

The Romanist be it remembered, contends that the Eucharist, is a *true propitiatory sacrifice for sins*, while the Episcopal Church declares this notion to be, "a blasphemous fable and dangerous deceit," and describes the Eucharist as "a sacrifice of praise and thanksgiving," a memorial with gifts and relations offered to the Divine majesty, of the *full, perfect, and sufficient sacrifice*, once offered on the cross. If this important distinction had always been kept in view, the clamour about converting altars into tables would have sunk to rest, entombed in its own folly. With these hints we trust the churchman will not permit himself to be disgusted at the use of a term, which has scripture, antiquity and universal consent on its side." Ignatius says "He that is within the altar is pure."

ARRIVAL OF THE ARCTIC.

New York, January 26.

The *Arctic*, which sailed from Liverpool at half past eleven o'clock on the morning of the 12th, arrived at New York at 6 o'clock this evening, with 49 passengers.

The *Africa* arrived on the 9th January.

The *Hermann* left Southampton for New York on the 10th instant.

Cotton unchanged and quiet; sales for three days 12,000 bales. Wright, Gandy & Co. report Grain dull, and Wheat in moderate request at full rates. Flour sold slowly and easier. Indian Corn more inquired for. The following is McMakin & Co's circular. We had a fuller attendance of buyers at this morning's sale than for some weeks past. A more consumptive inquiry for foreign wheat and on and on the aggregate a large business was done. Flour must be noted with, 2d. per barrel lower with a dull sale. Indian Corn is only taken retail. McHenry says imports of provisions are light. Cheese 50s; firm Beef steady; Lard quiet. Trade in Manchester both in goods and yarns not quoted lower.

The new Cunard screw steamer has reached Liverpool and leaves for New York immediately.

The contest between Mr. Gladstone and Mr. Perceval for the representation of Oxford University continues neck and neck.

The Indian mail steamer from Australia, with upwards of one million pounds sterling had arrived.

ARRIVAL OF THE HERRMAN AND AFRICA.

New York, Jan. 31.

The steamship *Africa* arrived at New York yesterday. She brings dates to the 16th. Cotton in better demand; sales 43,700 bales for the week. Market closed steady. Trade at Manchester quiet prices unchanged. Beef in demand; holders ask higher prices. No sales of Pork. Wheat in fair demand at full rates of last week. Flour—extreme figures of last week obtained. Indian Corn firm; good demand for floating cargoes.

The reason of the detention of the *Africa* at Liverpool, is said to be that the Government was desirous of sending by her the treaty relative to the Canadian Reciprocity and Fishery Question, lately negotiated at Washington between Messrs. Everett and Crampton.

The English papers announce the death of Earl Stacy, aged 82.

Lord John Russell announced that he holds his