

For example, in the second Session of our first Provincial Parliament, it was enacted, That as soon as there shall be any church built for the performance of divine service, according to the use of the Church of England, with a parson or minister duly appointed thereto—then the inhabitant householders shall choose and nominate one other person; which persons shall jointly serve the office of Churchwarden, or Churchwardens, and their successors, duly appointed, shall be as a corporation to represent the whole inhabitants of the township or parish—Here, therefore, is a distinct recognition of the Establishment of the Church of England;—a very unequivocal declaration of the construction which was put upon the Act for the appropriation of the Clergy Reserves.

[Reference is then made to another act clearly recognizing the Church of England as an Establishment, which is yet more plainly done in that alluded to as follows:—]

Not many years ago, an Act was passed by the Provincial Assembly relative to Tythes, and in the preamble to this Act it was stated, That whereas His Majesty has been graciously pleased to reserve for the support of the Protestant Clergy in this Province, one seventh of all lands granted therein, doubts have been suggested, that the tythe of the produce of land might still be legally demanded by the Incumbent clergy, instituted, or Rector of any parish, which doubt is important to the well-doing of the Colony to remove.—No one can deny that the terms here employed have an exclusive reference to the Church of England; and that the provision which is here deemed a substitute for tythes, was considered to belong to that Church alone.

These, then, are public testimonies; and during all that period, the voice of individuals was a response to the verdict of their representatives. It was not until 1822, that the whispers of dissent began to be heard,—low and cautious at first, but swelling at last into loud and importunate demands. These, it need hardly be said, were originally expressed by certain members of the Church of Scotland; but for a considerable time they gained no sympathy from other denominations in the Province, and received no favourable hearing from the Imperial Government. As a proof of the first, a minister of the Methodist Connexion; in the year 1826, wrote a very powerful pamphlet in support of the exclusive claims of the Church of England; and as an evidence of the second, Earl Bessborough, in 1825, specifically announced that His Majesty's Government could not depart from the natural and constitutional construction of the Act of 1791.

It was in consequence of the disappointment produced by the result of this application that the Hon. William Morris himself, in the year 1826, proposed a series of Resolutions to the House of Assembly, to appropriate the Clergy Reserves from religious purposes altogether! Great efforts, at the same time, were made to create prejudices against the Church of England; and the feelings of the ignorant were worked upon by industriously circulating the belief that if the Clergy of the Church of England came into possession of the Reserves, they would assuredly establish tythes!

At first, as we have seen, the Imperial Government took the stand, in this question, which was natural and becoming: by and by, however, reiterated and reiterated appeals caused the Colonial Secretary to waver; the Committee on Canada affairs in 1828 showed a spirit decidedly adverse to the rightful claims of the Church; and since the attainment of office by the Whigs in 1830, the spirit of concession has kept pace with the loudness and importunity of demand, as well in religious as in civil matters. Indeed, has it proceeded that, on the one hand, the integrity of our political constitution is assailed; and, on the other, the principle of an Establishment Church, so grafted into the polity of our Empire, is, as far at least as regards this Colony, likely to be abandoned,—the interest of the Church of England sacrificed,—and the surest bond dissolved for the maintenance of the Unity of the

We sincerely rejoice that our loyal and constitutional Representatives have so manfully and admirably exposed the fatal workings of this system of concession, as relates to our civil rights, because it

furnishes to the members of the Church of England one of their best arguments for demonstrating the unreasonableness of yielding up to the clamorous and the importunate their natural, and until lately, their unquestionable rights. We have great doubts whether the healing measure of re-investing the Reserves in the Crown will, during the present Session at least, become a law; and perhaps we ought not to regret it.

BISHOP WILSON.

We take from the Missionary Register, the following notice of a visit of this excellent Prelate to one of the India stations, while on a gigantic visitation which was to employ him for the space of eighteen months:—

Jan. 8.—The Bishop of Calcutta entered Ahmednuggur about eleven A. M.; and I had the gratification of meeting him, together with Archdeacon Carr. I had again the pleasure of meeting his Lordship at dinner, at Colonel Willis's; where, in a most kind and impressive manner, he extolled the Missionary work and office. I trust his example and instructions may be blessed to me, and to the neighbourhood, and to all with whom he may have public or private intercourse, during his visitation.

Jan. 9.—Breakfasted, by appointment, with the Bishop. In the course of his family devotional reading, his Lordship expounded the fifteenth chapter of Genesis, which is peculiarly calculated to confirm the faith of God's people, and to encourage the feeble-hearted and oft-times doubting believer. He dwelt on the consistent uniformity of the doctrines of Scripture—that we had here the germs of those doctrines of justification by faith, and of imputed righteousness, which were 2000 years afterwards more fully developed and more strongly enforced by the Apostle Paul, in his Epistle to the Romans. He enlarged on the long-suffering, the mercy, and the rich and abundant promises of our God: and then, turning to me, he gave me the following texts: 'Fear not; I am thy shield, and thy exceeding great reward. I am the Almighty God: walk before me, and be thou perfect.' He pressed them emphatically on my mind, that they might be my guide and support throughout my Missionary career.

Jan. 10.—Lord's Day.—The Services of the Sabbath have been of a solemn and inspiring character. The truths of the Gospel were developed with clearness, and enforced with simplicity, fervour, and affection, by the Bishop of Calcutta in the morning, and by the Archdeacon of Bombay in the evening. The elements of bread and wine were delivered, and received in faith and love, in remembrance of the death of our adorable Redeemer. The Bishop shewed that the 'weapons of our warfare are not carnal; but mighty, through God, to the pulling down of strongholds; casting down imaginations; and bringing every thought to the obedience of Christ.' The Archdeacon took the text, 'O Israel! thou hast destroyed thyself: but in me is thine help.'

Jan. 11.—The Confirmation took place this morning. It was delightful to witness the pains which the Bishop took to explain to each child the duties which he now for himself vowed to perform; the laborious exertion which he put forth to fix, as a nail in a sure place, the awful responsibility which each lay under, to live according to this his Christian profession; the minute regulations which he imposed on each child for his guidance and consistent conduct. The Bishop attended at four P. M. a Meeting of the Temperance Society; and addressed the members, and more particularly the soldiers; and then proceeded to the Artillery mess-room to dinner. About eight P. M., after commending the cause of Christ to the assembled European society, and the Chaplains and Missionaries to their favour and co-operation, he bade us all 'arewell, and proceeded on his way to Aurungabad.

Jan. 12.—The cause of Temperance is warmly advocated and supported at Ahmednuggur. Several officers, and possibly others, abstain wholly from whatever can intoxicate, partly from principle, and partly to give effect to their recommendations by an example of self-denial.

CALVIN ON EPISCOPACY.

The constant defence of the Foreign Reformed Churches on this subject was the plea of necessity.

Could they have enjoyed full liberty at the time of setting first the Reformed Religion, they would never have forsaken the ancient Episcopal Regimen.

In the Institutes, lib. 4. c. 4. Calvin says openly, 'It will be useful to observe anew the form of the primitive Church, (veteris Ecclesie,) which will set before us a kind of image of the divine institution. For although the Bishops of those times published many canons in which they may seem to have expressed more than is expressed in the Holy Scripture yet they framed their whole economy so cautiously in agreement with that only rule, the word of God, that there was evidently in this respect scarcely any thing different from the word of God.'—'As we have shown that three kinds of ministers are commanded in the Scripture, so the ancient Church divided all their ministers into three orders; for from the order of Presbyters they chose some Pastors and Teachers, the rest taking care of discipline and morals; and to the Deacons was committed the care of alms. These who had the office of teaching, they called Presbyters. These chose out of their number one in each city, to whom they specially gave the title of Bishop, lest, as it commonly happens, dissensions should arise from equality. But the Bishop was not so superior in honour and dignity as to have absolute rule over his colleagues, (ut dominium in collegas haberet,) but that office which a consul held, in proposing matters to the senate, collecting votes, directing them by advice, admonition, exhortation; guiding every action by his authority, and executing that which was decreed by common consent, that office had the Bishop in the assembly of the Presbyters.'—'We shall find that the Bishops aimed at framing no other form of governing the Church than that which God prescribed in his word.'

On this judicious Hooker observes, 'Thus much Calvin, being forced by the evidence of truth to grant, doth yet deny the Bishops to have been so in authority at the first; as to bear rule over other ministers; wherein what rule he doth mean I know not. But if the Bishops were so far in dignity above other ministers as the consuls for their year above other senators, it is as much as we require.' *Eccles. Polity*, book vii. c. 6.

Calvin says in another place, 'If they would present unto us a Hierarchy in which Bishops shall so rule as that they refuse not to submit themselves to Christ, as that they depend on him as their only head, and he referred to him, &c., &c., then surely they that will not reverently and with the greatest obedience submit themselves to that Hierarchy, if any such there should be, I confess there is no Anathema of which they are not worthy.'

Again; 'In the mean time, we would not have the authority of the Church, or of those Pastors or Superintendents to whom the charge of governing the Church is committed, taken away. We confess therefore, that these Bishops or Pastors are reverently to be obeyed, so far as they teach the word of God according to their due functions.'

Once more, speaking of the Bishops of the Church of Rome, 'If they were true bishops,' says he, 'I would yield them some authority in this respect; not so much as themselves desire, but so much as is required for rightly ordering the polity of the Church.'

Further, on the subject of a Roman Catholic Bishop, who might embrace the Reformation, he determines, 'That it is fit such an one first renounce his Popish power of sacrificing, and profess to abstain from all the superstitions and defilements of the Romish Religion; then, that he labour to purge all the Churches which belong to his Bishopric from their errors and idolatry; lastly, that his possessions and authority he left him, in order that the ministers under him may duly preach God's word, as himself must also do.'

Lastly, Strype tells us that Calvin, Bullinger and others, in a letter to your King Edward VI. offered to make him their defender, and to have Bishops in their churches, as there were in England.

In short, the language of the Augsburg Confession was the universal sentiment of the Reformed Churches, 'But the Bishops either force our Priests to disclaim and condemn this kind of doctrine which we have here confessed, or by a certain new and unheard of kind of cruelty, put the poor and innocent souls to death. These are the causes which hinder our priests