

## ADDRESS TO THE ARCHBISHOP OF CANTERBURY AGAINST THE INSTITUTION OF MR. GORHAM.

We have been requested to give publicity to the following correspondence relative to the address (which will be found in our Ecclesiastical Intelligence on the 20th ult.) to the Archbishop of Canterbury, praying his Grace not to institute Mr. Gorham. The number of signatures to the address, up to the present time is 2,700.

London: Office of the Metropolitan Church Union, 39, Essex-street, Strand, July 24, 1850.

Most Reverend Lord Archbishop.—The Committee of the Metropolitan Church Union being charged with the presentation of an address to your Grace (most numerous signed), praying your Grace not to proceed with the institution of Mr. Gorham, we are directed to forward to your Grace a copy of the address, and to solicit the favour of your informing us at what time your Grace will permit a deputation to wait upon you for its presentation.

We have the honour to subscribe ourselves,  
Your Grace's most humble and obd't serv'ts,  
T. T. BAZELY,  
G. E. BIBER, } Clerical Secretaries.  
G. ROBERTS,  
G. J. OTTAWAY, Lay Secretary.

To the Most Reverend the Lord Archbishop of Canterbury.

Addington, July 26, 1850.

Gentlemen,—I beg to acknowledge the receipt of your letter, in which you desire me to receive an address from a Society of which you are secretaries, praying that I will "neither myself take any step, nor suffer any step to be taken by my authority, for the institution of the Rev. G. C. Gorham to the living of Bramford Speke."

Mr. Gorham's case having been brought before the legitimate tribunal, and solemnly deliberated upon, the sentence of the court was pronounced to the effect that there was no just impediment to his institution.

Your address proposes that I should assume to myself the authority of reversing this sentence of the Court; should refuse to do what the law requires of me; and should deny to Mr. Gorham a right to which, after a legal trial and examination, he is declared to be entitled.

I submit to your Committee, with all due deference, that I cannot consistently receive an address of which this is the purport; and I must therefore respectfully decline to name a time for its presentation to me.

I remain Gentlemen, your obd't and humble serv't,  
To the Secretaries of the Metropolitan Church Union. J. B. CANTUAR.

London: Office of the Metropolitan Church Union, 39, Essex-street, Strand, August 3d, 1850.

Most Reverend Lord Archbishop,—Your Grace's letter of the 26th of last month, in which you decline to name a time for receiving an address entrusted to the Committee of this Union for presentation, has been laid before them at a special meeting; and we are directed to solicit your kind indulgence for the delay thus occasioned, as well as for the following observations which it is deemed essential most respectfully to lay before you. These considerations, we venture to assure your Grace, are submitted in no spirit of presumptuous dispute; but because, whilst mindful of the deference due to the Primate of our Church, we feel that some explanation is called for on behalf of a large and increasing number, whose names are appended to the address.

In the first place, if your Grace will kindly allow us to refer you to the address itself, we feel assured that you will nowhere find it proposed that you should assume to yourself the authority of reversing the judgment of the Judicial Committee of the Privy Council. Its prayer is that your Grace will not make the high authority committed to you by CHRIST, in this branch of His Holy Catholic Church, subservient to the carrying into effect of that judgment; proceeding, as it does, from a Court, which, however worthy of respect and deference in its rightful province, is, as a secular Court destitute of authority in controversies of faith, and incompetent to pronounce in the fitness of any man to take the cure and charge of souls in any portion of Christ's Church.

The address does not presume to indicate the means by which it may be practicable for your Grace to guard the faith and preserve the unity of the Church, under the unhappy circumstances attendant upon that judgment. But, in order to escape the reproach of not being prepared to suggest any course now open to your Grace, which shall be in accordance with the prayer of the address, we venture most respectfully to submit, that if Her Majesty were made fully acquainted with the bearings of the case—if Her attention were drawn to the invasion, by a temporal Court, of the Church's inalienable right to judge in spiritual matters, and to the extent of the heretical opinions of Mr. Gorham—which, in the report of the Judicial Committee, are concealed from view—as well as to the inconsistency with Catholic doctrine even of the modified opinions attributed to Mr. Gorham by the Judicial Committee;—if Her Majesty were further made aware that the question at issue is one which involves the virtual denial of an article of the faith, and therefore admits of no compromise:—that the very life of the Church is seriously imperilled by the attempt to rob her of her distinctive teaching on the Sacrament of Baptism;—that the present sad state of things has in a great measure arisen through the failure of Her Majesty and of Her Royal predecessors, to secure to the Church the exercise of that liberty to determine all questions touching her own faith and discipline, which by her Canon and Articles, as well as by the Constitution of this realm, she ought to have and freely to enjoy;—and that the existing controversy can only be composed by referring it to the Church in Synod assembled;—upon such representations as these, urged by the Primate of our Church, under a sense of the difficulties and dangers by which she is surrounded, we cannot but cherish a hope, that out of Her princely care for the Church, as well as in conformity with the solemn engagements entered into at Her coronation, Her Majesty would give licence for the Church in Convocation to deliberate, and to do all things which concern the settled continuance of her doctrine and her discipline, and would also take counsel for the enactment of such legislative provisions as may be needful for indemnifying your Grace against any legal consequences incidental to your maintenance of the integrity of the faith.

We feel constrained to pass on to the second point noticed by your Grace—the obligation imposed on you by the requirements of human law. We cannot so wrong your Grace as to suppose it could ever be your meaning to deny the higher obligation of CHRIST'S law, by which His ministers of all orders and degrees

are bound to preserve, at all hazards, the sacred deposit of the faith, "whole and undefiled;" yet we feel that the law which would compel you to institute to a benefice with cure of souls, a man holding and teaching heretical doctrine on a fundamental Article of the Faith, is but too surely opposed to the Divine command, to "reject a man that is a heretic." Holy men of old time have taught in our own Church, by patient endurance of suffering and loss, how we must yield ourselves, if need be, passive victims of the law of man for God's sake, yet may not on one moment yield ourselves instruments of unrighteousness to work the will of man contrary to the law of God. And if (which we cannot believe) evil counsel should for a time prevail, bringing in the hard alternative either of wrong to the Church, or of wrong to your Grace's person, we venture, humbly, yet confidently, to aver, that in loss and suffering your Grace will not fail of a higher treasure; that those who are now your suppliants, will joyfully be your fellow-sufferers; that you will exercise power such as few before you ever held over the minds and hearts of Churchmen; and that in time to come your name will be had in honour in the saintly roll of the chief Pastors of our Church.

Lastly, we cannot permit ourselves to doubt that your Grace would deprecate the idea of any abstract right in Mr. Gorham, or any other Clergyman to the spiritual mission of cure of souls, irrespectively of the accordance of his doctrine with the teaching of the Church; the cure of souls being a sacred trust to be committed to those alone who shall be declared duly qualified, by the proper spiritual authority. The judgment of your Grace's own Provincial Court, that Mr. Gorham's doctrine is not in accordance with the teaching of the Church, has not been over-ruled by any spiritual authority, and as we humbly submit, has not been, and cannot be, proved to be erroneous.

We cannot but indulge the hope that, after duly weighing the explanations which we have ventured humbly to offer to your Grace, you may be induced to take a different view of the address from that which appears to have dictated your former communication, and that you will no longer hesitate to listen to the urgent entreaties of a large body of Churchmen, who themselves constitute but a feeble representation of the widely-extended feeling which prevails in our Church upon this painful subject.

It can scarcely be necessary for us to assure your Grace how deeply we ourselves, in common with so many of our fellow-Churchmen, are pained, by the necessity laid upon us thus to testify our convictions in reluctant opposition to him who, by Divine Providence, is set to rule over that portion of Christ's Holy Church in which our lot is cast; nor could we be prevailed upon to take such a step, but for the imminent danger which threatens our common confession of "one Lord, one faith, one baptism." Most fervently we pray that it may please Almighty God so to guide and govern the mind of your Grace and all the Bishops, together with the Clergy and laity of His Church, that, being no longer "carried away with every blast of vain doctrine," her members may be "established in the truth of Christ's holy Gospel."

With profound respect, we have the honour to subscribe ourselves, on behalf of the Committee,

Most Reverend Lord Archbishop,  
Your Grace's very humble and obd't serv'ts,  
T. T. BAZELY,  
G. E. BIBER, } Clerical Secretaries.  
G. ROBERTS,  
G. J. OTTAWAY, Lay Secretary.

Addington, Aug. 8, 1850.

Gentlemen,—I beg to acknowledge your letter of the 3rd instant, in which, as the organs of the Metropolitan Church Union, you desire me to reconsider my reply to your previous communication.

You disclaim my interpretation of the request then made to me, and profess that in desiring me to withhold consent to the admission of Mr. Gorham to the benefice of Bramford Speke, you do not propose that I should reverse the sentence of the Judicial Committee of the Privy Council. It is, however, obvious, that to refuse Mr. Gorham a benefice to which that tribunal has declared him to be entitled, would be practically to reverse its decision of a tribunal which, whether it be termed spiritual or secular, is the tribunal by which, according to the existing law, Mr. Gorham's right was to be tried.

You suggest that I should represent to Her Majesty the view taken by the Metropolitan Church Union on many points connected with that judgment, in the hope that Her Majesty may license the assembling of a Convocation, and that thus the whole question may again be brought under deliberation, and, as you expect, differently determined. But surely it would be an unprecedented and arbitrary measure by any retrospective decree to annul a right of which an individual is already legally in possession. And whilst you assume as undeniable a variety of principles, and make many positive assertions, in order to invalidate the respect due to the decision of the existing tribunal, I must remind you that your opinions are directly opposed to those of a numerous body of intelligent and attached members of our Church, both Clergymen and laymen, who, although they have hitherto observed a prudent and respectful silence, are yet deliberately convinced that no other determination of the question at issue would have been in accordance with the articles of our Church, and the known principles of those who framed them, and that a liberty which has been enjoyed by all Churchmen from the Reformation to the present day, in the exposition of subjects of such deep mystery, should by all means be continued to them within the limits permitted by the revealed word of God.

Assuredly there are occasions, as you remind me, when it becomes a duty to obey God rather than man. But I beg to observe that before any one takes upon himself the responsibility of contravening the law of man, he ought to be very certain that in so doing he would be obeying God. Now nothing which I find in the law of God gives me reason to believe that I should be acting in conformity with his will, if I refused Mr. Gorham admission to the cure of souls, on the ground of his hesitating to affirm the spiritual regeneration of every baptized child. And the will of God in this matter had need to be very plainly declared, before I could think myself justified in accusing Mr. Gorham of heresy; much more, before I could assume the right of individually condemning him, after the decision of the legitimate tribunal in his favour.

In conclusion, I beg to assure your Committee that I feel great regret in the necessity laid upon me of professing a wide difference of opinion from the numerous subscribers to your address; a difference, however, which in no wise diminishes the respect with which I remain, gentlemen,

Your faithful servant,

J. B. CANTUAR.

To the Secretaries of the Metropolitan Church Union.

It will be seen from our law intelligence that the institution took place on Tuesday, and from the report it would appear that the Archbishop's fiat was not issued until that day, on the communication to his Grace of the minutes of the Court, which was followed within a few hours by the act of institution.

THE GREAT CHURCH MEETING.—The combined Church Union Committee, which was charged with the arrangements for the meeting of the 23rd July, has published a report, which states that the Address to the Archbishops and Bishops of the Provinces of Canterbury and York, adopted at the meeting, was presented to his Grace of Canterbury, at Lambeth Palace, on the 25th of July. His Grace observed—  
"That there were many subjects treated of in the address, which admitted of much difference of opinion, and that it was probably known to the deputation, that he had the misfortune of disagreeing with some of the sentiments which it embodied. He might have wished perhaps, that the language of the address had been less positive, and made more allowance for such differences of opinion; but that an address signed by so many members of our Church was entitled to respectful consideration, and he felt sure that it would receive all due attention, both from himself, and from his Right Reverend Brethren, for whom it was intended."

Copies of the address were forwarded to the Archbishop of York, and the Bishops who had left town.—The Bishop of London being still at Fulham, the address was presented to his Lordship by a deputation, and subsequently acknowledged in a letter in which the Bishop observes—

"The Address calls upon the Archbishops and Bishops of the provinces of Canterbury and York to express to the Crown their humble desire that freedom may be granted to the Church, assembled, to judge matters of doctrine and discipline; or, if such license cannot now be obtained, so to declare their mind and intention as to secure those who have signed the address for the present, against the utter denial of sacramental grace which they plainly see to be permitted by the late decision of the Judicial Committee of the Privy Council.

With respect to the first of these points, I beg to assure you that I entertain a strong opinion, as to the Church's right to a well-regulated freedom of synodical deliberation; and I earnestly hope some method may be found of combining such freedom with a due security for the peace and unity of the Church.

With regard to the second point, I apprehend that each Bishop, in his own diocese, will adopt such measures as may appear to him best calculated to guard against the danger which is apprehended.

One mode of warding off that danger all may have recourse to both Clergy and Laity, that of earnest persevering prayer to the Great Head of the Church, that it may please Him to drive away from it all erroneous and strange doctrine, and to preserve His household in the true faith, in unity of spirit, and in the bond of peace."

The Address to the Bishops of the Church in Scotland has been transmitted to the Venerable Primus, with a request that he would be pleased to lay it before his Right Rev. Brethren on their next assembling in Synod.

Letters have also been despatched to all the Colonial Bishops, inclosing copies of the Address which refers to them as Bishops of the Province of Canterbury and inviting their attention, and that of Churchmen within their several dioceses, to the Appeal contained in the Resolutions of the 23rd of July.

committed to the Chairman for safe custody—the Petition until, at a convenient opportunity, and through proper hands, it can be presented to Her Majesty; the Protest, until the occasion which has called it forth shall have ceased to exist, when it may find a fitting place among the archives of Lambeth Palace. Names may still be affixed to both or either of these documents under a written authority sent to the secretary of any Church Union.

A SAILING CHURCH.—The Thames Church Mission Society have a vessel called the *Swan*, the employment of which is to sail from one ship-crowded locality to another on the busy river. This ship is a large cutter of about 140 tons burthen, and on her bow is inscribed the words, "Thames Church;" and this truly noble vessel is in truth a cruising church for sailors. The object is to supply the different sections of collier ships, which are sometimes compelled to lie for many days in the Reaches, with a pastor and place of worship. The collier crews could not go to church, and accordingly the church has gone to the colliers. The Thames chaplain is the Rev. W. Holderness, and his parsonage is in the cabin of the *Swan*. The rev. gentleman has a roving commission, and never before had a rover so peaceable a commission.

On Thursday the form of prorogation of Convocation was gone through by the Archbishop of Canterbury, at the Jerusalem Chamber, Westminster Abbey. His Grace having taken his seat on the throne in the Upper House, Mr. F. H. Dyke, read her Majesty's writ for the prorogation, and the Lower House having been formally summoned, and appearing His Grace ordered the Convocation to stand prorogued. The customary writs and forms were then read, and the Archbishop declared the proceedings at an end.

The *Globe* announces the proposed erection of three new Colonial Sees, viz., Mauritius, Western Australia, and Sierra Leone. The names mentioned as likely to occupy the new sees are:—The Rev. Ernest Hawkins, B.D., for the Mauritius; the Rev. James Harris, M.A., Incumbent of All Saints Church, Stepney, for Western Australia; and the Rev. T. W. Weeks, M.A., Incumbent of St. Thomas's, Lambeth, for Sierra Leone.—[This paragraph is entirely conjectural.—*Ed. London Guardian*.]

Another obituary window, of beautifully stained glass, has been put up during the last week in St. Mary's Church, Chester. It is erected as a memorial of filial piety to the memory of Thomas Brame Oldfield, of Champion Hill, Surrey, who died November 20, 1858, aged sixty; and forms a window on the north aisle, just over the antique tomb of the deceased gentleman's ancestors, who formerly resided in Chester. There are full-length figures of the four Evangelists on pedestals, under richly-decorated canopies, and the design and execution of the work are highly creditable to the fame of the artists, Messrs. Ward and Nixon, of London, who have been honoured with instructions from her Majesty and Prince Albert to prepare a memorial window, as a tribute of royal respect to their late Privy Purse and Secretary, G. Anson, Esq., son of the respected Dean of Chester, to be erected in a church in Hampshire, where Mr. Anson's private residence was situated.—*Chester Courant*.

The *Record* announces the establishment of a Wickliff Club, being "a friendly re-union" of clergymen and gentlemen of the Established Church, who desire—

"In a Christian and prayerful spirit, to promote a temperate, yet efficient, reform in the Establishment. The following are the objects in which they mostly concur:—1. A revision of the Prayer book, and the removal of every dogma or prescript upon non-essentials, which may have limited the comprehensiveness of the Established Church; at the same time, the upholding the more clearness of statement on vital truths so as to render the formularies more sound and more unequivocally Protestant, accompanied by a modification of the subscription tests. 2. An assertion of the Church's right to self-government, apart from State control, by courts consisting of its own clergy and communicants; and to have a voice in the appointment of its own ministers. 3. The reduction of Episcopacy to a closer conformity with the Scriptures; the removal of the present grievous inequalities in the provision for the ministry, and the abolition of all compulsory assessments beyond the bona fide property of the Church."

## UNITED STATES.

THIRTEENTH ANNUAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH, IN THE DIOCESE OF WESTERN NEW-YORK.

Geneva, Wednesday, Aug., 21, 1850. }  
10 o'clock, A. M. }

The Right Rev. the Bishop of the Diocese, with a number of the clergy and laity, assembled in Trinity Church in this village. Morning Prayer was read by the Rev. Wm. B. Ashley, assisted by the Rev. E. Ingersoll. The Bishop read the ante-communion service, the Epistle being read by the Rev. W. I. Kip, D. D., of the Diocese of New York, and the Gospel by the Rev. H. Scadding of the Diocese of Toronto. The sermon was preached by the Rev. Ferdinand Rogers, from 1 Cor. vi. 17. It was an able and eloquent discourse on the subject of the influence of the Unity of the Church upon personal holiness. The Bishop then administered the Holy Communion, in which he was assisted by the Rev. W. Shelton, D. D., the Rev. George Leeds, and the Rev. George Watson.

The Secretary, the Rev. Dr. Proal, being prevented on account of indisposition from being present at the opening of the Convention, the Rev. Walter Ayrault and the Rev. William A. Matson were appointed Secretaries pro tem.

The roll of the clergy was then called, when 75 answered to their names.

The Churches of the Diocese having been called in order, for the certificates of Lay Deputies, the chair appointed the Rev. Henry Gregory, D. D., and Rev. William H. Hill, to examine the same, with the Secretaries pro tem.

It was then, on motion,  
Resolved That the Convention take a recess until 3 o'clock P. M.

Whereupon the house took a recess until 3 o'clock. Wednesday afternoon, 3 o'clock.

The Convention re-assembled. The assistant-secretary having called the names of the Churches in order, it was found that 60 parishes were represented.

The question arose whether the Convention should admit to its sittings deputies who had been chosen as substitutes. After a short discussion they were admitted.

The Rev. Dr. Proal was then unanimously elected Secretary. The Rev. W. A. Matson was elected Assistant Secretary, who appointed the Rev. Walter

The Rules of Order of the last, were adopted to regulate the proceedings of the present Convention.

Clergymen, Theological Professors, Students, &c. who are not entitled to seats, were admitted to the sittings of the Convention.

The usual standing committees were appointed. The following Churches were admitted into union with this Convention:

St. John's Church, Dunkirk; St. Peter's Redwood; St. Andrew's Bradford; Church of the Evangelists, Oswego.

On Motion of Mr. S. A. Goodwin, a resolution was passed referring it to a committee of five to report upon the propriety of recommending to each parish of this Diocese, in calling a clergyman as Rector, to take measures for his early institution and induction, according to the provisions of the Prayer Book and Canons of the Church.

On motion of Mr. John Stryker, a resolution was passed requesting the parishes in this Diocese to make a collection on the third Sunday in September next, to defray the expenses of the clerical delegates to the General Convention.

Mr. Henry E. Rochester proposed an amendment to Sec. 1 of Canon XIV. The amendment contemplates the appointment of one or more itinerant missionaries; and that the funds contributed for missionary objects, be applied to the support of such missionaries, and to aid the feebler parishes. It is in effect a remodelling of the present system of Diocesan missions.

The motion to refer this proposition to a committee was lost. Mr. R. then gave the council notice of its introduction to-morrow.

Mr. Charles Seymour was then unanimously elected Treasurer of the Convention, and Major James Rees Treasurer of the Christmas Fund for disabled clergy.

The Bishop then delivered his annual Address, from which we make the following abstract:

During this year the Bishop has officiated in 76 places within the Diocese, and 7 places elsewhere.—Baptized 6 infants, 1 adult. Ordained 13 priests, and 3 deacons. Admitted 7 new candidates for orders.—Transferred 14 clergy to other dioceses, received 17 into this. Instituted 1 rector, officiated at 1 funeral, consecrated 4 new churches. Laid corner stones of 2 churches. Administered the Holy Communion 26 times. Preached 139 times. Confirmed 621 persons, and travelled about 5,000 miles.

The house then, on motion, adjourned to nine o'clock on Thursday morning.

Thursday morning, Aug. 22nd, 1850.

The Convention met; Morning Prayer was read by the Rev. W. H. Hill, assisted by the Rev. E. Renore; after which the Bishop took the chair.

The minutes having been read and the roll called, the reports of the several standing committees were read. Mr. S. A. Goodwin, as chairman of a committee on the subject of the Institution and Induction of Rectors. The subject was laid over for consideration at the next Convention.

The proposition to amend Canon XIV., of which notice was given yesterday, was brought forward by H. E. Rochester. A very animated debate arose between Mr. R. and the Rev. Dr. Van Ingen; during which the