

whose fault was this, I may say, "delicta majorum," an expression I shall not at present translate; but I feel an absence of discipline, and no sufficient acquaintance with the real trend to be observed in the directions of our Church, till I saw warm hearts and willing minds, and I was reminded moreover of an exclamation of Napoleon's, when he was exclaiming of the Scottish Greys, even when they were in momentary disorder, "What fine soldiers; oh! that I had such;" and shall I not feel, that our Church can really claim you as her soldiers and her sons? May you all be skilled in her discipline, and thus make her terrible as an army, and banners to her enemies. (Applause.) I recollect reading that the Duke of Wellington, in reference to the discipline of his troops in the Peninsula, remarked—"I never saw an army in better order—in fact, I could do anything with them." Now this was to their praise. I hope the time may yet come, when not only I, but each of us Clergy, may be able to exclaim, "I can, in Church matters, do anything with my people;" and when a Leamington paragon goes from home, each distant inhabitant of our Isle will exclaim—"Is he a paragon of Leamington?"—oh! then he is a sound Churchman,—one well versed in the reason of her orders, discipline, rubrics, and canons." (Cheers.) And one way in which this is to be accomplished, is carefully to eschew all petty squabbles over her supplies, or organs, or such like things. Best assured, unity is better than unity, and that you are all growing in unity amongst yourselves. Have we not a proof in the unanimous vote of the Commissioners of this town, to allocate for a sum than £240, to maintain the Holy Sepulchre, proceus ground, so that a public entrance may be made to our new Church? and, therefore, the friends of the great and glorious cause we have in hand, willingly concede my proposition, that each and all of them should be invited to join us, in this, our day of rejoicing.

THE CHURCH.

COWBOY, FRIDAY, OCTOBER 10, 1846.

THE PRACTICAL BLESSINGS OF CHURCH GOVERNMENT.
 The Kingdom of Christ, Unity, and of Union in the Federal Government.
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The Lord Bishop of Toronto, in correspondence with a standing resolution of the Diocesan Church Society,—that a collection should be made annually in aid of the Fund for the support of Widows and Orphans of deceased Clergymen,—begs to recommend that the Collection, in behalf of this important object, be made in all Churches, Chapels, and Stations of this Diocese, on SUNDAY THE NINETEENTH DAY OF OCTOBER NEXT.

The Lord Bishop of Toronto will, with the Divine permission, hold his next general Ordination in the Cathedral Church at Toronto, on Sunday the TWENTY-SIXTH OF OCTOBER NEXT. Candidates for Holy Orders, whether of Priest or Deacon, are requested to attend, without delay, their intention to offer themselves, and are required to be present for examination at the residence of the Examining Chaplain, on the Wednesday preceding the day of Ordination, at 9 o'clock, A.M., furnished with the usual Testimonials and the *St. Quatuor* attested in the ordinary manner.

In some of our Provincial Journals,—we have seen amongst the number,—advertisements which appear from time to time relative to the furniture of the Communion Table; the form and substance of which have been nearly the same in every case. We observe that a contemporary,—actuated, we cannot allow ourselves to doubt, by the best intentions,—has recently objected to the phrasing of these notifications, because they contain the expressions "Altar-cloth;" and "Corporal;" both of which, we may observe, have been used, to the best of our knowledge, for some time past in public notices of the kind to which we allude, without occasioning offence or incurring animadversion.

The exception taken against the term "Altar-cloth," is founded upon the statement that "the Church studiously abstains from the use of the term 'Altar' to designate the Table on which she places the elements for the celebration of the Lord's Supper." The impression intended to be conveyed by the epithet "studiously" appears to be, that, in the estimation of the Church, the use of the appellation "Altar" is improper. We are conscious of nothing that justifies such a presumption. It is true that the word "Altar" is not found in the Communion Office; and the designation "Table" has been adopted in an introductory rubric; but this circumstance by no means amounts to a condemnation of the term "Altar," which is regarded by many as convertible, and that without the association of any doctrinal error as to the nature of the Eucharist, or any deviation from the spirit and intent of the rubrical designation to which we have referred. For, when the extravagant violence and intemperance of the early Puritans, instigated by a blind and indiscriminating opposition to the Church of Rome, began to appear in the disorderly procedure which has been called "the pulling down of altars and the setting up of tables;" then, in order to assure such revolutionists who were so ready to take offence at trifles, that a mere name was a matter of small importance, so long as the scriptural character of the Sacrament was preserved, the word "Altar" which occurred in the first Service Book of King Edward VI, was removed, and "Table" substituted in its place.

The change was no doubt intended as a concession to weak and groundless prejudice; but there was no compromise of principle involved in it, or it never would have been made. The doctrine taught by the Church regarding the high sanctity and spiritual efficacy of the Sacrament was not lowered, by this action, from abroad; nor was any declaration thereby made or implied, that the word "Altar" was an objectionable expression, and at variance with the teaching of the Church.

The authority by which the change in question was effected pronounced no judgment of censure upon the Service Book of King Edward, in which, as we have remarked, the word "Altar" was found; the act cannot with propriety be so interpreted as to embody an imputation of Romish bias; nor is any one warranted in drawing a conclusion so disparaging to that venerable composition. The Church, therefore, has not declared that the word "Altar" savours of Romish superstition, or is identical with unscripural views of the Holy Communion; she has delivered no verdict at all in the case; but has wisely left the employment of either designation as a matter of indifference. Influenced by her characteristic charitableness and forbearance, she consented to relinquish the term "Altar" in her Services,—not because it is exceptionable, but because it afforded, though most unreasonably, a pretext of complaint to her adversaries, whom she was anxious to pacify by every conciliatory measure which did not infringe upon any principle, and cancelled no essential doctrine.

The "Table," be it remembered, was still placed "altar-wise," at the head of the Church, even after this change had been made. The Puritans would have removed it to the body of the Church, to keep up their notion of a festive board, where they contemplated leaving it unprotected by rails, in order to facilitate the Presbyterian practice of sitting during the reception of the Sacrament; but this innovation was not allowed. The same position of the Communion Table has ever since maintained, and this circumstance alone is sufficient to convince us that it may be called an "Altar," because its arrangement and location indicate the character of an "Altar."

The Church of England has never presumed to accuse the Apostle St. Paul of authorising one of the corruptions of Romanism when he makes this positive affirmation, "We have an Altar, whereof they have no right to eat which serve the tabernacle." (Heb. xiii. 10.) Nor has the same Catholic communion ventured to pass an obnoxious sentence upon the pious

and orthodoxy of the whole Church of Christ during the period of its greatest purity and perfection: she has thought it unsafe and unwarrantable to traduce, by such a reprimand, some of the brightest examples of holiness that serve to guide the steps and direct the lives of her own children; and just as unwarrantable to elevate the novelties of Romanism to the dignity, antiquity, and honour even of the Apostolic age. For, as the ritualist Wheatly informs us, "Altar was the name by which the holy board was constantly distinguished for the first three hundred years after Christ."

The Church of England rejects the idea of a real sacrifice (that is, of the Body and Blood of our Lord) in the Eucharist; but she admits the notion of sacrifice in such manner and extent as to make the term "Altar" appropriate and significant. "Sincere Christians," says Dr. Brewster, "have their hands full at the receiving the Holy Communion, with four distinct sorts of sacrifices. 1. The sacramental and commemorative sacrifice of Christ. 2. The real and actual sacrifice of themselves. 3. The free-will offering of their goods. 4. The peace-offering of their praises."

We hope that what we have said will suffice to shew the absence of any impropriety in the employment of the term "Altar-cloth" to describe the covering of the Holy Table.

With respect to the term "Corporal," our contemporary states that "it is characteristic of the Church which teaches that it is the Sacrament of the Mass a change of the bread or wafer on the Paten takes place into the body of our Lord." The word "Corporal" is probably, as old as "Altar-cloth;" it denotes the linen cloth which was called "Corporia palla," to distinguish it from "Palla Altaris." It possesses an instructive significance, and should therefore be retained; for, according to Isidore of Pelusium (A. D. 412) "the fine linen cloth which is stretched over the holy gifts, represents the kind office of Joseph of Arimathea;" in other words an honour and regard for holy mysteries. The institution of the corporal or pall has been ascribed to Eusebius, who was bishop of Rome in the year 300; but it was probably in existence before his time; the error of transubstantiation arose in the 9th Century, and how a particular expression can be characteristic of a corruption which followed it by nearly six hundred years, it is not easy to comprehend, nor would any of our contemporaries, we imagine, find it easy to furnish us with a satisfactory explanation of such a singularity.

Our contemporary of the *Globe* has been sounding the tocsin of alarm very vehemently upon the never-ending subject of the University of King's College. The public would possibly have cause to look upon him as a philanthropist, if he really had anything to do with what is the grand burden and theme of his agitation, viz. the *Endowment* of this Institution. This, in the judgment of all the right-thinking, most already regarded as a settled question: the endowment was conferred by royal patent, and ought to remain inalienable, until at least it be shewn that its possessors had abused their trust; so that every sound of alarm, and every cry of agitation raised by this leader amongst the restless of our population, is only an incitement to injustice and spoliation.

We shall suppose a case,—an improbable one, as our contemporary himself may perhaps be induced to avow, but we adduce it merely for the sake of argument.—We shall suppose that for great and important services rendered to his Queen and country,—for his vigour in defence of the State, and boldness and energy in quelling rebellion,—for the principles of indomitable loyalty which he had evinced, and in the belief that those were principles which would manifest themselves as purely and brightly in coming generations as in the present one,—we shall suppose that, on these grounds, Her Majesty the Queen had been pleased to invest the Editor of the *Globe* or *Zionist* with a *quintessence* of immortality, which gift was duly and legally executed. We shall suppose that, for a time, it was not found convenient or profitable to bring this land under culture; but that, in process of time, when population was increased and commercial enterprise was spreading, it evinced signs of cultivation and promised a good harvest of fruit to himself or his descendants. We shall suppose, further, that envious eyes were upon this heritage, and that many,—peniless or careless themselves,—were becoming covetous of this possession, and in growing discontent and impatience, were demanding a share of what was deemed too much for one individual or family, and that a division should be made of it. Suppose that by and by, from the exerted cry of agitation, a local tribunal should take it upon them to assert the in expediency of this regal gift, and decide that certain of the more influential neighbours of Mr. Banner, or Mr. *Globe*, should be permitted to occupy a share of the lands which in law and equity were all his own. Suppose again that, emboldened by this concession, it came to be demanded that the whole should be withdrawn from Mr. Banner, or Mr. *Globe*,—a partition made of it amongst half a dozen of his most sturdy and noisy neighbours,—and he himself required to consent with a quiet farm or two in a corner of his late possessions.

Let the *Banner* and *Globe* suppose this case, and apply it to the University of King's College, and he will, we apprehend, concede that there would be just as much of injustice in proceedings pending in the case of the latter, as there would be of positive position in the former. In short, according to the principle proposed to be acted upon in this matter, every nobleman in England might be deprived of his inheritance,—the patent of gift might be wrested from every large landholder in the colonies,—nay, the deed from the Crown to any individual who holds his property by such a tenure, might be pronounced waste paper.

This is the simple but most important question involved in the case under discussion; and well does it become every one who has any respect left for the sacred principles upon which equity and law are based, to give his earnest attention to this marked feature of the subject. If Charters are to be overturned in Canada West, there is no reason why the spirit of encroachment and selfishness should not soon plead this as a precedent for overturning the endowments held by a prescriptive right no stronger by our Roman Catholic fellow-subjects in Canada East. And if Grants from the Crown to corporate bodies are to be esteemed of no value, and made subject to reversal and alienation according to the whim of a local Parliament, we should have a very imperfect conception of the workings of human nature to suppose that the eye of covetousness, or the hand of avarice, would long be restrained from the possessions of the individual.

It is not often that we can agree with our contemporary of the *Banner*; but we consider the following to be so faithful a picture of the extravagancies of fanatics in religion, that we very readily give it insertion:—

REV. MR. MAFFITT.—This gentleman's visit to Toronto has, for the last few weeks, created considerable interest. He has preached or lectured in the Methodist Church, in Adelaide Street, every evening since his arrival. It would be unjust to say that Mr. Maffitt does not possess considerable talents. How far he has employed them here, in the cause of genuine Christianity, is another matter. From what we have heard personally, and from others on whose judgment we depend, we think his course decidedly injurious to religion, and regret to see them so abused by so many well disposed persons. There are two kinds of preaching, the first consists in a lecture on chemistry or any scientific subject, who feel that Christianity is an affair of the heart as well as of the understanding, and who, therefore, rarely affect or interest their hearers; the second class consists of superficial, noisy, half-educated, conceited men, who address only the passions of their hearers, and when they have got them sufficiently excited, send them away satisfied with themselves, that they are converted persons.

Mr. Maffitt belongs to the latter class, although he may have a hidden purpose. We would say he is a *Fogey* part of Christianity.—From the gravest to the lightest,—from the terrific to the winning he is quite *au fait*. He talks of "charges of damned ghosts," of people getting to Heaven "by the skin of their teeth." He speaks of the Ghosts of the departed grinning at them, and threatens his audience with bringing down "the whole thunders of Heaven on them,"—and anon he will descend from the pulpit, and sing a *solilo* in the midst of the people, in a voice of most sweetest melody. He will then descend from the pulpit, and sing a *solilo* in the midst of the people, in a voice of most sweetest melody. He will then descend from the pulpit, and sing a *solilo* in the midst of the people, in a voice of most sweetest melody.

There is yet another and still better way of doing reverence to the dead, and that is by connecting their good works of piety. In a church lately built at Ober Seal in Leicestershire, a modest tablet records the good deeds and name of an aged lady, who gave the site of, and a donation to that building, of which she laid the first stone, and velvet covering, were offered from the relations of the deceased, to record her zeal for the glory of God, and the honour of His house. These offerings were in lieu of a monument, for which £200 had been promised to the family, but which was never given. Similar to the one selected, in which almshouses were founded, schools established, fonts and memorial windows of painted glass (the names &c. being painted on a glass scroll in the lower part) given to churches by the relatives of the deceased, is the monument erected at most effectively reverencing the memories of those who they lament.

Before closing this article, I will make a few remarks on the appearance of Canadian church-yards. They are almost all of the same style, and are generally very much neglected; those of eight or ten years' standing are generally lying on the ground, overrun with rank weeds, and so much soiled, with mud and filth, that they are almost unrecognisable. The wooden monuments, which are the most numerous, are generally lying on the ground, overrun with rank weeds, and so much soiled, with mud and filth, that they are almost unrecognisable. The wooden monuments, which are the most numerous, are generally lying on the ground, overrun with rank weeds, and so much soiled, with mud and filth, that they are almost unrecognisable.

We wish much that our contemporary would always write as usefully: he would thus be doing a real service to the Christian cause, while we regret to say, his past course,—we must hope unconsciously,—has been to injure and subvert it.

We perceive that the *Christian Guardian* has expressed itself in no very charitable spirit upon some well-meant strictures of the *British Canadian* upon this subject. But we have been afforded the amusement of reading in the latter journal one of the most clever rejoinders upon the strictures of the *Guardian*, which we for a long time have had the opportunity of perusing.

We beg to renew the request, lately made, that our Agents,—in distant parts especially, whom our Collector could not without great inconvenience reach,—would be kind enough to forward to us without delay whatever sums collected in behalf of this journal it may be in their power to transmit.

COMMUNION.

A TRACT UPON TOMBSTONES.

OR SUGGESTIONS FOR THE CONSIDERATION OF PERSONS INTERESTED TO SET UP THAT KIND OF MONUMENT TO THE DEAD, WHICH IS CALLED A TOMBSTONE. By Rev. F. E. Pugh, M.A., Rector of Elford.

Having now given a synopsis of Mr. Pugh's views on the proper use of a tombstone, we will proceed to his remarks on sepulchral emblems: "Swords and halberds, maces and staves, skulls and cross-bones, being frequently intermingled, and placed, as it were, in a group, at the head of a grave-stone, may be classed as the conventional emblems of the tombstone, but are not that they are unmeaning, or that their meaning is objectionable, but that they are mere symbols, and not very imposing symbols, while the *grace* itself, over which they stand, is the real and striking reality, awakening the thoughts of the living, and leading to the life to come. Besides, they are altogether defective in inspiring the thought with which the view of a grave should always be attended,—the thought, namely, that which lies beyond the grave, and the time when death shall be swallowed up in victory. Swords, and staves, and spades, might be appropriate emblems, for a heathen, but a Christian wants something more. We have seen things of this kind in the sepulchral emblems of the ancients, copied from pagan tombs: the extinguished torch is held to mean that hope is at an end, and that the soul no longer shines in the regions above. The scythe and sickle, which shall be swallowed up in victory. Swords, and staves, and spades, might be appropriate emblems, for a heathen, but a Christian wants something more. We have seen things of this kind in the sepulchral emblems of the ancients, copied from pagan tombs: the extinguished torch is held to mean that hope is at an end, and that the soul no longer shines in the regions above. The scythe and sickle, which shall be swallowed up in victory. Swords, and staves, and spades, might be appropriate emblems, for a heathen, but a Christian wants something more. 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