

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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## Poetry.

### THE VISION OF PEACE.

From an Unpublished Poem.

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The following verses are presented as a specimen of the manner in which the things, belonging to the outward glory, may be regarded as types of the accompanying spiritual blessings—blessings already in part enjoyed. The verses are a paraphrase, it may be observed, of Rev. xxi. 18-27—xxii. 1-5.

- 1 Jerusalem had walls of wondrous height, (n. 18.)  
Which still, in beautiful strength, appeared to grow  
Of modest Jasper they; but yet so bright,  
They all around, like summer sun, did glow;  
Yet not oppressively—they sparkled so,  
As still to cheer, but ne'er to dim the sight.  
Strong to withstand the assault of every foe,  
They were the sources of ever new delights—  
In God's pure word, be strong; let Christ be all thy might.
- 2 This wall, so beautiful, and bright, and strong,  
Was something worthy given to unfold:  
The city, which thus lay pure light among,  
Was all, itself, of precious pure gold,  
Like clearest glass—God's truth doth treasure hold;  
And rich should be the Christian's life—a song  
Wherein the power of light divine is told;  
Free from hypocrisy, and every wrong,  
Whether of heart or life; of hand, or guileful tongue.
- 3 The clear foundations of th' enlightning wall, (n. 19.)  
Which held a city all so rich and pure,  
With precious stones were gaily garnished all;  
And joined as one, for ever to endure—  
Let us adorn our One Foundation sure,  
With graces various and resplendent; all  
Whereby we glory may to Christ procure;  
Yea, let us cast aside all Satan's thrall;  
And let true faith in Jesus, Eden's peace recall.
- 1 As Jasper modest, yet most bright,  
Shall be the Church, in Christ, her light.  
2 Pure, powerful,—her affection true,  
Shall be like throne of Sapphire blue.  
3 In the Chalcedon, appear  
Rich mingling hues:—so Christ is dear.  
4 Around, of Emerald's cheering green,  
God's rainbow covenant is seen.  
5 Sardonyx, circling union shews; (n. 20.)  
So reigning saints round Christ shall close.  
6 The Sardinus red, says God their sire,  
Shall round them be like wall of fire.  
7 The Chrysolite describes the crown,—  
The golden triumph they have won.  
8 The Beryl is of heavenly dye;  
So heavenly are their works and joy.  
9 Like Topaz bright, their hearts shall flame,  
To know and tell of Jesus' name.  
10 Like gold and green, Chrysolite,  
They beauteous are, and bouyant.  
11 The Jacinth paints the life of those,  
Who God's life-giving words disclose;  
12 The violet, purple, Amethyst,  
The lofty—lowly—mind, of Christ.
- 4 Twelve pearls, most precious, the twelve gates were seen;  
Each in itself was beautiful and rare.  
Nor were they such as earth presents, I ween:  
Each was of One rich pearl, to saints most dear—  
Thus high shall be esteemed the means, which are  
Prepared of God, his goodness to obtain;  
Thus high shall Christ be prized every where;  
Yea, through the One pearl of great price we gain,  
Whate'er can bliss bestow, or confidence maintain.
- 5 Nor could the pilgrim disappointment meet,  
Whene'er he through these lovely gates might pass:  
For, like the city, was the city's street, (n. 21.)  
All of pure gold, and like transparent glass—  
So should the Christian walk in holiness,  
All free from every guile, and rich and sweet,  
Should be his shining of the righteousness  
Of Him who called away his wandering feet  
From guile and gloom immense to light and joy complete.
- 6 I saw no temple in God's city, where (n. 22.)  
The worship paid Him by the tribes might be:  
For the Lord God Almighty fully there  
The Lamb, who gave his precious blood for me—  
My God, there gives his presence, felt and free,  
Throughout the whole:—all was a place of prayer,  
Of praise, of Christian converse—all agree  
True blissful confidence in God to share,  
And each the other helps His glory to declare.
- 7 The city had no need that brightening sun (n. 23, 24.)  
Of earthly splendour upon it should shine;  
And the reflected light of the pale moon  
Fled back abash'd before its life divine:  
God's glory gave it light;—that work of thine,  
My Saviour! and of which thou art alone—  
Thyself the light; by this thou shalt combine  
The nations of the saved into one,  
To walk in that pure light, their endless joy begun.
- 8 Yet, human splendour shall not be denied; (n. 24-26.)  
For thither now the kings of earth shall bring  
Their glory and their honour:—magnified,  
Shall be, by all they have, that city's King.  
Day shall not see its gates shut, for nothing  
Like night of error shall its glories hide:  
But gladly in the ways of God they'll sing,  
Whilst thither still they bear, of nations wide,  
The glory and the praise: there shall this now abide.
- 9 But into it, shall enter in no wise, (n. 27.)  
Whatever makes God's holy place unclean,  
Whate'er doth idols work, or maketh lies;  
But only those whose names are written in  
The Lamb's own book of life.—The saints shall win  
Within those gates, to feast their wondering eyes.  
Truth cannot in the darkening sun remain,  
But, from idolatry and guile, still flies  
To cheer and guide in virtue those who light can prize.
- 10 The angel who me guided, shewed me now (xxii. 1.)  
A pure, delightful, and refreshing stream,  
Of living water, which was seen to flow  
From throne of God and of the Lamb—Redeem  
O God! thy people from each painful dream;  
That they may live thy blessings to bestow;  
May show their spirits are received from Him  
Who is enthroned in love; may saints live so,  
That by their lovely lives, men may the Gospel know.
- 11 And in the middle of that golden street, (n. 2.)  
On either side of this pure river, grew  
The tree of life; wherefrom, most fair and sweet,  
Twelve kinds of fruit, each month, did bless the view:  
These, of the gospel, were the influence true  
As seen in action; even the leaves were meet  
To grow where all was lovely and good too:  
They were for healing of the nations great;  
The verdure of the Church, with medicine is replete.
- 12 Now shall be no more curse; for there the throne (n. 3-5.)  
Of God, and of the Lamb, shall ever be;  
Him shall his servants serve: whilst, like a sun  
Of joy-bestowing light, His face they'll see;  
Each by his life shall say—God owneth me,  
No night is there; and candle they need none;  
Nor light of other sun: for gloriously,  
The Lord God gives light to every one:  
And to eternity, their reign in bliss shall run.

### MATTHEW PARKER, ARCHBISHOP OF CANTERBURY.

When Elizabeth came to the throne, her care was to foster the infant ecclesiastical establishment, the practical part of which task she entrusted to Sir Nicholas Bacon,

her lord keeper; and Cecil, afterwards the famous Lord Burleigh. Elizabeth had experienced the high merits of Parker, and she was, therefore, now enabled, from her own discrimination, to decide upon his fitness for the exalted station to which she was shortly to summon him. Her inclination to advance him would, of course, find a supporter in the lord keeper, who had been the intimate friend and fellow collegian of Parker, and had, probably, first recommended him to the queen's especial favour.

The see of Canterbury had been a short time vacant, when, on the 9th of December, 1558, Bacon signified to Parker the Queen's design to advance him to a bishopric, which he declined. He was again and again summoned to London, by the lord keeper and the secretary; but, under various pretences, constantly refused. It is a curious trait of the simplicity and superstition of the time, that Bacon should have ascribed (as appears by Parker's answer to one of that minister's letters) his backwardness to a dread inspired by a prophecy of Nostradamus: undoubtedly, however, it arose from the modesty and humility of the man, and "Nolo Episcopari," (the form in which it has been said that it was used to decline the proposition to be advanced to a vacant bishopric, the meaning of the words being "I am unwilling to be made bishop") was, perhaps, never in any other instance uttered with such sincerity of heart.

"What with passing those hard years of Mary's reign," says he in one of his letters to Cecil, published by Strype, "in obscurity, without all conference, or such letters, or such matter of study, as now might do me service; and what with my natural vitiosity of overmuch shamefacedness, I am so abashed in myself that I cannot raise up my heart and stomach to utter in talk with others, that which with my pen I can express indifferently, without great difficulty."

At length, on the 28th day of May, he received the Queen's positive command to repair to her presence, which he obeyed, and received from her his nomination to the primacy; but his consecration was deferred till the 17th of December: and it may be worth observing that the private and simple manner in which that ceremony was conducted, gave occasion to a silly report which the papists industriously propagated, that it was performed at a tavern in Cheapside. This was revived by the fanatics in the beginning of the grand rebellion: great pains, however, were taken by some churchmen to refute the story of the Nag's Head consecration, as it was called; and they proved, by positive evidence, that it took place in the arch-episcopal palace, at Lambeth. The bishops who assisted at his consecration, were William Barlow, late bishop of Bath and Wells, and then elect of Chichester; John Scory, late bishop of Chichester, and then elect of Hereford; Miles Coverdale, formerly bishop of Exeter; and John Hodgkin, suffragan bishop of Bedford. An original instrument of the rites and ceremonies used on this occasion, corresponding exactly with the archbishop's register, is still carefully preserved in the library of Corpus Christi College, and it proved of great service on the occasion above named, when the papists had recourse to such a miserable expedient to cast a slur upon the validity of Parker's consecration. The tale has been celebrated for its singularity, but has been sufficiently shown to be a mere fable by many authors; and confessed to be such even by certain Romanist writers.\* The value and necessity of documentary registration is shown by such occurrences as these; and, if any should be disposed to doubt whether Parker did really decline the being made a bishop, thinking it impossible that a "parson" should not wish to "get on in the world," and "grasp at every thing he can lay hands upon," let such doubters be at the pains to look into Burnet's History of the Reformation, where they will find it to be more than possible, by reading the letters Parker wrote to Sir Nicholas Bacon, and Sir William Cecil, setting forth his own infirmities and infirmities, and telling the lord keeper in confidence, that "he would much rather end his days upon such small preferment as the mastership of his college, a living of twenty nobles per annum at most, than to dwell in the deanery of Lincoln, which is 200 at the least." The originals of the letters in Burnet, are in the archbishop's copy of his "Antiquities," in the Lambeth Library, with many other curious MS. documents respecting him.

Parker's first care, was to secure the independence of the new hierarchy. An act had passed in the late parliament to enable the queen, on the vacation of any bishopric, to appropriate to herself such part of its temporalities as she might choose to possess, and to give in exchange such portions of abbey lands, or other estates vested in the crown, as she might deem equivalent. Convinced that no establishment could be safe, whose governors must be subject either to the absolute controul of the crown, or to the reproach of poverty, he laboured earnestly with Elizabeth to persuade her to relinquish this right; and, though she exercised it with respect to his own see soon after he was appointed to reside in it, he in a great measure finally prevailed.—He swept away gradually, and with a gentle hand, the numerous remains of the Romish system which yet clung to the church, and to render his efforts more palatable, began with the queen herself. Elizabeth, who still prostrated herself, in her chapel and in her closet, before a crucifix, and was firmly averse to the marriage of priests, yielded those prejudices to the arguments of Parker. He defended the reformation with equal zeal and moderation, in a correspondence with the ejected Popish prelates, and engaged warmly with Calvin in forming a plan for the uniformity of faith and discipline among protestants throughout Europe, the carrying of which into effect was unhappily prevented by the death of that extraordinary man. Whatever differences of opinion may exist with reference to the doctrinal views of Calvin, it is a libel upon his memory, to affirm that he was averse either to monarchy or episcopacy: to the latter, certainly, he was not absolutely averse, as Strype has brought sufficient evidence to shew. For uniformity he was as anxious as Parker, who has been so much reproached for his endeavours to promote it. It was soon after his consecration that he received a letter from Calvin, in which that reformer said, that he rejoiced in the happiness of England, and that God had raised up so gracious a queen to be instrumental in propagating the true faith of Jesus Christ, by restoring the gospel, expelling idolatry, and together with the bishop of Rome's usurped power. And then, in order to unite protestants together, as he had attempted before in Edward's reign, he entreated the archbishop to prevail

\* The most complete defence of Parker's consecration is to be found in Courayer's "Dissertation sur la Validité des Ordinations des Anglois."

with her majesty to summon a general assembly of all the protestant clergy, that a set form and method (of public service and government) might be adopted.—Parker laid the venerable reformer's letter before the council, who directed him to return thanks for the communication, but to signify that they were resolved to abide by episcopacy in ecclesiastical affairs.

A synod having been summoned on the 12th of January, 1562, to establish the reformed faith and a church polity, Parker, in that assembly, proposed the thirty-nine articles which form the code of the Church of England, and which are but slightly altered from the forty-two of king Edward's time: they were seriously and particularly considered, and then enacted. On the same day that this important convocation was held, met Elizabeth's second parliament, and its first employment was, "to pass an act for the assurance of the queen's power over all estates." The pretensions of the papacy were peculiarly aimed at in this act, and the oath of supremacy framed by the preceding parliament was recited in it, and enjoined upon various classes of persons, but particularly the clergy; who, should they refuse, were threatened with a "praemunire" (an act "hedging up," as the word implies, the property of the parties refusing to comply with a royal edict so long as they remain contumacious) at first; and in the event of a second refusal, were to be indicted for high treason.—It was ordered that the archbishops and bishops should administer this oath to the clergy; but the penetration of Parker foresaw the mischief which would follow, if it were rigorously insisted upon, and he "turned with horror from an engine which could be worked only amidst persecution and bloodshed." In a private letter, therefore, which he circulated among his brother bishops, he recommended to them to tender the oath once only; and should any refuse, to leave the recusant to be dealt with by himself. The letter was thus concluded: "Praying your lordship not to interpret mine advertisement as tending to shew myself a patron for the easing of such evil-hearted subjects, which, for divers of them do bear a perverse stomach to the purity of Christ's religion and to the state of the realm, thus by God's providence quietly reposed; and which also do envy the continuance of us all so placed by the queen's favour as we be; but only in respect of a fatherly and pastoral care, which must appear in us who be heads of his flocks, not to follow our private affection and hearts, but to provide coram Deo et hominibus (as in the sight of God and man) for saving and winning of others, if it may be obtained." This was a merciful course, and it was successful; for this law, accompanied by such tremendous penalties, became, in effect, obsolete: the oath was administered to none of the Romish bishops except the justly detested Bonner. Where mildness and kindness mark the exercise of episcopal authority, they will not be lost upon those towards whom they are evinced. It has been truly said that "unconquerable gentleness will at length disarm hostility;" and such was the case in this instance of Parker's conduct. He was, in consequence, ever beloved.—Tunstall and Thirby, the deprived bishops of Durham and Norwich; Boxall, late dean of Windsor, and others who were, by the privy council, committed to his custody, passed their remaining days in his houses, "as guests to his hospitality, and prisoners only to their own gratitude." "The Romanists had been vanquished by severity and subsequent conciliation; so that the Church of England had nothing to fear from that quarter: but from her own bosom issued a host of enemies yet more formidable; these were the puritans, as they were then called, whom we have since seen split into so many sects of various denominations." In the reign of king Edward many particulars of ecclesiastical costume had been laid aside; but Elizabeth issued injunctions for their revival, ordering that "seemly garments, square caps and copes;" should be again used. Many conformed entirely, but some refused the surplice and cap, viewing them as relics of popery, and therefore, both superstitious and sinful. It is not my purpose here to enter into a vindication of ministerial vestments: but it should not be forgotten that God absolutely and positively enjoined the use of such vestments to the clergy of the Jewish church saying to Moses, "Thou shalt make holy garments for Aaron the high priest, for glory and for beauty" (Exod. xxviii. 2), and "garments for his sons to minister in the priest's office" (Exod. xxxv. 19). God made it death for the Jewish priests to officiate without their vestments, which he would have never done if the use of them were "sinful." The vestments worn by the clergy of the Church of England are exceedingly plain and simple, and not alterable (as in the church of Rome) according to the circumstances of times.

Elizabeth was highly displeased with the refusal to adopt the clerical dress; but resistance was still made. Caps, hoods, and tippets, were reviled as remnants of popery; and were to be firmly rejected. Thus the queen, and a large body of the clergy, were brought into collision, the opposing faction being headed by the abandoned earl of Leicester, that unworthy favourite.—Concerning his plans with certain others of the ecclesiastical commission, Parker composed, in 1564, certain articles respecting the public administration of the sacraments, and the apparel of the clergy; but the privy council, at the instigation of Leicester, refused to confirm them. He published them, however, upon his own authority: but they were, as might be expected, disregarded. It was while engaged in these disputes, that he was deeply occupied in superintending the bishops' bible; so called, because, to each of the bishops had been assigned a portion to be revised and corrected, Parker reserving to himself the final controul of the whole. The last ten years of his life were occupied in attempts to moderate the rancour of the puritans, an effort which was attended but with small success; but his own spirit seemed to be much disciplined by the endeavour to moderate those of others, and, as his end approached, his contemplation of an immortal state became more calm and experimental. An evidence of his own state of mind appears in a letter which he addressed, in 1573, to his friend, the lord treasurer, in a severe illness. It occasioned him to write a "grave and consolatory letter to the same lord," to this effect: "Sir,—That Almighty God, whose pleasure is always most to be regarded and obeyed, hath mercifully visited your body with sickness, I doubt not but ye have an inward unction of the Holy Spirit, to accept it patiently as frail nature can bear it. I am persuaded that this light affliction, which is but for a moment, is working out for you a weight of glory. And though, that, in respect of yourself, it were the very best ye could desire, still your desire to be dissolved and to be with Christ; yet, for the common-wealth's sake, I doubt not

ye be indifferent to say with that ancient man, 'If, O Lord, I am yet necessary for thy people, I do not refuse the labour.' So that ye may be able to believe, with St. Paul, who saith, 'To me to live is Christ, if ye live; and, if ye be dissolved, to affirm that his further saying, 'to die is gain.' Thus, not minding to trouble your honour with long writing, I commit your good recovery to Almighty God in my prayers, wherewith I do partly hear, and thank his mercy."

Seeing his approaching dissolution, he made his last will and testament, April the 5th, 1575, writing at the same time to the treasurer, "that he trusted, that should be one of the last letters he should write to him; and it may be, said he, whereas I have a great while provided for death, yet God will, peradventure, have me continue a while to exercise myself in these contemplations of grief." And so, indeed, it proved: for he continued wasting under the sentence of his pains for nearly five weeks after, with much Christian patience, breathing out these, and such like, holy and penitent ejaculations, "Lord, I am oppressed, undertake for me;" "The will of the Lord be done." Yet he had an interval of some ease; for, April 17, he was able to consecrate William Blaythyn, bishop of Llandaff. On that day month he concluded his holy and laborious life at Lambeth Palace.

The learning of Archbishop Parker was great; his extensive liturgical reading pointed him out as one of the fittest persons for revising the Book of Common Prayer, in which he had a principal share. He had a strong liking for antiquarian research, in which department of study the work on which he is generally supposed to have bestowed most time, was that "De antiquitate Britannicæ ecclesiæ." The world is for ever indebted to him for retrieving many ancient authors, Saxon and British, as well as Norman, and for restoring and throwing light upon a great deal of the early history of this island. He was a mighty collector of books, and for that end employed suitable persons to search all England over, and Wales (and probably Scotland and Ireland) for books of all sorts, modern and ancient, and to buy them up for his use. One of these agents procured, in four years, 6,700 books. A large number of these he gave to Corpus Christi College, Cambridge.

We might have supposed that, although the latter days of this venerable man had been full of trouble, his bones would have been allowed to rest in peace; but the anticipation would be erroneous. When the rebellion took place, Lambeth Palace was not exempted from the fate of many other ecclesiastical edifices, in being exposed to rude insult and violation. "It fell to the possession," says Dr. O'lyly, in his Life of Sancroft, "of one of the parliamentary officers, Colonel Thomas Scott, whose temper seems to have well accorded with the views of the party in whose service he was employed. He converted the chapel where Archbishop Parker's remains were deposited, and where a monument was erected to his memory, into a hall or dancing room; and, either for the purpose of showing his hatred to episcopacy in general, or else in the mere wantonness of profane and ferocious insolence, caused the remains of that venerable prelate to be dug up, the lead which enclosed them to be plucked off and sold, and the bones to be buried in a dunghill. In this state they continued for some time after the restoration. At last Sir William Dugdale, hearing by chance of the transaction, repaired to Archbishop Sancroft, and made him acquainted with it.—The Archbishop immediately caused diligent search to be made, and procured the assistance of an order from the House of Lords. The bones being at last found, were decently deposited, for the second time, in the chapel, near the same spot where the monument formerly stood. Over them are the following words cut in the marble pavement of the chapel:—

Corpus Matthei Archiepiscopi tandem hic quiescit.

(The body of Matthew, the Archbishop, at last finds repose here). The Archbishop ordered the same monument which had formerly covered these remains to be erected in the vestibule of the chapel, and himself composed the inscription, which is still to be seen engraved on a plate of brass affixed to it. The inscription is drawn up with singular neatness, and in very pure Latin, and is calculated to convey a high idea of the correctness of the Archbishop's classical taste. The following is a translation of it:—

THE EPIGRAM OF MATTHEW THE ARCHBISHOP,  
For his body (you should know, reader), formerly buried with due solemnity in the interior of this chapel,  
(when a band of traitors, in the year 1648,  
Had sacrilegiously broken open the said tomb,  
Impiously torn down the inscription over his sepulchre,  
And, with outrageous hands, stolen the lead which enclosed his remains)  
Was despoiled, dishonoured, turned out of its resting place,  
And even (criminal to relate!) hidden beneath a dunghill.  
The king at length, amid the rejoicings of heaven and earth, returning,  
By an order of the House of Lords, his body was diligently sought,  
And restored to the vestibule of the chapel,  
Where, nearly about the midst thereof, it finds, at length, repose.  
And may it repose, —  
Never again, but by the last trump, to be disturbed!  
A curse on his head whose hereafter shall violate its sacredness."

### THE POOR MAN'S CHURCH.\*

The church of England is "the poor man's church." The fact is so obvious and undeniable, that we have been accustomed to pass unheeded the foolish scoffs of Dissenting journalists, who often close their pathetic narratives of the sufferings of some "church-rate martyr" with the exclamation, "and this is the poor man's church!"

It is "the poor man's church" none the less for the voluntary seclusion of the Chelmsford shoemaker, who made at least a five years' profits of his cobbling trade by spending an idle life in the four walls of a prison for a year and a half. It is "the poor man's church" none the less for the determination of the Leicester hatter or his abettors to spend a thousand pounds in law, rather than pay thirty shillings as a church-rate. None of these things would ever be supposed by a reasoning man to have the least bearing on the question, whether the church made a proper provision for the religious necessities of the poor?

The true view of this question was eloquently given, two or three years back, by one of the few men who appear capable, in these days, of taking a statesmanlike view of mankind and their various circumstances. He asks—

"What is the true value of the church of England? Is it that we can point to splendid structures and Gothic cathedrals, with domes, and towers, and spires? Or is it, that it gives a liberal provision to a large number of intelligent clergy? Or is it, that we can go, those of us who have money, into a well cushioned pew, and there on each seventh day hear the word of God, with a service according to our own ritual? No, the excellency of

\* From the London Times.

the church of England is this,—that every man, however poor, though he were the most destitute creature upon earth, though he dwell in the furthest parish in the furthest border of England, thrown, it may be, a homeless and a homeless outcast, where the winds rage upon the northern frontier of our land, or where the Atlantic rolls against the rocks of the western border, or (more homeless and desolate still) if he be plunged in a deep alley in this dense metropolis, where there is not a voice to bid him 'God speed,' and not a friend to cheer him in sickness or sorrow—that man may say, and he does say, 'Ay, but on the seventh day there is a house open to me; on the seventh day there is a door, which is free as the door of heaven; there is a bell, which peals on my ear, and calls me to that house of prayer; there is a seat free as the seats above, and into which I may enter; there is music, which rises upon my ear, and rolls its sacred melodies for me; there is a minister, cultivated, taught and trained—a man who has consecrated his life, his powers, his labours, to the work of the sanctuary—who has been cultivated by learning, who is imbued with piety, who has been trained in the school of man, and nurtured in the word of God. That man addresses to my ear the words of ancient, almost of inspired, wisdom; he directs to me the living eloquence of a human voice, and he beams upon me the living energy of a human eye; he calls me, by all the protestations of human reason, and all the appeals of Scripture promise, and all the consolations of the gospel—he unrolls them, he springs them out, he unfolds them for me. It is for me that these services are ordered—it is for me that that music swells—and it is for me that the gospel of God is unfolded, and every seventh day declared.' That is in our eyes the quality of the church of England; that is the value for which we love it. And there is another value still; there is another quality behind. Let us suppose an outcast wanderer, who lives in some bleak corner of Cumberland, or in the distant haunt of Cornwall, or in the darkest lanes or alleys of this city, without a friend, without a family, dwelling on his pallet of straw, with none to cheer him—none, when he is sick to console him; none, when he is in sorrow to soothe him; yet he can send to one man. He can say to the rich and to the great, to the peer and to the prince, 'Perhaps in all your palaces and in your courts you have not a friend; you may have many associates, but not one friend—not one into whose ear you can pour your sorrows. But I have a friend; when I am in sorrow or sickness, I can send for the minister of the parish, and though he may be mixed in the amenities of life, though he may be found in the enjoyment of a family circle, surrounded by his children, by all that makes home dear and graceful, though it may be the bleakest night of a December winter, he will leave his fireside, he will quit his family, and will come into my hovel; and, though I have no seat to offer him, though I have no couch to spread for him, he will kneel upon the clay floor, he will bend beside my pallet of straw, he will clasp his hands for me, he will lift his orisons for me; and with that eloquence which pierces Heaven's ear, and lifts man above the cares and sorrows of life,—with that devotion through which the rapt Christian can pour his heart into the ear of a listening and a favouring God, that man will utter his accents for me, will clasp his hands for me, and into my sad and solitary ear he will pour the hopes and the consolations of the gospel.'"

This is the theory, this the real character of the church of England. That the outline, in some cases, is not filled up; that in others the more powerful, middle, and higher classes have shouldered the poor man almost out of the sanctuary,—these are the corruptions and failings which creep into everything human; and in most cases the fault is with the Legislature, which professing to regard the church as a national institution, in practice often treats it as a totally extrinsic and almost alien body.

Among the corruptions of this kind which have crept in during the progress of the last three centuries, and done much to propagate and force dissent, is that general appropriation of our churches to a certain number of favoured families in a parish, which grows out of the use of pews in our churches. We are aware that the habit has now grown so universal, that our readers will be apt to start with surprise at the idea of its being treated as an impropriety; but, at the risk of being thought "exceedingly odd," we shall plainly confess our desire, and more, our hope that we may live to see the use of pews, in our parish churches at least, almost abolished.

This is no fancy of our own; it is a settled opinion, rapidly gaining ground in the church. In a charge which has just issued from the press, indited by one of the ablest members of the church, the new Archdeacon of Lewes, we find it boldly taken up in the following earnest tone:—

"The first measure which I would recommend would be to alter the distribution of the seats, by getting rid of those eyeseats and heartseats—pews, and substituting open benches with backs in their stead. Many advantages would accrue from such a change, over and above the power of seating a greater number of people. This increase in capacity would be very considerable in our country churches, where pews large enough to hold from 10 to 20 persons, in the best situations in the church, are often allotted to small families, and may be seen gaping well nigh empty; for even they who rarely come to church themselves are not seldom most rigid in asserting that they conceive to be their right of excluding others from their pews. Meanwhile the poor, who, owing to the obtuseness of their senses and perceptions, need to be near to the minister, are thus driven to the outskirts of the church, where only dim broken sounds reach their ears, the connecting links of which they are unable to supply, and where, if they are not altogether out of sight, they can but imperfectly discern those accompaniments of manner and voice and gesture, in which so much of the force of preaching lies, and which are especially requisite to persons less familiar with the power of words, and less easily impressed by them. We all know, too, how many jealousies and heartburnings are perpetually springing up from disputes about rights of pews, which would thus be extinguished at once. At the same time, for the sake of order and regularity, seats might be assigned to each family, according to its numbers; and one may feel assured that such an arrangement would be generally respected. Besides, do we not all know what facilities and temptations pews afford for irreverent behaviour during divine service, what facilities they afford to the somnolent? Moreover, the eyes of the congregation are not all turned the same way, directed towards the same object; but people sit face to face, and thus are inevitably led to look too much at each other, which interrupts the current of their devotional feelings. Above all, the tendency of pews is to destroy the character of social worship. Instead of our kneeling all side by side, rich and poor, one with another, pews keep up those distinctions of rank, which in the presence of God we should desire to lay aside, each family penning itself up within its high wooden walls, and carefully secluding itself from all contact and communion with its neighbours. Indeed, when one enters a church on a week day, and sees the strange fashion in which the floor is partitioned out into large shapeless idle boxes, one is involuntarily reminded of one of the ugliest objects on the face of the earth—Smithfield market when empty.

"I am aware that there are many obstacles which lie in the way of the change I have been urging, and which may for a time prevent its being generally adopted. All our selfish passions will resist it: indolence will resist it; the baneful love of ease and comfort will resist it. But an excellent example has already been



set in the new church of St. John, at Lewes, where the whole centre of the floor is covered with open benches for the poor, and the pews on each side are so low as to be almost unobtrusive to the eye.

The same point is also urged by Mr. WALLINGER, of Lewes, in his consecration sermon. He says, that— "To call the parish church the church of the poor man when the accommodation afforded in it has no reference to the capacity of the hearers, is an insult to the understanding and the feelings.

"In our own diocese, a considerable part of the pews has recently been converted into open seats in the church of Kingston-by-sea. In that of Grafton the pews have been removed from the centre of the church and ranged round the walls—a valuable recognition that the best places for hearing should be given to those who have greatest need of such an advantage.

The importance of this matter will be easily appreciated. Having been once broached, it is sure to command attention. We desire neither precipitation nor blind reaction from one error to its opposite.

THE CHURCH.

TORONTO, SATURDAY, MARCH 27, 1841.

We must endeavour to bring to a conclusion the remarks commenced some weeks ago, upon the Rubrics of the Church, as far, at least, as they refer to the ordinary Morning and Evening Service; intending hereafter to offer some similar observations upon those that pertain to the Offices of the Church which may be deemed occasional and special.

The expositions last offered were concluded with the Creed. In the parts of the Service already thus reviewed, "order and variety," to use the words of Dr. Bisse, "have fully appeared, the beauty of holiness hath shone forth, in the principal parts of our service, as they are laid down in the Exhortation. We have seen the Church acknowledging her sins in the Confession; then 'setting forth God's most worthy praise' in the Psalms; then 'hearing his most holy word' in the Lessons; and after that, with one heart and one mouth, declaring her assent to the Catholic faith in the Creed.

We have mentioned before the propriety, as a matter of decency and order, of the people's rising or kneeling, antecedently to the employment of the words which, in those postures respectively, they are required to use; for example, that they should rise from their seats before the words of the Te Deum or Jubilate are actually commenced by the Minister, and that, in the supplications which follow the Creed, they should kneel previously to the use of the prayers by the Minister commenced with the appropriate petition, "Lord, have mercy upon us."

In the use of the Lord's Prayer which immediately follows, we find a direction that the Minister, clerks, and people shall repeat it with a loud or audible voice. "By the clerks in this rubric," observes Mr. Wheatley, "I suppose were meant such persons as were appointed at the beginning of the Reformation, to attend the incumbent in the performance of the offices: and such as are still in some cathedral and collegiate churches, which have lay-clerks (as they are called, being not always ordained) to look out the lessons, name the anthem, set the Psalm and the like: of which sort I take our parish clerks to be, though we have now seldom more than one to a church." Here, however, it becomes us to remark that anciently these officers were real clerks, or clergymen, as the term itself strictly and legally means; and that it was customary for such functionaries, being in holy orders, to be associated with every parochial minister in the performance of the divine offices. They constituted, as it were, the Levites of the tabernacle; and, like their prototypes, had to receive a formal and religious consecration to the office before they were permitted to exercise its duties. We have spoken often of the great advantage which would result from the restoration of this office to its proper dignity, as thus affording to the parochial minister a stated means of assistance in his spiritual charge, without which many of its subordinate, though important, duties are necessarily imperfectly performed. But without dwelling further, at present, upon this point, we may briefly allude to the rebuke which the rubric, just cited, tacitly conveys to those who fancy that the responsive portions of the service should be left to the clerk, or clerks, alone. The "Minister, clerks, and people," are so associated together, that it is impossible not to perceive that all are meant equally to bear their part in the devout offering of these petitions. That a different impression prevails, the practice of some congregations would seem to imply: the literal terms of the rubric ought, however, to undeceive them; and if the "paternal authority of the Church has not force enough, those only should be silent who feel that they have no sins to be pardoned, and no wants

to be supplied! Only when this conviction gains possession of the mind, will they be justified in maintaining silence, and thus manifesting indifference, when the confession of sin is breathed and the supplication for mercy is uttered.

Upon the conclusion of the Lord's Prayer, the Priest is directed to stand in fulfilling his part in the touching versicles which succeed. Why he is instructed to assume this posture, is thus explained by Bishop Sparrow: "The priest in the holy offices is sometimes appointed to kneel, sometimes to stand. The reason of this is as follows. The priest, or minister, being a man of like infirmities with the rest of the congregation, a sinner, and so standing in need of grace and pardon, as well as the rest, in all confessions of sins and penitential prayers, such as the Litany is, is directed to beg his pardon and grace upon his knees. He being, moreover, a priest, or minister of the most high God, that hath received from him an office and authority, sometimes stands to signify 'that his office' and authority.—So that the ministers of the Gospel are appointed by God to offer up the sacrifices of prayers and praises of the Church for the people, thus to stand between God and them; and to shew this his office, in these services he is directed to 'stand.' And it is worthy of remark here, that the word priest is used in contradistinction to minister,—as seeming to intimate that only those who have been admitted into the grade of the ministry designated by the former name, are expected to manifest this dignity and authority of the sacred office.

From these versicles we are directed to proceed to the Collects; two of which,—those for Peace and Grace,—are to be statedly used, while a special one is appointed to precede them for each Sunday and Holyday in the year. Upon the antiquity and excellence of these Collects, as well as their adaptation from their very brevity to enkindle and maintain a devotional spirit, this is not the proper occasion to remark: suffice it to say that the composition of most of them can be traced to the primitive and pure ages of the Church; and that in matter and expression they can scarcely fail to gain the approbation, as they declare the wants and feelings, of every devout petitioner. On the occasion of Week-Day Services, for which no special Collect has been provided, that which has been appointed for the preceding Sunday is always to be used,—the Sunday Collect being, in short, the Collect for the whole week, unless where instructions to the contrary are given by the intervention of a Holyday.

The rubric which follows the two standing Collects, concerning the singing the Anthem, is not usually observed, although the adoption of what it recommends would form so appropriate a distinction between the preceding parts of the Service and the Litany which succeeds. Yet as the latter was originally a distinct service and not used at the same hour in which the preceding part was employed, the direction concerning the singing of the Anthem in this place might not have contemplated the immediate use of the Litany, and therefore, where the latter forms a portion of the service, the postponement of that act of praise can scarcely be deemed an irregularity.

No particular remarks are required to be made upon any rubrical directions regarding the prayers which are appointed to be used as a substitute for the Litany, on other days than Sundays, Wednesdays, and Fridays; nor do any requiring special notice occur in the directions for the use of the Litany itself. It may, however, be proper to account for the direction, twice repeated towards the close of the latter Service, to the Minister to call upon the people to "pray," at a time when it might be thought, from their continuance in the posture of prayer, it were needless to renew the invitation to do so. This also is explained by Bishop Sparrow as follows: "These words, [Let us pray], are often used in ancient Liturgies, as well as in ours, and are an excitation to prayer, to call back our wandering, and re-collect our scattered thoughts, and to awaken our devotion, bidding us mind what we are about; namely, now when we are about to pray, to pray indeed, that is, heartily and earnestly. The deacon, in ancient services, was wont to call upon the people often, 'Let us pray vehemently;' nay 'still more vehemently;' and the same vehemency and earnest devotion, which the manner of these old Liturgies breathed, does our Church in her Liturgy call for, in these words, 'Let us pray;' that is, with all the earnestness and vehemency that we may, that our prayers may be such as St. James speaks of, active, lively-spirited prayers; for these are they that avail much with God."

We would only further remark that when persons are to be prayed for, the announcement is properly made before commencing the Litany, and the special allusion to the case thus announced is then annexed to the appropriate suffrage "for all sick persons," or as the case may be. When special thanksgivings are required to be made, they should immediately precede the form of General Thanksgiving; so that, where the case requires it, the necessary allusion to such special mercy, may be included in the general acknowledgment of praise and thankfulness.

The remarks which we have thus far made will apply as strictly to the Evening as to the Morning Service, so that no particular allusion to rubrical directions occurring in that, is necessary. At some future period we shall undertake a similar consideration of the Rubrics pertaining to the Communion and other Offices.

In a preceding column will be found an article from that distinguished journal, the London Times, of great practical value, and well worthy the careful attention of our readers. It is a great argument for the endowment of a National Church, that through its means an obedience is rendered, more full and complete than could be afforded under any other system, to the plainly implied wish of our blessed Lord, that "to the poor the Gospel should be preached." Yet it is, at first sight, as strange as it is hard that with a munificent, if not in all respects an adequate, provision for the ministrations of religion, so many of our Churches,—so large a portion at least of many of them,—should virtually be closed against the poor. We need hardly pause to explain that they are not designedly closed against them; but, by the modern system of pew-selling and pew-letting, they are virtually so. While the rich, and such as are in comfortable circumstances can afford, according to this system, to provide themselves with Church accommodation, that large and important branch of society who depend for their subsistence upon their daily labour, and who after meeting all their necessary and moderate expenses can, in very few cases, afford to pay for their seats in the house of God, are, in many situations, almost wholly excluded from its privileges and comforts. The pews are all sold or leased, with the exception perhaps of a few, in which, from remoteness of situation, the minister is indistinctly heard, if the Church be large, or not heard at all to any purpose of edification; or they are left, as a last resort, to a few benches in the aisles which, though they may be, are incapable often of containing the tithe of those who would avail themselves of free accommodation in the Church.

But this is not all the evil. From the prevalent custom of letting pews, few churches, conducted according to that system, can, as a general rule, be thoroughly filled. There may be a considerable number who oc-

cupy all the Church room for which they pay; but how often is the reverse the case, and in how many instances are pews only partially filled? not unfrequently do we observe pews, hither and thither, aristocratically cushioned, lined and carpeted, very aristocratically tenanted on a Sunday by two or three persons, when they will each contain from six to eight! And it is not unfrequently the case that parallel with the aisle, where crowds are found availing themselves gladly of the humble benches, and while greater crowds cannot get a sitting at all, a full score of pews stand there with their costly decorations, some without an occupant at all,—others possessing one solitary individual,—and many not half or even a third filled. The contrast thus presented is not only discouraging but painful,—compelling us to feel that, by the force of a vicious custom, a large number of persons anxious to worship God in his appointed temple, and desirous to be instructed in Christian truth, are excluded from that temple, while actually there is abundance of room for them! It is an undeniable fact that, as a general rule, even in churches where not a pew is to be had "for love or money," but all are leased, or sold, or in some way appropriated, those very churches are not more than three-fourths filled! and this entirely for the reason we have mentioned,—that, in a vast number of cases, there are not, in a particular household, a sufficient number of occupants for the pew they pay for, and consequently a large portion of such pews are steadily unoccupied, while just an equal portion of those who would be worshippers are excluded from the sacred edifice.

It would not be hard to shew that this custom of selling and leasing pews is of very modern introduction, and an innovation not upon the practice of the early Christians merely, but even of our fathers of the Reformed Church of England. Still where it has taken its stand amongst the established customs of modern society, its abolition, hastily at least, could not be hoped for without more immediate loss than perhaps eventual gain; but the subject is one of sufficient importance to be well and widely discussed; and that person, we are free to say, would be entitled to a handsome premium who should be able to propose a plan by which the acknowledged conveniences of the pew system might be so blended with the plan of free accommodation that, while the wealthy were provided for, no poor man should be deprived of church-room.

From the notice taken of this subject by distinguished individuals in the Church, as is evinced in the article from the Times which we have copied, we are led to hope that it will soon be taken up formally by the ecclesiastical authorities in the mother country; and their decision will necessarily be a guidance for our own practice. One thing, in the mean time, strikes us as not just only but feasible,—that the churches so arranged should, during at least one service in the day, be rendered free; so that the poor man and his family might have a chance at least for that instruction which he naturally, but we regret to feel, often vainly looks for in what has been on many grounds truly and emphatically styled "THE POOR MAN'S CHURCH."

It gives us the sincerest pleasure to learn that two new Churches, in connexion with our venerable Establishment, are about to be erected in the Township of Louth, Niagara District. A site for one of these sacred edifices has been generously given by G. P. M. Bak, Esq., near a small village called Jordan, about midway between the villages of St. Catharine's and Grimsby, and in a fertile and thickly settled part of the country. Mr. Bak has also contributed a site for a Parsonage, and is ready to aid in the erection of both structures by a liberal pecuniary contribution.

The site of the other Church proposed to be built in the same township, is the gift of Nathan Pawling, Esq., and is contiguous to Port Dalhousie, at the mouth of the Welland Canal. Around this spot are settled several families, warmly attached to the Church, who had engaged, for many years, the tender and assiduous care of the late lamented Rector of St. Catharine's, the Rev. James Clark. It was, indeed, while he was proceeding to attend a stated service at a school-house near the harbour, that the accident occurred which caused his melancholy death.

One most important reason for erecting a Church at this spot is,—that it will be quite accessible to the sailors of the numerous vessels which, during the season of the navigation, pass through the canal; for it frequently happens that thirty or forty schooners are lying in the basin on the Sunday, many of the crews of which might be induced to attend the public worship of God, if a Church were at hand open to receive them and regularly supplied with an officiating minister.

We understand that building committees have been appointed for the completion of both these Churches, and we trust that, with the Divine blessing, the good work they have in hand will prosper.

On Saturday night last, at 11 o'clock, the Election for this city terminated in favour of Messrs. Dunn and Buchanan. At the close of the Poll the numbers were: Mr. Dunn, 495 | Mr. Sherwood, 441 Mr. Buchanan, 466 | Mr. Monro, 435

On Monday last the custom of chairing the successful candidates was interrupted in a most melancholy manner. The procession, when in King Street, was arrested by a violent tumult attended with fatal results. One unhappy man lost his life, and three were wounded, one of them in a very serious degree.

The particulars of this lamentable event will be found in an article from the Patriot, which we have inserted in a succeeding column. This account is—as far as we can learn—substantially correct, though a few circumstances have not been alluded to. One of these is the gratifying fact which has come to our knowledge, that our worthy Mayor, whom the Radical Journalists have attacked in most unchristian language for alleged misconduct, was the person who solicited and obtained the interference of the military.

That the laws have been violated by this unfortunate disturbance of the peace is alone sufficient cause for our deep regret, but our grief is increased by the deplorable consequences in which the affray has ended. An ill-fated man has been suddenly cut off, and hurried without a moment's warning of his impending fate, before the tribunal of his Maker. We pray that this fearful event may convey an impressive and salutary lesson to the minds of all, exposing, as it does, the fatal influence of our evil passions when uncontrolled by wholesome restraint, and teaching the necessity of imposing a check on their impetuous and dangerous transports.

With regard to the men through whom instrumentally the occurrences of this fatal day have been stained with blood, we hope and believe that facts, with which we are as yet but imperfectly acquainted, will prove their guilt to be less heinous than is generally supposed. A Coroner's Inquest has been instituted, and, it is more than probable, that evidence will be given sufficiently strong to exculpate the criminals from the charge of premeditated murder, and to shew that the deed was committed under the influence of previous provocation.

Since the date of our last publication we have received the following intelligence relative to the Elections in this Upper division of the Province:

Table of election results for various counties including Prescott, Glenagarry, Stormont, Leeds, Lenox and Addington, Middlesex, Norfolk, Wentworth, and Halton.

We have been authorized to make known to our readers a gratifying circumstance connected with the erection of the new Protestant Episcopal Church at L'Acadie, an account of which was furnished in our last. £300 currency was given by the Lord Bishop of Montreal from a grant of £500 sterling made by the Society for Propagating the Gospel in Foreign Parts, towards the erection of churches in the Diocese of Quebec.

The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto, on Sunday the 25th of April. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the Si Quis attested in the ordinary manner. The Examination will commence on Wednesday the 21st April, at 9 o'clock A.M.

COMMUNICATION.

To the Editor of the Church.

Sir,—Having, in your paper of the 13th instant, read a communication "on some of the supposed disabilities of Colonial Clergymen," signed H. S., in which the writer speaks of that body as "the less elaborately equipped servants of the outskirt of the Church," and proclaims their "naked simplicity;" I beg leave, through your columns, to enquire of the writer, upon what grounds he is prepared to shew, that the duties of Colonial Clergymen and Missionaries, even in the wilderness, involve less of difficulty and require less of preparation, than those of thousands of rural Incumbents and Curates in England? Considering the various kinds and degrees of error which they are called upon to combat,—the strength and bitterness of opposition which is often manifested against the cause which they are pledged and privileged to maintain,—the power of ready and fluent expression, which, upon sudden occasional calls, they are required to give,—the less elaborate equipment, at least, it is desirable that they should possess,—the reason of the hope and faith that is in them, which they may be summoned to give to various classes of gainsayers,—why, I say, is a "less elaborate equipment," or a more "naked simplicity" requisite for them than for their brethren in the valleys of Wales, among the Wolds of Yorkshire, or the Fells of Cumberland? Again, how shall we reconcile with the general tenor of H. S.'s observations, the fact, that, some thirteen or fourteen years ago, a Clergyman—a graduate of an English university, who had been ordained Deacon by an English Bishop, and who, previously to his embarking to exercise his ministry in a Colony, had taken the greatest precaution, by consulting the highest authority to ascertain that his position in the Church would be entirely unimpaired by his admission to Priest's orders in the Colony,—found on his return, that the Act 59, Geo. III, which was passed about the time of his removal, had so operated to his disadvantage, that, in order to get himself reinstated in statu quo, he was necessitated to resign his mission under the P. G. S., and take for a time a Curacy in England? Again, let me request H. S., who seems to be master of the subject, to explain and clear up the following anomalous and extraordinary circumstances, viz:— That after the enactment of 59 Geo. III, in 1819, and before the enactment of the Act of Victoria, in 1840, how came it to pass, 1st. That the Rev. Mr. West, who had been ordained both Deacon and Priest by the American Bishop Chase, of Ohio, promptly received, on his return to England, license and authority from English Prelates to exercise the functions of the ministry in England? And he did officiate *ἀναγιγνωσκων* for some length of time in or near Liverpool.— 2d. That the Rev. Joseph Wolff, ordained Deacon by Bishop Doane, of New Jersey, also a foreign and not a Colonial Bishop, appears to have found no difficulty in proceeding to Priest's orders in England, and in obtaining preferment in the Province of York and Diocese of Ripon? Not being competent to reconcile these anomalies either with the spirit or letter of 59 Geo. III, or with the experience of the English Clergyman alluded to above, I long to be further enlightened upon the subject.

I remain, Reverend Sir, Your obedient servant, ZELOTES. P.S.—If I remember rightly I saw it stated in the Church some time ago, that the Rev. Mr. Caswall, though by birth an Englishman, was debarred from exercising his ministry, or at least from holding a charge among us, in consequence of his having received ordination from a Bishop of the United States, though that Bishop derives his powers, with a very few intermediate steps of succession, from an Archbishop of Canterbury. However, I cannot imagine that any insuperable impediment can exist, after the above instances of Mr. Wolff and Mr. West, to which may be added Mr. Blanco White, Mr. Todrig of Bermuda, (see P. G. S. Report, 1838), as well as many other Clergymen, who, having been ordained by Romish and foreign Bishops, have held or are now holding clerical stations in our church.

ECCLESIASTICAL INTELLIGENCE.

CALCUTTA CATHEDRAL.—We learn that a site for the above object has been granted by government, and that towards the edifice and endowment, in addition to Bishop Wilson's munificent contribution of £20,000, the East India

Company has granted £15,000, and two additional chaplains; the British residents at Calcutta upwards of £2000; the Society for Promoting Christian Knowledge, £5000, and private subscriptions £3259, thus making a total already subscribed of £49,259. As the whole cost of the edifice and endowment was estimated at £60,000, it would thus appear that five-sixths of the whole has been at present raised, which will be completed by an additional £10,000.

HAMBURG, JAN. 29.—The Rhine and Moselle Gazette has the following article from Coblenz:—"By the favour of his Majesty the King (of Prussia), the English residing in this city, who are more numerous than in any other city in the province, have obtained the beautiful chapel at the palace, which has not been used for many years, for the public performance of Divine Worship according to the rites of the English Episcopal Church. Our guests duly appreciate this Royal favour—this proof of hospitality. This is the first church on the Rhine that has yet been granted to the English for their sole use."

CHURCH EXTENSION IN THE METROPOLIS.—White's-row Chapel, Spitalfields, for the last 30 years a dissenting meeting-house, and late in the occupation of the Rev. Robert Aiken, M.A., who has so recently conformed to the government and discipline of the Church, was opened last Sunday, by virtue of a license from the Bishop of London, as a district chapel, in connection with the parochial church, and three sermons were preached, by the Rev. Mr. Stone, the Rector of Spitalfields; the Rev. Mr. Park of All Saints, Mile-end, New-town; and the Rev. J. Jackson, of St. Peter's, Globe-fields. No stated minister is yet appointed; but the duty at this chapel will at present be performed by the ministers of the various district churches in the neighbourhood, who have agreed to divide the labour between them. The building has undergone a complete repair and alterations necessary to the observance of the forms and ceremonies of the Church. The sittings which are calculated to afford accommodation for upwards of 700 persons, are mostly free, the opening of the chapel being principally for the benefit of the poorer classes in this crowded neighbourhood. The want of church accommodation in this densely populated district has been long severely felt, as is fully evinced by the crowded state of the new churches which have been lately opened, and which are filled every Sunday with regular and attentive congregations. Another of the Bethnal-green new churches in the Hackney-road is in a very forward state, and will, it is said, be consecrated in a few weeks.

The Earl of Digby has given the handsome donation of £100 to the funds of the National Society for Promoting the Education of the Poor in the principles of the Established Church.

EPISCOPACY IN SCOTLAND.—The chapel of St. Paul's, Aberdeen, is about to be joined to the Scottish Episcopal Communion. St. Paul's was one of those few chapels—reduced, if we mistake not, to two or three—in which the Liturgy of the United Church of England and Ireland was used; and the ministers who officiated were regularly ordained ministers of that Church, but were not under the authority of the Scottish bishops. Such chapels were in a most anomalous position; they were episcopal, inasmuch as their ministers were episcopally ordained, but they were, as far as ecclesiastical discipline was concerned, independent. We cannot but believe that the extra-episcopal character, that are in the extra-episcopal and unscriptural position, will form a sample of that of St. Paul's. If episcopal not merely in name, they will do so. The position of ecclesiastical affairs in Scotland at the present moment, places the episcopal church in a peculiarly interesting position. The Society for Promoting Christian Knowledge has voted £100 for the erection of a chapel at Dunfermline, which, it is hoped, will be commenced in a few months. The duty has hitherto been gratuitously done, and the attendance numerous. There is every reason to expect that this will form a very important congregation. It was recently stated by Bishop Russell, that a new chapel was about to be erected in Glasgow; that in Annan, in Dumfriesshire, Divine Service had been commenced in a chapel of the previous Sunday, and that, at a locality on the west coast, a chapel was about to be erected. The Rev. R. Montgomery, Minister of St. Jude's, Glasgow, lately preached in aid of a charitable institution connected with the town of Paisley. The episcopal church being deemed too small for the expected congregation, a very large one belonging to a body of Presbyterian Dissenters, was offered and accepted. Prayers were read by the Rev. W. M. Wade, Minister of Trinity Episcopal Chapel. These facts shew how fast the prejudices against episcopacy in Scotland are dying away.—Durham Advertiser.

CONSECRATION OF BISHOP ELLIOTT.—This important event took place on the 28th of February, in Christ Church, Savannah. We may well rejoice to congratulate our friends upon its accomplishment. For our northern readers who are not personally acquainted with the new Bishop of Georgia, we may be allowed to say something more particularly. Bishop Elliott was a lawyer in Beaufort, S. C., and an attendant on the church, which has been so much blessed under the ministry of its present Rector, the Rev. Joseph R. Walker. His talents and standing both at the bar, and in the walks of literary life, in the latter of which he has been known as the editor of the Southern Review, placed him in the first eminence among the men of his age, as his family connexions did among the inhabitants of his native State. After having been called to the bar, he relinquished the prospect of a successful career in the law, and devoted himself to the work of the ministry. In the ministry he has been occupied for five or six years, as a Professor in the University of Carolina at Columbia. He was the selected candidate of a very large, we think we may say with justice, the larger portion of the clergy for the episcopate of South Carolina. In this election, another succeeded. But Mr. Elliott was shortly after elected Bishop of Georgia, and to this station he has now been set apart. In the prime of life, with manners and appearance to adorn the highest station, with talents of the first order, with principles thoroughly evangelical, a firm lover and defender of the Gospel, and that, at a time, thus proffered which he once called to us "reformation principles"—with a character unblemished, and influence most extensive in the South, where he is known, he enters upon this office. No consecration of a bishop for our church, has ever been more justly a subject of congratulation, for those who love the Gospel, and desire the true prosperity of our Zion.—Episcopal Recorder.

Civil Intelligence.

FURTHER EXTRACTS FROM OUR FILES BY THE PRESIDENT.

LORD STANLEY'S IRISH REGISTRATION BILL.

From the St. James's Chronicle.

There was evidence of concert between Mr. O'Connell and the ministers at the very threshold of Tuesday night's debate upon Lord Stanley's bill, although the latter were, by the necessity of their position, compelled to vote against their master's motion. Ministers, however, were, by their own acts, precluded from dividing with their tyrant, either upon his first proposition to refuse leave to bring in the bill, or upon his modified suggestion to postpone the debate: that is, to postpone the leave to bring in the bill until it might suit Lord Morpeth's convenience, and the pleasure of the house, that another bill should be introduced. They (the ministers) had themselves brought in three bills upon the same subject, thus affirming, in the most unequivocal manner, that it was a proper subject for legislation: indeed, their promise of a fourth bill was another affirmation to the same purpose. They, therefore, could not deny that it was proper to bring in a registration bill, and any objection they could offer must be personal to Lord Stanley, or founded upon a claim of the exclusive initiative by the executive. Personal objections, however, cannot be recognised by the law of any impartial deliberative body; and the parliamentary constitution refuses to the Crown any exclusive initiative, except in particular cases—such as grants of public money, or laws directly affecting the Sovereign and the Royal Family. The much may be fit to explain the terms upon which the subject of the debate, and to explain also why Lord John Russell and Morpeth dared to vote against Mr. O'Connell and his immediate party. The ministers were, in fact, compelled to vote, as they did vote, by their own proceedings, and by the law of parliament; but they gave sufficient proof that they did not oppose Mr. O'Connell without pain and reluctance. The debate was on the whole temperate, and even tame, as must generally happen when men have exhausted all their arguments and passions upon a trice winnowed question.

The only tangible objections raised against Lord Stanley's proposition were, the absence of statistical arguments in his lordship's speech, and the fact that the noble lord brought in no English or Scotch registration bill. The first objection was offered by Mr. O'Connell, the other by Lord John Russell. Both objections are, we believe, new, and as feeble as new arguments brought in at the tail of a long controversy are found to be. Even did not either admit of a particular answer, as we shall presently show both do, both are worthless: for, first, what have statistics to do with laws for the prevention of frauds and perjuries? Statistics necessarily deal with men in masses—frauds and perjuries are the practices of individuals, no matter by how many individuals they may be practised. Who would think statistical arguments







