

Bishop; and it is unjust to say as these, while the Bishop is willing to associate both Clergy and Laity with himself in the administration of affairs, they should be compelled to yield obedience to a different authority, and one which they cannot recognize. There can be no injustice to any in submitting all to the action of the laws which have received the concurrent assent of Bishop, Clergy, and Laity.

All this is so reasonable and so right, that it would meet with general acceptance. But, alas! there are so many unreasonable men, so many inconsistent notions, in the world, that we must go even further.—To meet what is said by men professing to be *Epi-scopalisms*, we must needs prove the Apostolic origin of Episcopacy. I will not attempt to do that here. My object in writing is to enable you, by God's blessing, to put such men, when you meet with them, upon thinking whether they do really see the lengths they are going—that it is nothing short of repudiating the primacy of the Bishop of Rome—whether they understand what they say, and wherewith they affirm—whether they are not sometimes guilty of "foolish talk," which is "not convenient,"—that is, unbecoming a Christian; whether they remember that "for every man whom that man shall speak against shall give account thereof in the day of judgment;"—that "by their words they shall be justified, and by their works they shall be condemned." Men run wild with a popular notion; they do not consider their responsibility before God; they forget that the aim of a Christian, should be in whatsoever he does, whether in word or in deed, to do all in the name of the Lord Jesus, and for the glory of God. They forget that, to *despise dominion*, to be *presumptuous, self-willed, and not afraid to speak evil of dignities*, are characteristic of the enemies of the house of Christ; and that the adversary of souls has no surer way of obstructing the progress of Christian truth than by sowing strife among Christian men—and they suffer themselves, all unconsistently, to fall into his snare, and to act as his instruments. They forget that the signs of a carnal mind, which is *enmity against God*,—May God, in mercy, grant them the grace to see their fault and their danger,—may He give us all grace "to keep the Unity of the Spirit in the bond of peace."—With one mind, to strive together for the faith, to be of one accord, and to submit ourselves to the law of our Lord, and to submit ourselves to the account which they shall render for us, may not be "unprofitable" for us.

But there is one other point of view in which we must regard this matter. It is some years since that a certain man, who in the main well affected men are afraid of the possible consequences of giving too much power into the hands of a Bishop. They are ready to profess their belief that under existing arrangements they should have no apprehensions; but they guard against the possibility of a change, as I think a little honest reflection will convince them. Because, first of all, they cannot give the Bishop power; he can have no power at all, except it be given him from above, and they will not do that. They will not resist the ordinance of God, they will not even fight against God. And, secondly—they must learn to regard the office, and not the person, of a Bishop. It is too much the fashion of the present day to lose sight of the duty which we owe to the office, and to attach ourselves to persons—regard them, not as the ambassadors of Christ, but in their private and individual capacities; and I believe that many of the evils which oppress the Church may be traced to this source. To insist on persons, and not on the office, is to incur the responsibility of them: but if we believe the *Episcopate* to be an ordinance of God, we must act accordingly, and leave the issue to God alone. In a matter where principle is concerned, we have nothing whatever to do with consequences. If it be our duty, as Bishops, to do a thing, we must do it, as Bishops, it does not require any very great exercise of faith to believe that God will give His blessing to His own ordinance—and that we may safely trust Him to make things work together for good. He is able to do all things: surely it argues more than Christian faith for us (as those shall receive) that the Church being always preserved from false Apostles may be ordered and guided by faithful and true pastors, "that to be running counter to the spirit of Apostolic constitution, in order to guard against the possible contingency of having "an unworthy Bishop." If we were, all of us, "men of faith and men of prayer," we should not need to fight these battles of Apostolic Order. If Evangelical Truth really prevailed all our hearts, we should not be going about to counteract the power of that which for which God has provided the cure.

I do not wish to depart from the principle which I have just now endeavored to lay down, or I might show the groundlessness of such fears as I have spoken of, from the working of similar institutions. I am content, for my part, to take my stand upon the principle that, as I believe Episcopacy to be an essential element in the Constitution of the Church, as it is ordered by the Apostle, *Acting as One*, I cannot be a party (even if it were expedient) to handing over the government of the Church to Presbyters and Laymen. And I pray God to give all our Bishops grace to stand firm in the defence of the rights of their office. For so only can we hope for lasting peace.

Believe me,
Your sincere friend and fellow-servant in Christ,
—

ANNIVERSARY OF ST. JAMES' PAROCHIAL ASSOCIATION.

The annual meeting of the above Association was held on Wednesday evening, 15th inst., in the Church, Union-street. In consequence of the sudden and unfavorable change in the weather, which occurred about the time appointed for holding the meeting (7 p.m.), it was feared that many persons would not attend, as the interior of the Church at that hour presented rather a thin appearance, but when the service over had scarcely elapsed, the hour of feeling for the common Master's great cause was manifestly evinced by the Congregation of St. James', in the fair attendance, despite the weather, and all seemingly impressed with an earnestness of feeling that characterized some of the best of the proceedings throughout.

After prayer was offered up by the Rev. Mr. Bower, St. Mark's Church, Barrietted, an anthem was sung by the very efficient choir attached to St. James'. The choir was then taken by the Ven. the Dean of Kingston, who having made a few remarks respecting the purpose of the meeting, called on the Secretary to read the annual report.

At the conclusion of the address, a collection was taken up in aid of the Sunday School. The choir then chanted the *Te Deum*, and the benediction having been pronounced by the Archdeacon, the meeting was dismissed; every one seemingly pleased with the proceedings of the evening; several members ever had scarcely elapsed, the hour of feeling for the common Master's great cause was manifestly evinced by the Congregation of St. James', in the fair attendance, despite the weather, and all seemingly impressed with an earnestness of feeling that characterized some of the best of the proceedings throughout.

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CHRIST'S CHURCH, HAMILTON.

The enlargement of this Church, by the commencement of a new edifice, as an addition to the former building, on the east end, took place in 1852, and is now completed; the Church being opened for public worship, including the enlargement, on Easter Sunday last; and considering the difficulty that had to be surmounted in attaching a portion of a new building, entirely different in style to the old structure, the general effect obtained is decidedly good, even much better than could be possibly supposed to be made; but we hope that the day is not far distant when we shall see the whole edifice carried out, as from what has been done it leads us to infer that it will be altogether a grand and imposing structure.

The building has been erected from the designs, and under the superintendence of Mr. Wm. Thomas, Architect, of this city. It will

—if they like to build their own read houses, it is well.

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"Signed by Te Kawanu, Te Titiana, and the tribe of Ngatiwhitu."

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G. J. ABRAMAM.

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UNITED STATES.

AN INDIAN SUBSCRIBER.—The Rev. Mr. Breck, in writing to us, sends the name of an Indian as a subscriber to the *Messenger*. His address is given as being on the river, near the mouth of the Ohio, which the native called during the sugar season, and promises the remaining dollar "when rice gathering comes." Mr. Breck says of him, "he is a full Chippeway Indian, and acts for us in his mission as an interpreter. He has been reading your paper for some time past, and likes it much." This is perhaps the first instance of an Indian taking a religious newspaper in the Church.—*Gospel Messenger.*

TO CORRESPONDENTS.

The Secretary of the Eastern District Church Society has gained his point, *non vi, sed sapie celeritate*: the portion of the Report alluded to will be inserted in our next.

Mr. Campbell's Letter relative to Windsor College, N. S., is in type; but is unavoidably postponed to our next.

LETTERS REFERRED TO MAY 5.

Rev. F., Port Nelson, rem. for Mr. S.; J. D. Bath; Rev. C. J. F., Matilda, rem.; Mrs. Col. C. Finch; Rev. E. B. Morrisburg; Rev. H. R., Upper Ireland, rem. for self and R. B. (catalogue preparing) Miss C. Quinston; Rev. R. H., Emily; J. P., Vittoria.

The enlargement of this Church, by the commencement of a new edifice, as an addition to the former building, on the east end, took place in 1852, and is now completed; the Church being opened for public worship, including the enlargement, on Easter Sunday last; and considering the difficulty that had to be surmounted in attaching a portion of a new building, entirely different in style to the old structure, the general effect obtained is decidedly good, even much better than could be possibly supposed to be made; but we hope that the day is not far distant when we shall see the whole edifice carried out, as from what has been done it leads us to infer that it will be altogether a grand and imposing structure.

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The last *Echo* publishes a letter from a clergyman in the Diocese of Newfoundland to one of his parishioners, which, read as it is quoted, in an isolated position, and without reference to the very peculiar circumstances of that Diocese, has certainly a strange appearance, and would seem to deserve the rather severe editorial heading of "A novel test of Church Membership." The letter, in short, is an intimation to the parishioner, that as he had not contributed to the Church the amount which he had been assessed, as being clearly within his ability, he was not fully entitled to the advantages of Church membership. We, with our resources, have some difficulty in understanding an intimation of that sort; but then we are not in the suffering and really critical state in which the Church in Newfoundland is at the present moment placed. The circumstances of the Church in that poor Colony are such as to excite our sympathy; and, though we cannot say that we are prepared to go with the excellent Bishop Field to the full length of the arrangements which he has made, in conjunction, we believe, with his Church Society, to meet the pressing pecuniary difficulty which threatens the Church in his Diocese; still we are bound in Christian affection and respect to avoid everything like a harsh and ironical allusion to what may be justly called his peculiar trials.

"The state of the case we understand to be this. The lately religious ministrations have been conducted in Newfoundland by a few poor and scattered clergy, paid by the Society for the Propagation of the Gospel. Recently, we believe, the Society has informed the Bishop that the people would be expected to contribute towards the support of the Churches, and that if this was not done, at least in certain places, and to a certain extent, a reduction would take place in the contributions of the Society, and consequently in the number of the clergy. We believe this to be substantially, if not literally, the terms imposed upon the Bishop; and in a Diocese so little able or accustomed to bear expenses, they were sufficiently perplexing.—He was called upon (and not unfairly) either to relinquish the funds by which alone he was able to supply the need, and hard-working fishermen of Newfoundland with such inadequate spiritual care as they then received, or to extract from their contributions which, however just, were novel, and therefore more than likely to be grudging or refused. He took, of course, the latter alternative; he directed his clergy to 'require' from heads of families, or at least from those who were comparatively well off, a contribution of about 10s. a year for Church purposes, which is not denied to be moderate in comparison with their means. Of course the clergy were expected to urge on their people the duty of complying with this requisition.—But the Bishop went further. He did not indeed direct them, but he declares himself ready to justify them in refusing the rites of the Church to those who neglect this duty."

We hold Bishop Field in honor, and it is painful to us to express the opinion that his last step is a step too far. If he contemplated (though we hope this cannot be the case) that the children of defaulters should not be admitted to baptism, we cannot see how that exclusion could be defended on any ground. The letter in the *Echo*, however, uses only the general expression of "Church Membership;" and, certainly, where the question is whether in a particular place the Church shall exist or not, those who can, but will not support the Church, are not, in justice, entitled to claim all the advantages enjoyed by those who do. Let the Church die out for want of support, and that of course will settle the matter as to Church privileges in a very summary way, involving the innocent with the guilty, as the Bishop with much reason argues. We cannot enter fully into the merits of the case; but this much we will say that if Bishop Field enjoyed what with the rest of his Colonial brethren he would no doubt be right glad to enjoy, the counsel and aid of a Church Synod; and if, under the distress of the Church in his Diocese, the question of spiritual penalty due to refusal of support were referred to the Synod, we feel confident that the Synod would go very far in affirming the steps which the Bishop, owing to the anomalous and harassing position of Colonial Bishops generally as to the enforcement of discipline, has been compelled to take pretty much on his own responsibility. The Synod might stop short only of the case we have supposed—that of a child's baptism; for we can conceive it to be possible where the very maintenance of the Church's ministrations depended on the payment of a certain assessment by each of her professing members, that the Synod might decide non-payment to be a sufficient

ground of exclusion from the Holy Communion, the ability to pay being, of course, incontestably evident. This, at least, is certain, that Bishop Field's position is a very trying one; and it would be far better to pray for him and his clergy that they may be guided to wise decisions, and that brighter prospects may visit their Diocese, than to seek to fasten reproach on them. Our contemporary of the *Echo* is probably not aware of the peculiar circumstances we have mentioned; otherwise we feel sure that the letter we have alluded to would not have appeared in his columns without some explanatory comments.—God forbid that our Diocese should be brought so low as that of Newfoundland is likely to be, if zeal very general and very determined be not awakened there. An idea of its difficulties may be derived from the suggestion of the *Guardian*, that the remedy should be, not the "refusal of rites," but the formation, in certain cases, of a fishing clergy. That would be a literal conformity to Apostolic precedent more likely to bring blessing to the sufferer, than to the selfish laity who could permit such a state of things, with ability to correct it.

Since writing the above we have seen some excellent comments on the subject in our able contemporary, the N. Y. *Church Journal*, from which we make the following extract:

"The Bishop has referred to this country as sustaining his view, but he is gravely mistaken in his supposition. When applied to, to baptize children whether privately or publicly, no clergyman makes a station of that kind. The parent shall first take a pew, or testify willingness to do so, or any equivalent thereto. No clergyman would be for a moment sustained in any such position. Nor are surplice fees (except for marriages) known among us, but as rare exceptions, unless a pair of gloves or a linen scarf at a funeral be looked upon in that light.

"We regret that so zealous and self-devoted a man should have stirred up an unpleasant discussion about irritating things as petty pecuniary payments in connexion with the administration of the Holy Sacraments. But when we reflect upon what the feelings of a Bishop must be in seeing his laborious Clergy likely to be left in a state of semi-starvation; and when we look about and find how few Bishops have the courage to attempt anything for a suffering Clergy in this respect, we feel more disposed to sympathize with the good intentions of the Bishop, than to join in a cry against him for an error of judgment in carrying them into execution."

"THE SHADY SIDE."

The following deplorable specimen of the bitter fruits of voluntarism is taken from a letter written by a Presbyterian Minister in India, which appeared in the *Christian Herald*. We commend it to the notice of those visionaries, who would rob our clergy of their scanty portion in order "to do them a great service.

"We live on less than \$200 per annum, including horse keeping and travelling expenses; my dear Brother, you can do this with three thousand miles. I have to go to a neighboring wood and fell down the trees, chop them into ten or twelve feet logs, hitch my horse to them, drag them to the house, chop saw, and split them for stove fuel, and then, after preaching ten sermons a week, riding most weeks fifty or sixty miles, teaching Sabbath school, riding three miles to post office and store, &c.—even then I am accused by my brethren of 'doing nothing but riding about and reading my books,' and told I must work a little, and earn a part of my living!"

So likewise we would call their attention to the following painful extracts from letters written by Missionaries of the Church, in the adjoining republic, and published in a leading ecclesiastical periodical there.

"Lately indeed I had almost resolved to wait for the future in patience, say no more; but St. Mary's, Blanchard, per Rev. A. St. Lammpan, St. George's Church, Toronto, per Churchwardens..... 8 0 0

Total..... £15 1 0

THOMAS SMITH KENNEDY.

CONTRIBUTIONS TOWARDS THE EXPENSES OF SYNOD.

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Colonial.

The *Journal de Quebec* has put the question of ecclesiastical property in Lower Canada in its true light, and left it unnecessary for either the advocates or antagonists of secularization to discuss the questions whether or not the religious endowments of Lower Canada be held by the same tenures there as in Upper Canada, and the same tenures there as in Upper Canada in the Legislature to meddle with the one any more than the other. The view which we have long since put forward on that question is now expressly confirmed by *Le Journal de Quebec*, which fearlessly enunciated the danger, and tells the French Canadians that this is not a question of right but of might; and that no matter how the right may be, if the advocates of secularization get the upper hand, if the "Pharisaical brothers" have their way, might will be taken as right, and having the power, they will not fail to use it in a hostile manner.

There can be no doubt that this is the correct view of the case, and that if at the approaching elections the advocates of secularization get the upper hand, the clergy reserves will be secularized; neither can there be a doubt that the French Canadians that this is not a question of right but of might; and that no matter how the right may be, if the advocates of secularization get the upper hand, if the "Pharisaical brothers" have their way, might will be taken as right, and having the power, they will not fail to use it in a hostile manner.

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ground of exclusion from the Holy Communion, the ability to pay being, of course, incontestably evident. This, at least, is certain, that Bishop Field's position is a very trying one; and it would be far better to pray for him and his clergy that they may be guided to wise decisions, and that brighter prospects may visit their Diocese, than to seek to fasten reproach on them. Our contemporary of the *Echo* is probably not aware of the peculiar circumstances we have mentioned; otherwise we feel sure that the letter we have alluded to would not have appeared in his columns without some explanatory comments.—God forbid that our Diocese should be brought so low as that of Newfoundland is likely to be, if zeal very general and very determined be not awakened there. An idea of its difficulties may be derived from the suggestion of the *Guardian*, that the remedy should be, not the "refusal of rites," but the formation, in certain cases, of a fishing clergy. That would be a literal conformity to Apostolic precedent more likely to bring blessing to the sufferer, than to the selfish laity who could permit such a state of things, with ability to correct it.

Since writing the above we have seen some excellent comments on the subject in our able contemporary, the N. Y. *Church Journal*, from which we make the following extract:

"The Bishop has referred to this country as sustaining his view, but he is gravely mistaken in his supposition. When applied to, to baptize children whether privately or publicly, no clergyman makes a station of that kind. The parent shall first take a pew, or testify willingness to do so, or any equivalent thereto. No clergyman would be for a moment sustained in any such position. Nor are surplice fees (except for marriages) known among us, but as rare exceptions, unless a pair of gloves or a linen scarf at a funeral be looked upon in that light.

"We regret that so zealous and self-devoted a man should have stirred up an unpleasant discussion about irritating things as petty pecuniary payments in connexion with the administration of the Holy Sacraments. But when we reflect upon what the feelings of a Bishop must be in seeing his laborious Clergy likely to be left in a state of semi-starvation; and when we look about and find how few Bishops have the courage to attempt anything for a suffering Clergy in this respect, we feel more disposed to sympathize with the good intentions of the Bishop, than to join in a cry against him for an error of judgment in carrying them into execution."

"THE SHADY SIDE."

The following deplorable specimen of the bitter fruits of voluntarism is taken from a letter written by a Presbyterian Minister in India, which appeared in the *Christian Herald*. We commend it to the notice of those visionaries, who would rob our clergy of their scanty portion in order "to do them a great service.

"We live on less than \$200 per annum, including horse keeping and travelling expenses; my dear Brother, you can do this with three thousand miles. I have to go to a neighboring wood and fell down the trees, chop them into ten or twelve feet logs, hitch my horse to them, drag them to the house, chop saw, and split them for stove fuel, and then, after preaching ten sermons a week, riding most weeks fifty or sixty miles, teaching Sabbath school, riding three miles to post office and store, &c.—even then I am accused by my brethren of 'doing nothing but riding about and reading my books,' and told I must work a little, and earn a part of my living!"

So likewise we would call their attention to the following painful extracts from letters written by Missionaries of the Church, in the adjoining republic, and published in a leading ecclesiastical periodical there.

"Lately indeed I had almost resolved to wait for the future in patience, say no more; but St. Mary's, Blanchard, per Rev. A. St. Lammpan, St. George's Church, Toronto, per Churchwardens..... 8 0 0

Total..... £15 1 0

THOMAS SMITH KENNEDY.

CONTRIBUTIONS TOWARDS THE EXPENSES OF SYNOD.

Previously announced..... £12 11 0

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Colonial.

The *Journal de Quebec* has put the question of ecclesiastical property in Lower Canada in its true light, and left it unnecessary for either the advocates or antagonists of secularization to discuss the questions whether or not the religious endowments of Lower Canada be held by the same tenures there as in Upper Canada, and the same tenures there as in Upper Canada in the Legislature to meddle with the one any more than the other. The view which we have long since put forward on that question is now expressly confirmed by *Le Journal de Quebec*, which fearlessly enunciated the danger, and tells the French Canadians that this is not a question of right but of might; and that no matter how the right may be, if the advocates of secularization get the upper hand, if the "Pharisaical brothers" have their way, might will be taken as right, and having the power, they will not fail to use it in a hostile manner.

There can be no doubt that this is the correct view of the case, and that if at the approaching elections the advocates of secularization get the upper hand, the clergy reserves will be secularized; neither can there be a doubt that the French Canadians that this is not a question of right but of might; and that no matter how the right may be, if the advocates of secularization get the upper hand, if the "Pharisaical brothers" have their way, might will be taken as right, and having the power, they will not fail to use it in a hostile manner.

The Church.

—if they like to build their own read houses, it is well.

"Now reads the Titiana (a leading chief), and said, 'Yes, it is right, and if I had not so much business at my village, I would have come to live here.'"

—William Hobson (the native teacher) stands up, and says, "O Bishop, there is no man that will come and live on this spot, near the Chapel. The only men that come to live here are Mr. Yes and Mr. Aye. (That is to say, they are all ready to say they will come, but they don't do so)—because you live and your word lives." But only they this man (perhaps to be known as *Te Kawanu*) come and live here, and the old man that stands there, and all will follow." Uprises the Tawa and says, 'Yes.' Then the Bishop calls him to his side, and says, 'The old man will draw all the young men.' Then the Bishop asks for another Warlen. To Kene says, 'Let Richmond be the other!' This was not quite acceptable. Then says W. Hobson, 'Bishop, your principle is accepted. Though we refused before, it was not disapproved. It is not now, it is now. They have the money counted, and it is found to be £10-0s. (for repairing the Chapel)."

"Signed by Te Kawanu, Te Titiana, and the tribe of Ngatiwhitu."

I remain, dear sir,
Yours very truly,
G. J. ABRAMAM.

Letters from JAMAICA speak very favourably of the progress of the College which the Bishop has recently established. The students devote a portion of their time to parochial work in the neighborhood. The Bishop is expected to visit England in the course of the present year, as is also the Bishop of BARBADOS. The Bishop of GUYANA is now in England, engaging clergyman and schoolmasters for his diocese.—*Colonial Church Chronicle.*

The Bishops of CAPRETONS and NATAL have arrived, after a prosperous voyage, at Capetown. The Bishop of Natal was about to take the first opportunity of proceeding to his diocese. The newly founded mission to the Zulus is making good progress. The Rev. H. H. Methuen, who is obliged to return to England on account of his wife's health.—*Colonial Church Chronicle.*

The Bishop of ADELAIDE, now in England, is exerting himself to procure additional funds and clergyman for the Church in South Australia, and for the establishment of the long-promised Bishopric in West Australia. It is not easy to understand why this latter undertaking has been so long deferred. The Metropolitan See of SYDNEY still remains vacant; but it will probably soon be filled up after the expected arrival of the Bishop of NEW ZEALAND in England.—*Colonial Church Chronicle.*

THE CHURCH IN NEWFOUNDLAND.

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