

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 CHRISTIAN'S LIFE.

The font is by the altar rail,
And there a fair young mother kneels;
Her step is weak, her cheek is pale,
And from her eye the tear drops steals,
As on her infant's brow of snow
She sees the minister of Heaven,
The consecrated water throw—
Type of new life and sins forgiven.

Years pass—before that altar led,
Bends in meek faith a fair young band
And one by one on each bowed head,
Is pressed the Bishop's blessing hand;
And he, the boy whom years before
His mother to that altar bore,
Now with the rest doth here assume
The vows she offered in his name,
And, in life's hour of freshest bloom,
The Christian's armour comes to claim.

Those chanced rails are thronged again,
And kneeling worshippers are there
To taste that food which Christ to men
Gave ere he died:—and in the prayer,
Which rises 'mid that sacrifice
Of praise, his voice doth also rise,
Who lately there his vows renewed
With holy joy and gratitude.
Again, a fair and joyous train
Before the sacred altar stands;
And there are joined two loving hands
In holy rite that linketh twain,
Making them one: the bridegroom there
Is he, the man of faith and prayer.

Long happy years that intervene,
Draw to its close the solemn scene:
A dark'ning room—a couch of death—
A wasted form and faltering breath—
A pallid brow, but beaming eye,
Lit up by faith and feeling high,
And hopes which rest on Christ alone,
Whist, in devotion's solemn tone,
The man of God breathes forth his prayer
To him whose love is every where.

Around the tomb are weeping friends
Where now the Christian's journey ends,
The burial-office, with its high,
Yet simple eloquence hath passed;—
There must the Christian's ashes lie
Till peals the last loud trumpet's blast;—
But to his Father's glorious throne
The disembodied soul hath flown,
For ever in that bliss to live
Which Jesus died to man to give.

REV. J. H. CLINCH.

THE FRIEND.

The fastest friend the world affords
Is quickly from me gone;
Faithless behold him turn his back,
And leave me all alone!
"My friend, sincerely yours till death!"
The world no further goes;
Perhaps, while earth to earth is laid,
A tear of pity flows.
Be thou, my Saviour, then, my friend;
In thee my soul shall trust,
Who false wilt never prove in death,
Nor leave me in the dust.
Home will my other friends return,
All solemn, silent, sad,
With thee my flesh shall rest in hope,
And all my bones be glad.

BISHOP HORNE.

A CONFESSION OF FAITH,

BY LORD BACON, A.D. 1641.

I believe that nothing is without beginning, but God; no nature, no matter, no spirit, but one only, and the same God. That God, as he is eternally almighty, only wise, only good, in his nature; so he is eternally Father, Son, and Spirit, in persons.

I believe that God is so holy, pure, and jealous, as it is impossible for him to be pleased in any creature, though the work of his own hands; so that neither angel, man, nor world, could stand, or can stand, one moment in his eyes, without beholding the same in the face of a Mediator; and therefore, that before him, with whom all things are present, the Lamb of God slain before all worlds; without which eternal counsel of his, it was impossible for him to have descended to any work of creation; but he should have enjoyed the blessed and individual society of three persons in God-head for ever.

But that, out of his eternal and infinite goodness and love, purposing to become a Creator, and to communicate to his creatures, he ordained in his eternal counsel, that one person of the Godhead should be united to one nature, and to one particular of his creatures; that so, in the person of the Mediator, the true ladder might be fixed, whereby God might descend to his creatures, and his creatures might ascend to God: so that God, by the reconciliation of the Mediator, turning his countenance towards his creatures, though not in equal light and degree, made way unto the dispensation of his most holy and secret will; whereby some of his creatures might stand, and keep their state; others might possibly fall, and be restored; and others might fall, and not be restored to their estate, but yet remain in being, though under wrath and corruption: all with respect to the Mediator; which is the great mystery and perfect centre of all God's ways with his creatures, and unto which all his other works and wonders do but serve and refer.

That he chose, according to his good pleasure, man to be that creature to whose nature the person of the eternal Son of God should be united: and amongst the generations of men, elected a small flock, in whom, by the participation of himself, he purposed to express the riches of his glory; all the ministration of angels, damnation of devils and reprobates, and universal administration of all creatures, and dispensation of all times, having no other end, but as the ways and ambages [mysteries] of God, to be further glorified in his saints, who are one with their head the Mediator, who is one with God. That by the virtue of this his eternal counsel he condescended of his own good pleasure, and according to the times and seasons to himself known, to become a Creator: and by his eternal Word created all things; and by his eternal Spirit doth comfort and preserve them.

That he made all things in their first estate good, and removed from himself the beginning of all evil and vanity into the liberty of the creature; but reserved in himself the beginning of all restitution to the liberty of his grace, using, nevertheless, and turning the falling and defection of the creature, which to his prescience was eternally known, to make way to his eternal counsel touching a Mediator, and the work he purposed to accomplish in him.

That God created spirits, whereof some kept their standing, and others fell: he created heaven and earth, and all their armies and generations; and gave unto them constant and everlasting laws, which we call nature: which laws, nevertheless, have had three changes or times, and are to have a fourth or last. The first, when the matter of heaven and earth was created without forms: the second, the interim of perfection of every day's work: the third, by the curse, which notwithstanding was no new creation: and the last at the end of the world, the manner whereof is not yet fully revealed: so as the laws of nature, which now remain and govern inviolably till the end of the world, began to be in force when God first rested from his works, and ceased to create; but received a revocation, in part, by the curse; since which time they change not.

That notwithstanding God hath rested and ceased from creating since the first Sabbath, yet nevertheless he doth accomplish and fulfil his Divine will in all things, great and small, singular and general, as fully and exactly by providence as he could by miracle and new creation, though his working be not immediate and direct, but by compass; not violating nature, which is his own law, upon the creature.

That, at the first, the soul of man was not produced by heaven or earth, but was breathed immediately from God: so that the ways and proceedings of God with spirits are not included in nature, that is, in the laws of heaven and earth, but are reserved to the law of his secret will and grace; wherein God worketh still, and resteth not from the work of redemption, as he resteth from the work of creation; but continueth working till the end of the world: what time also that work shall be accomplished, and an eternal Sabbath shall ensue. Likewise, that whensoever God doth transcend the law of nature by miracles, which may ever seem as new creations, he never cometh to that point or pass, but in regard of the work of redemption, which is the greater, and whereto all God's signs and miracles do refer.

That God created man in his own image, in a reasonable soul, in innocency, in free will, and in sovereignty; that he gave him a law and commandment, which was in his power to keep, but he kept it not: that man made a total defection from God, presuming to imagine that the commandments and prohibitions of God were not the rules of good and evil, but that good and evil had their own principles and beginnings, and lusted after the knowledge of those imagined beginnings; to the end, to depend no more upon God's will revealed, but upon himself and his own light, as a God; than which there could not be a sin more opposite to the whole law of God: that yet, nevertheless, this great sin was not originally moved by the malice of man, but was insinuated by the suggestion and instigation of the devil, who was the first defected creature, and fell of malice, not by temptation.

That upon the fall of man, death and vanity entered by the justice of God; and the image of God in man was defaced; and heaven and earth, which were made for man's use, were subdued to corruption by his fall; but then, that instantly, and without intermission of time, after the word of God's law became, through the fall of man, frustrate as to obedience, there succeeded the greater word of the promise, that the righteousness of God might be wrought by faith.

That as well the law of God as the word of his promise endure the same for ever: but that they have been revealed in several manners, according to the dispensation of times. For the law was first imprinted in that remnant of light of nature, which was left after the fall, being sufficient to accuse: then it was more manifestly expressed in the written law; and was yet more opened by the prophets; and lastly, expounded in the true perfection by the Son of God, the great Prophet, and perfect Interpreter, as also Fullfiller of the law. That likewise the word of the promise was manifested and revealed: first, by immediate revelation and inspiration; after by figures, which were of two natures: the one, the rites and ceremonies of the law; the other, the continual history of the old world, and Church of the Jews; which, though it be literally true, yet is it pregnant of a perpetual allegory and shadow of the work of the redemption to follow. The same promise or evangelium was more clearly revealed and declared by the prophets, and then by the Son himself, and lastly by the Holy Ghost, which illumineth the Church to the end of the world.

That in the fulness of time, according to the promise and oath, of a chosen lineage descended the blessed seed of the woman, Jesus Christ, the only begotten Son of God, and Saviour of the world: who was conceived by the power and overshadowing of the Holy Ghost, and took flesh of the Virgin Mary: that the Word did not only take flesh, or was joined to flesh, but was made flesh, though without confusion of substance or nature; so as the eternal Son of God and the ever-blessed Son of Mercy was one person; so one, as the blessed Virgin may be truly and catholically called Deipara, the Mother of God; so one, as there is no unity in universal nature, not that of the soul and body of man, so perfect; for the three heavenly unities, whereof that is the second, exceed all natural unities: that is to say, the unity of the three persons in Godhead; the unity of God and man in Christ; and the unity of Christ and the Church: the Holy Ghost being the worker of both these latter unities: for by the Holy Ghost was Christ incarnate and quickened in flesh, and by the Holy Ghost is man regenerate and quickened in spirit.

That Jesus, the Lord, became in the flesh a sacrifice, and a sacrifice for sin; a satisfaction and price to the justice of God; a meritor of glory and the kingdom; a pattern of all righteousness; a preacher of the word which himself was; a finisher of the ceremonies; a corner-stone to remove the separation between Jew and Gentile; an intercessor for the Church; a Lord of nature; a conqueror of death and the power of darkness in his resurrection; and that he fulfilled the whole counsel of God, performing all his sacred offices and anointing on earth; accomplished the whole work of the redemption and restitution of man to a state superior to the angels, whereas the state of man by creation was inferior; and reconciled and established all things according to the eternal will of the Father.

That in time, Jesus the Lord was born in the days of Herod, and suffered under the government of Pontius Pilate being deputy of the Romans, and under the high-priesthood of Caiaphas, and was betrayed by Judas, one of the twelve apostles, and was crucified at Jerusalem; and after a true and natural death, and his body laid in the sepulchre, the third day he raised himself from the bonds of death, and arose and shewed himself to many chosen witnesses, by the space of divers days; and at

the end of those days, in the sight of many, ascended into heaven, where he continueth his intercession; and shall from thence, at the day appointed, come in greatest glory to judge the world.

That the sufferings and merits of Christ, as they are sufficient to do away the sins of the whole world, so they are only effectual to those which are regenerate by the Holy Ghost; who breatheth where he will of free grace; which grace, as a seed incorruptible, quickeneth the spirit of man, and conceiveth him anew a son of God and member of Christ: so that Christ having man's flesh, and man having Christ's spirit, there is an open passage and mutual imputation; whereby sin and wrath was conveyed to Christ from man, and merit and life is conveyed to man from Christ; which seed of the Holy Ghost first figuratively in us the image of Christ slain or crucified, through a lively faith; and then reneweth in us the image of God in holiness and charity; though both imperfectly, and in degrees far differing, even in God's elect, as well in regard of the fire of the Spirit, as of the illumination thereof; which is more or less in a large proportion: as namely, in the Church before Christ; which yet nevertheless was partaker of one and the same salvation with us, and of one and the same means of salvation with us.

That the work of the Spirit, though it be not tied to any means in heaven or earth, yet it is ordinarily dispensed by the preaching of the word; the administration of the Sacraments; prayer, reading; the censures of the Church; the society of the godly; the crosses and afflictions; God's benefits; his judgments upon others; miracles; the contemplation of his creatures: all which, though some be more principal, God useth as the means of vocation and conversion of his elect; not derogating from his power to call immediately by his grace, and at all hours and moments of the day, that is, of man's life, according to his good pleasure.

That the word of God, whereby his will is revealed, continued in revelation and tradition unto Moses; and that the Scriptures were from Moses' time to the times of the Apostles and Evangelists; in whose age, after the coming of the Holy Ghost, the teacher of all truth, the book of the Scriptures was shut and closed, so as not to receive any new addition; and that the Church hath no power over the Scriptures to teach or command any thing contrary to the written word, but is as the ark, wherein the tables of the first testament were kept and preserved: that is to say, the Church hath only the custody and delivery over of the Scriptures committed unto the same; together with the interpretation of them, but such only as is conceived from themselves.

That there is a universal or catholic Church of God, dispersed over the face of the earth, which is Christ's spouse, and Christ's body; being gathered of the fathers of the old world, of the Church of the Jews, of the spirits of the faithful dissolved, and the spirits of the faithful militant, and of the names yet to be born, which are already written in the book of life. That there is also a visible Church, distinguished by the outward works of God's covenant, and the receiving of the holy doctrine, with the use of the mysteries of God, and the invocation and sanctification of his holy name. That there is also a holy succession in the prophets of the New Testament and fathers of the Church, from the time of the apostles and disciples which saw our Saviour in the flesh, unto the consummation of the work of the ministry; which persons are called from God by gift, or inward anointing; and the vocation of God followed by an outward calling and ordination of the Church.

I believe that the souls of such as die in the Lord are blessed, and rest from their labours, and enjoy the sight of God, yet so, as they are in expectation of a farther revelation of their glory in the last day. At which time all flesh of man shall arise and be changed, and shall appear and receive from Jesus Christ his eternal judgment; and the glory of the saints shall then be full; and the kingdom shall be given up to God the Father: from which time all things shall continue for ever in that being and state which they shall then receive. So as there are three times, if times they may be called, or parts of eternity: the first, the time before beginnings, when the Godhead was only, without the being of any creature; the second, the time of the mystery, which continueth from the creation to the dissolution of the world; and the third, the time of the revelation of the sons of God; which time is the last, and is everlasting without change.

CORRESPONDENCE BETWEEN HIS MAJESTY KING CHARLES I. AND MR. ALEXANDER HENDERSON.

(Continued from our last.)

For Mr. Alexander Henderson.

HIS MAJESTY'S SECOND PAPER.

MR. HENDERSON.—If it had been the honour of the cause which I looked after, I would not have undertaken to put pen to paper, or singly to have maintained this argument against you, whose answer to my former paper is sufficient, without further proofs, to justify my opinion of your abilities; but it being merely, as you know, for my particular satisfaction, I assure you that a disputation of well-chosen divines would be most effectual; and I believe you cannot but grant, that I must best know how myself may be best satisfied, for certainly my taste cannot be guided by another man's palate; and indeed I will say, that when it comes, as it must, to probations, I must have either persons or books to clear the allegations, or it will be impossible to give me satisfaction; the foreseeing of which made me at first, for the saving of time, desire that some of those divines, which I gave you in a list, might be sent for.

2. Concerning your second section; I were fain to blame if I should not submit to that saying of St. Ambrose which you mention, for I would be unwilling to be found less ingenious than you show yourself to be in the former part of it; wherefore my reply is, that as I shall not be ashamed to "charge for the better," so I must see that it is better before I change, otherwise inconsistency in this were both sin and shame; and remember, what yourself hath learnedly enforced, that "no man's reason can be commanded by another man's will."

3. Your third begins, but I cannot say that it goes on, with that ingenuity which the other did; for I do not understand how those examples cited out of the Old Testament do any way prove that the way of reformation which I commend hath not been the most perfect, or that any other is lawful, those having been all by the royal authority; and because Henry the Eighth's Reformation was not perfect, will it prove that of King Edward and Queen Elizabeth to be imperfect? I believe a new mood and figure must be found out to form a syllogism whereby to prove that; but however, you are mistaken; for no man who truly understands the English Reformation will derive it from Henry the Eighth, for he only gave the occasion; it was his son who began, and Queen Elizabeth that perfected it; nor did I ever aver

that the beginnings of any human action was perfect; no more than you can prove that "God hath ever given approbation to multitudes to reform the negligence of princes;" for you know there is much difference between permission and approbation.—But all this time I find no reasons, according to your promise, for a reformation, or change (I mean since Queen Elizabeth's time). As for your Romanorum Malleus his saying, it is well you come off it with "yet this I may say;" for it seems to imply as if you neither ought nor would justify that bloody ungodly saying; and for your comparing our Reformation here to the Laodicean lukewarmness proved by complaints, grievings, &c., all that doth, and but unhandisomely, *petere principium*. Nor can generals satisfy me; for you must first prove that those men had reason to complain, those Churches to be grieved, and how we were truly the causers of this schism and separation. As for those words which you will not use, I will not answer.

4. Here, indeed, you truly repeat the first of my two main arguments; but, by your favour, you take, as I conceive, a wrong way to convince me: it is I must make good the affirmative, for I believe a negative cannot be proved; instead of which, if you had made appear the practice of the Presbyterian government in the primitive times, you had done much; for I do aver that this government was never practised before Calvin's time, the affirmative of which I leave you to prove, my task being to show the lawfulness and succession of episcopacy, and, as I believe, the necessity of it; for doing whereof, I must have such books as I shall call for, which possibly, upon perusal, may one way or other give me satisfaction; but I cannot absolutely promise it without all such citations as I have use of: wherefore blame me not if time be unnecessarily lost.

5. Now for the fallaciousness of my argument: to my knowledge, it was never my practice, nor do I confess to have begun now; for if the practice of the primitive Church, and the universal consent of the Fathers, be not a convincing argument, when the interpretation of Scripture is doubtful, I know nothing; for if this be not, then, of necessity, the interpretation of private spirits must be admitted; which contradicts St. Peter (2 Pet. i. 20); is the mother of all sects; and will, if not prevented, bring these kingdoms into confusion. And to say that an argument is ill because the papists use it, or that such a thing is good because it is the custom of some of the reformed Churches, cannot weigh with me, until you prove these to be infallible, or that to maintain no truth. And how Diotrephes' ambition, who directly opposed the apostle St. John, can be an argument against episcopacy, I do not understand.

6. When I am made a judge over the reformed Churches, then, and not before, will I censure their actions; as you must prove, before I confess it, "that presbyters without a bishop may lawfully ordain other presbyters." And as for the administration of baptism, as I think none will say that a woman can lawfully or duly administer it, though when done it be valid, so none ought to do it but a lawful presbyter, whom you cannot deny but to be absolutely necessary for the sacrament of the eucharist.

7. You make a learned, succinct discourse of oaths in general, and their several obligations, to which I fully agree; intending in the particular now in question, to be guided by your own rule, which is, "when any oath hath a special reference to the benefit of those to whom I make the promise, if we have their desire or consent, the obligation ceaseth." Now, it must be known to whom this oath hath reference, and to whose benefit? the answer is clear, only the Church of England, as by the record will be plainly made appear; and you much mistake in alleging that the two houses of parliament, especially as they are now constituted, can have this discretionary power; for, besides that they are not named in it, I am confident to make it clearly appear to you that this Church never did submit, nor was subordinate to them; and that it was only the king and clergy who made the Reformation, the parliament merely serving to help to give the civil sanction: all this being proved, of which I make no question, it must necessarily follow that it is only the Church of England, in whose favour I took this oath, that can release me from it; wherefore, when the Church of England, being lawfully assembled, shall declare that I am free, then, and not before, I shall esteem myself so.

8. To your last, concerning the king my father, of happy and famous memory, both for his piety and learning, I must tell you that I had the happiness to know him much better than you; wherefore, I desire you not to be too confident in the knowledge of his opinions; for I dare say, should his ghost now speak, he would tell you that a bloody reformation was never lawful, as not warranted by God's word, and that *proces et laetitia sunt arma ecclesiarum*.

9. To conclude: having replied to all your paper, I cannot but observe to you, that you have given me no answer to my last query. It may be you are (as Chaucer says) like the people of England, "what they do not like, they never understand." But in earnest; that question is so pertinent to the purpose in hand, that it will much serve for my satisfaction; and besides, it may be useful for other things.

Newcastle, June 6, 1646.

For His Majesty.

MR. ALEX. HENDERSON'S SECOND PAPER.

SIR.—The smaller the encouragements be in relation to the success, which low small they are, your Majesty well knows, the more apparent, and I hope the more acceptable, will my obedience be in that which, in all humility, I now go about at your Majesty's command; yet while I consider that the way of man is not in himself, nor is it in man that walketh to direct his own steps;—and when I remember how many supplications, with strong crying and tears, have been openly and in secret offered up in your Majesty's behalf, unto God, that heareth prayer, I have no reason to despair of a blessed success.

1. I have been averse from a disputation of divines; first, for saving of time, which the present exigence and extremity of affairs make more than ordinarily precious; while Archimedes at Syracuse was drawing his figures and circlings in the sand, Marcellus interrupted his demonstration. Secondly, because the common result of disputes of this kind, answerable to prejudicate opinions of the parties, is rather victory than verity; while, *tanquam tentantia dialectici*, they study more to overcome their adverse party than to overcome of truth, although this be the most glorious victory. Thirdly, when I was commanded to come hither, no such thing was proposed to me, nor expected by me.—I never judged so meanly of the cause, nor so highly of myself, as to venture it upon such weakness. Much more might be spoken to this purpose, but I forbear.

2. I will not further trouble your Majesty with that which is contained in the second section, hoping that your Majesty will no more insist upon education, prescription of time, &c., which are sufficient to prevent admission, but (which your Majesty acknowledges) must give place to reason, and are no sure ground of resolution of our faith in any point to be believed; although it be true that the most part of men make these and the like to be the ground and rule of their faith; and evidence that their faith is not a divine faith, but a human credulity.

3. Concerning reformation of religion, in the third section: I had need of a preface to so thorny a theme as your Majesty hath brought me upon. First, for the reforming power, it is conceived, when a general defect, like a deluge, hath covered the whole

face of the Church, so that scarcely the tops of the mountains do appear, a general council is necessary: but because that can hardly be obtained, several kingdoms (which we see was done at the time of the Reformation) are to reform themselves, and that by the authority of their princes and magistrates. If the prince or supreme magistrate be unwilling, then may the inferior magistrate and the people, being before rightly informed in the grounds of religion, lawfully reform within their own sphere; and if the light shine upon all or the major part, they may, after all other means assayed, make a public reformation. This, before this time, I never wrote or spoke; yet the maintainers of this doctrine conceive that they are able to make it good. But, sir, were I worthy to give advice to your Majesty, or to the kings and supreme powers on earth, my humble opinion would be, that they should draw the minds, tongues, and pens of the learned to dispute about other matters than the power or prerogative of kings and princes; and in this kind your Majesty hath suffered and lost more than will easily be restored to yourself or your posterity for a long time. It is not denied but the prime reforming power is in kings and princes; *quibus deficientibus*, it comes to the inferior magistrate; *quibus deficientibus*, it descendeth to the body of the people, supposing that there is a necessity of reformation, and that by no means it can be obtained of their superiors. It is true that such a reformation is more imperfect in respect of the instruments and manner of procedure; yet, for the most part, more pure and perfect in relation to the effect and product. And for this end did I cite the examples of old, of reformation by royal authority, of which none was perfect, in the second way of perfection, except

cardinals at Rome confessed to be a more godly man than any of themselves, it was his complaint and prediction of what was likely to ensue, not his desire or election, if reformation could have been obtained in the ordinary way. I might bring two impartial witnesses, Jewel and Bilson, both famous English bishops, to prove that the tumults and troubles raised in Scotland, at the time of reformation, were to be imputed to the papists opposing of the reformation both of doctrine and discipline, as an heretical innovation; and not to be ascribed to the nobility or people, who, under God, were the instruments of it, intending and seeking nothing but the purging out of error, and settling of the truth.—Secondly, Concerning the Reformation of the Church of England: I conceive, whether it was begun or not in King Henry the Eighth's time, it was not finished by Queen Elizabeth: the father stirred the humours of the diseased Church, but neither the son nor the daughter, although we have great reason to bless God for both, did purge them out perfectly; this perfection is yet reserved for your Majesty. Where it is said, "that all this time I bring no reasons for a further change"—the fourth section of my last paper hath many hints of reasons against episcopal government, with an offer of more, or clearing of those; which your Majesty hath not thought fit to take notice of. And learned men have observed many defects in that Reformation; as, that the government of the Church of England (for about this is the question now) is not builded upon the foundation of Christ and the apostles; which they at least cannot deny, who profess Church-government to be mutable and ambulatory, and such were the greater part of archbishops and bishops in England, contenting themselves with the constitution of the Church, and the authority and munificence of princes, till of late that some few have pleaded it to be *jure divino*—that the English Reformation hath not perfectly purged out the Roman leaven; which is one of the reasons that have given ground to the comparing of this Church to the Church of Laodicea, as being neither hot nor cold, neither popish nor reformed, but of a lukewarm temper, betwixt the two;—that it hath depraved the discipline of the Church, by conforming often to the civil policy;—that it hath added many Church-offices, higher and lower, unto those instituted by the Son of God; which is as unlawful as to take away offices warranted by the Divine institution: and other the like, which have moved some to apply this saying to the Church of England, *multi ad perfectionem pervenit, nisi jam se pervenisse crediderit*.

4. In my answer to the first of your Majesty's main arguments, I brought a breviate of some reasons to prove that a bishop and presbyter are one and the same in Scripture; from which, by necessary consequence, I did infer the negative—therefore, no difference in Scripture between a bishop and a presbyter; the one name signifying *industriam curae pastoralis*; the other *sapientiam maturitatem*, saith Beda. And whereas your Majesty avers "that the Presbyterian government was never practised before Calvin's time;" your Majesty knows the common objection of the papist against the reformed Churches, "Where was your Church, your reformation, your doctrine, before Luther's time?" One part of the common answer is, "that it was from the beginning, and is to be found in Scripture;" the same I affirm of Presbyterian government: and for the proving of this, the Assembly of Divines at Westminster have made manifest that the primitive Christian Church at Jerusalem was governed by a presbytery; while they shew, first, that the Church of Jerusalem consisted of more congregations than one, from the multitude of believers, from the many apostles and other preachers in that Church, and from the diversity of languages among the believers. Secondly, that all these congregations were under one presbyterial government, because they were for government one Church (Acts, xi. 22, 26), and because that Church was governed by elders (Acts xi. 30), which were elders of that Church, and did meet together for acts of government; and the apostles themselves in that meeting (Acts xv) acted not as apostles, but as elders; stating the question, debating it in the ordinary way of disputation; and having, by search of Scripture, found the will of God, they concluded, "it seemed good to the Holy Ghost and us;" which, in the judgment of the learned, may be spoken by any assembly upon like evidences of Scripture. The like Presbyterian government had place in the Churches of Corinth, Ephesus, Thessalonica, &c., in the times of the apostles; and after them, for many years, when one of the presbytery was made *episcopus praeses*, even then *communis presbyterorum consilio ecclesia gubernabatur*, saith Jerome; and *episcopus magis consuetudine, quam dispositione divina veritate presbyteris esse majores, et in commune debere ecclesiam regere*.

5. Far be it from me to think such a thought, as that your Majesty did intend any fallacy in your other main argument from antiquity. As we are to distinguish between *intento operantis* and *conditio operis*, so may we in this case consider the difference between *intento argumentantis* and *conditio argumenti*. And where your Majesty argues, that if your opinion be not admitted, we will be forced to give place to the interpretation of private spirits, which is contrary to the doctrine of the apostle St. Peter, and will prove to be of dangerous consequence,—I humble offer to be considered by your Majesty what some of chief note among the papists themselves have taught us, that the interpretation of Scriptures, and the spirits whence they proceeded, may be called private in a threefold sense. First, *ratione personae*, if the interpreter be of a private condition; secondly, *ratione modi ad medium*, when persons, although not private, use not the public means which are necessary for finding out the truth, but follow their own fancies; thirdly, *ratione finis*, when the interpretation is not proposed as authentic to bind others, but is intended only for our own private satisfaction. The first is not to be despised; the second is to be exploded, and is condemned by the apostle Peter; the third ought not to be censured. But that interpretation

which is authentic and of supreme authority, which even man's conscience is bound to yield unto, is of a higher nature. And although the general council should resolve it, and the consent of the Fathers should be had into it, yet there must always [be] place left to the judgment of discretion; as Davenant, late bishop of Salisbury, besides divers others, hath learnedly made appear in his book, "De Jure Controuersiarum;" where also the power of kings in matters of religion is solidly and impartially determined. Two words only I add: one is, that notwithstanding all that is pretended from antiquity, a bishop having sole power of ordination and jurisdiction will never be found in prime antiquity. The other is, that many of the Fathers did unwittingly bring forth that antichrist which was conceived in the times of the apostles, and therefore are incompetent judges in the question of hierarchy.—And upon the other part, the lights of the Christian Church, at and since the beginning of the Reformation, have discovered many secrets concerning the antichrist and his hierarchy which were not known to former ages; and divers of the learned in the Roman Church have not feared to pronounce, that whosoever denies the true and literal sense of many texts of Scripture to have been found out in this last age is unthankful to God, who hath so plentifully poured forth his Spirit upon the children of this generation, and ungrateful towards those men who, with so great pains, so happy success, and so much benefit to God's Church, have travelled therein. This might be instanced in many places of Scripture. I joined together Diotrophes and the mystery of iniquity; the one as an old example of Church-ambition, which was also too palpable in the apostles themselves; and the other as a cover of ambition afterwards discovered: which two brought forth the great mystery of the papacy at last.

6. Although your Majesty be not made a judge of the reformed Churches, yet you so far ensure them and their actions, as without bishops, in your judgment, they cannot have a lawful ministry, nor a due administration of the sacraments; against which dangerous and destructive opinion I did allege what I supposed your Majesty would not have denied: first, that presbyters without a bishop may ordain other presbyters; second, that baptism administered by such a presbyter is another thing than baptism administered by a private person, or by a midwife. Of the first your Majesty calls for proof; I told before that in Scripture it is manifest (1 Tim. iv. 14), "Neglect not the gift that is in thee, hands of the presbyter;" so it is in the English translation; and the word presbyter, so often as it is used in the New Testament, always signifies the persons, and not the office. And although the offices of bishop and presbyter were distinct, yet doth not the presbyter derive his power of order from the bishop. The evangelists were inferior to the apostles; yet had they their power not from the apostles, but from Christ. The same I affirm of the seventy disciples, who had their power immediately from Christ, no less than the apostles had theirs. It may, upon better reason, be averred that the bishops have their power from the pope, than that presbyters have their power from the prelates. It is true Jerome saith, *quid facit, excepti ordinatione, episcopus, quod non facit presbyter?* but in the same place he proves from Scripture that *episcopus et presbyter* are one and the same; and therefore, when he appropriates ordination to the bishop, he speaketh of the degenerated custom of his time. Secondly, concerning baptism: a private person may perform the external action and rites both of it and of the eucharist; yet is neither of the two a sacrament, or hath any efficacy, unless it be done by him that is lawfully called thereunto, or by a person made public and clothed with authority by ordination. This error in the matter of baptism is begot by another error—the absolute necessity of baptism.

7. To that which hath been said concerning your Majesty's oath, I shall add nothing, not being willing to enter upon the question of the subordination of the Church to the civil power, whether the king or parliament, or both, and to either of them, in their own place. Such a headship as the kings of England have claimed, and such a supremacy as the houses of parliament exercise, with appeals from the supreme ecclesiastical judicature to them, as set over the Church in the same line of subordination, I do utterly disclaim, upon such reasons as give myself satisfaction, although no man shall be more willing to submit to civil powers, each one in their own place, and more unwilling to make any trouble than myself: only, concerning the application of the generals of an oath to the particular case now in hand, under favour, I conceive not how the clergy of the Church of England is or ought to be principally intended in your oath; for although they are esteemed to be the representative Church, yet even that is for the benefit of the Church collective; *salus populi being suprema lex*, and to be principally intended. Your Majesty knows it was so in the Church of Scotland, where the like alteration was made.—And if nothing of this kind can be done without the consent of the clergy, what reformation can be expected in France or Spain, or Rome itself? It is not to be expected that the pope or prelates will consent to their own ruin.

8. I will not presume upon any secret knowledge of the opinions held by the king your Majesty's father, of famous memory; they being much better known to your Majesty. I did only produce what was professed by him before the world; and although "prayers and tears be the arms of the Church," yet it is neither acceptable to God, nor conducive for kings and princes to force the Church to put on these arms; nor could I ever hear a reason, why a necessary defensive war against unjust violence is unlawful, although it be joined with offence and invasion which is intended for defence, but so that arms are laid down when the offensive war ceaseth; by which it doth appear that the war on the other side was, in the nature thereof, defensive.

9. Concerning the forcing of conscience, which I premitted in my other paper, I am forced now, but without forcing of my conscience, to speak of. Our conscience may be said to be forced, either by ourselves or by others. By ourselves: first, when we stop the ear of our conscience, and will [not] hearken or give place to information, resolving obstinately, *ne si persuaseris, persuadebis*; which is no less than resisting the Holy Ghost, and the hardening of our heart. Secondly, or when they stop the mouth, and suppress the clamours of our conscience, resolving rather to suffer the worm to gnaw, and the fire to burn inwardly, than to make profession of that we are convinced to be truth.—Thirdly, or when we seal our conscience with an hot iron, that it become senseless, which is the punishment of the former; unto which is opposed the truly tender conscience, such as Josiah had (2 Kings xxii. 19). Again, first, our conscience is said to be forced by others when they obtrude upon us what is in itself evil and unlawful; which, if we admit, against our conscience we sin two ways: one is, by doing that which is in itself ill and unlawful; the other is, by doing it against a dictate of conscience, which is a contempt of God, whose vicergerent it is. Secondly, or when others urge us to do that which is in itself good, or may lawfully be done, but through error of conscience we judge it to be evil and unlawful; in this case, if we do not that which is pressed upon us, we sin, because the thing is good and lawful; and if we do it, we sin, because we do against our conscience, which in this case bindeth, but obligeth not; and yet there is a way to escape out of this labyrinth, it being repugnant to the equity of the will of God to lay a necessity of sinning upon any man. The only way is, to lay aside a conscience, it being a part of the "old man," which we are commanded to "put off;" otherwise, we being sufficiently informed, and yet cleaving to our old error, we rather do violence to our conscience ourselves than suffer violence from others. The application for answering the query I leave to your Majesty.

Newcastle, June 17, 1646.

(To be concluded.)

RELIGIOUS EDUCATION OF THE POOR.*

The age in which we live is full of fearful warnings. The spirit of innovation—of revolution—of the overturn of all most sacred and most dear—seems to be abroad throughout the earth, and the instruments of that spirit, every where, are the lower orders of the people. Excited by the oratory of demagogues,

* From a Discourse delivered by Bishop Hopkins of Vermont.

filled with impracticable notions of liberty and equality, taught to band together for the correction of alleged abuses, ready to destroy every government which hesitates to adopt such changes as may please the popular will, and encouraged to look with suspicious jealousy upon their superiors in earthly rank, as if those superiors were all trying to monopolize their rights, to trample upon their privileges, the labouring classes of every community exhibit a growing hostility to law and order, which the arm of government cannot always repress, and which can only be effectually prevented by the early inculcation of sound religious principle. In this aspect of the question, there is a serious difference between the rich and the poor, in all communities. The rich may be destitute of piety, and yet be the friends of government and of the public peace; because they have usually everything to lose and nothing to gain by the work of revolution. But if the poor have no religious principle to guide them, they are always prepared for disturbance and commotion. They have no property which they fear to hazard. They have no ties of pleasure, or of fashion, or of connexion, or of character, or of worldly honour, or of refinement, which can operate in the absence of the checks of conscience.—The fear of the law is easily silenced when they have the appearance of numbers on their side; and as for all the rest, the chances of public agitation seem rather in their favour, for they have nothing to lose, and in the general wreck they may gain something. Plainly then, the peace of governments demands the religious training of the poor. Make them Christians, and you will make them abhor mobs and insurrections, with their horrid accompaniments of oaths, and curses, and violence, and blood. The Gospel is the religion of peace. It inculcates the spirit of obedience to all lawful and settled authority. It renders the poor man honest, and industrious, and temperate—the lover of his home, and of his church, and of his Bible—the lover of his country and of his government, and of mankind. And hence in this respect it might be truly said, that "The work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever."

THE CHURCH.

TORONTO, SATURDAY, OCTOBER 24, 1840.

Amongst the subjects of discussion at the various BRICES OF THE CHURCH have been not the least prominent, and perhaps not the least useful. The very design of a Common Prayer is, that all may unite in the devotions which it supplies; that the confusion and irregularity may be avoided which is thus rebuked by the Apostle St. Paul, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."—This purpose of united prayer it would not be easy to fulfil unless certain directions were made to accompany it, by which all worshippers might be instructed as to the exact part they were to undertake in the service of the sanctuary. These are directions which the venerable compilers of our Liturgy were careful to furnish. They are called Rubrics from having been originally printed in red, in order the more readily to attract the eye and prevent any possibility of confusing them with the body of the text.

We have said that these directions for the regular and orderly performance of Divine Service have engaged much of the attention of the Midland Clerical Association; and one or two of the brethren composing that Association have strongly recommended us to embody in a series of articles for this journal the subject of the discussions which have been had upon that important subject. This we have cheerfully consented to do, from a belief that benefit may accrue to the congregations of the Church of England in general from the diffusion of that explicit information upon these points which they are often at a loss to obtain.

It will be observed that it is required by the Rubric, that both Morning and Evening Prayer should be commenced with the reading by the Minister of one or more of those sentences of Scripture which are placed at the beginning of the Service. This, we repeat, is explicitly enjoined; and we notice it the more particularly, because, in so many cases, it has become usual to commence the service with the Morning Hymn, and sometimes with an Anthem. In finding fault, however, with this irregularity, we are free to say that we shall be pronouncing judgment upon ourselves; because, irregular though the custom must decidedly be, we have been loth to dispense with it, from the convenience of affording this additional time for the scattered members of a congregation, in a country place especially, to assemble. If a Voluntary, usually played upon the organ when first the clergyman enters and while he is preparing himself for the performance of Divine service, is not usually considered liable to objection, it may be thought that the extension of this to a few verses of a Psalm or Hymn ought not to be a subject of reprehension. One objection, however, it is difficult in this case to overcome; and that is, that by commencing the service with a psalm or hymn the obvious regularity and systematic plan of the service itself is infringed upon. It is expected and required that the assembled worshippers should humble themselves in the sight of God by acts of penitence and confession before they proceed to any office of praise: this the plan of the service manifestly presupposes; and that it was a very ancient custom the words of St. Basil teach us, who says, "The people, after confession, rose from prayer and went on to psalmody." There is a manifest propriety, too, in the feeling that we should not presume to vent our joy or express our thankfulness on account of our Christian privileges, until we have invoked permission, as it were, by an act of humiliation,—by a confession of our sinfulness in the sight of God, and an invocation of his pardon through the merits and mediation of Him by whom alone we have access to the throne of grace. On this account, it would appear irregular and not in correspondence either with ancient usage or the spirit of the Liturgy itself, that the solemn services of the sanctuary should be commenced with an act of praise.

It may possibly be thought that the adaptation of some one of the Sentences to music, and its being therefore sung, would obviate the objection we have advanced, because the appointed words of Scripture are still retained. To this we answer, in the first place, that the alternative of "saying or singing" these Scriptural passages is not, as on many other occasions in the Service, permitted; but it is distinctly enjoined that the Minister shall read them with a loud voice. Again, by throwing one of these Sentences into an anthem,—and many of our readers are, no doubt, acquainted with the beautiful anthem on the words "I will arise and go to my Father, &c."—the congregation, as it were, take out of the hands of the Minister an office which he is specifically required to perform himself and alone. Nothing can be more beautiful in conception or appropriate in practice than that, at the commencement of Divine Service, the attention of the assembled people should be called to the solemn business before them by the recitation of a portion of the Word of God,—by a short address of encouragement or of warning drawn from its sacred pages. And the Minister is particularly required to make these striking appeals, in order that they may be accompanied with something of an authoritative tone,—as God's message, in short, delivered by his accredited and acknowledged ambassador.

It is almost unnecessary perhaps to say—as custom has so completely established the practice—that, at the recitation of these Sentences, the congregation should stand. The message of God, by the mouth of his ministers, should be reverentially received; and the posture of standing would best betoken the readiness of the soul to accept it.

For a similar reason, the Exhortation should be heard by the congregation in a standing posture,—in respectful silence; as an address of the minister of God, founded strictly upon His holy Word, and not to be repeated after him, as is sometimes perhaps thoughtlessly done.

Upon the summons to unite with him in the General Confession, the congregation are directed by the rubric devoutly to kneel, and to repeat each petition after him.—This is not the proper occasion on which to bring forward arguments in support of the custom of kneeling in prayer: we shall imagine its propriety to be fully conceded, at least by Church of England worshippers; so that we may confine ourselves to an earnest exhortation to all not to omit to participate in this humble and appropriate posture. For oftentimes, unhappily, a Christian congregation presents the strange anomaly of a diversity of postures at this solemn moment; some kneeling, as the very nature of the words they are using would require,—some standing, a posture which may be thought to consist with reverence, though certainly less suited than kneeling to an humble confession of sin,—and some, with an apparent disregard of the whole duty before them, sitting! We grant that there may be cases of bodily infirmity which may render all but necessary this posture of ease, and in such a case we are assured that God will "have mercy and not sacrifice"; but nothing else than a constitutional incapacity can excuse the indolent and most irreverent custom of sitting during the solemn utterance of the words of prayer.

And here, too, let it be remarked that the whole congregation are called upon to accompany the Minister in this penitential address,—an injunction, however, we regret to observe, which is not always obeyed with that

inconsiderable proportion of the congregation unite with the Minister in these beautiful and touching confessions; a neglect which we can only account for from the belief that such persons are not duly impressed with a sense of their native depravity and actual guilt in the sight of a pure and holy God. A conviction of sin will necessarily beget a readiness to acknowledge it; and none will be more anxious and earnest to tell out his feelings of contrition, in the sight of all God's people, than he who is conscious of the weight of his offences and is sincerely desirous of their pardon. But if persons who are gathered together in the house of God, ostensibly to worship and serve Him, neglect this reasonable command, we cannot but infer that they have not yet arrived at a conviction of sin, and do not heartily desire the forgiveness of Him to whom sin is hateful, and by whom it will be punished. And while nothing can be conceived more impressive and more delightful than the sound of many voices engaged in the pious and humble confession of their sins against Almighty God, nothing, on the other hand, can be conceived more cold and dull and unworthy of a Christian audience, than a few faint and feeble ejaculations of these penitential words. We should be rejoiced, indeed, to observe a universal correction of this fault, marroing so seriously the beauty and consistency of our service; for the earnest response to this language of contrition is surely becoming in the sinner, and its very repetition may be blessed as a means of awakening more powerful emotions of that godly sorrow which all should feel and acknowledge.

There seems to be no positive agreement as to the construction to be placed upon the words "after the minister," in the rubric prefixed to the General Confession,—whether the petitions are to be successively taken up after the minister has completed them, or proceeded with after he has pronounced a few words only, as is usually done in the repetition of the Lord's Prayer and the Creed. We do not see why a uniformity of usage should not be maintained in all these cases; and it is our impression that the mode adopted in the latter instances should be employed also in the former. It strikes us, too, that the adoption of the custom employed in the repetition of the Lord's Prayer and Creed, his less in it of stiffness and formality, and that more of natural warmth and fervour are implied in a repetition as immediate as possible of the words of contrition which the Minister pronounces.

We must not render these remarks tedious by an unreasonable length; and we shall conclude, for the present, by urging the importance on the part of the members of every congregation of an early attendance at the house of God. It may not always be easy wholly to avoid this irregularity; but no serious or considerate Christian can help admitting the extreme inconsistency and impropriety of a late attendance. To be precluded, for example, by this cause, from a participation in the General Confession, is to lose a very important portion of the service, and one which it is supposed that the devout worshipper has engaged in before he enters upon the offices of praise and thanksgiving which succeed.—Much exertion—more perhaps than is usually thought necessary—should be used to ensure an early, or at least a seasonable attendance in the house of God; for although it is true that the Sabbath is designed as a day of rest, there is nothing to encourage us in the opinion that it is to be a day of indolence and inactivity. If, as is admitted, it is mercifully appropriated for the refreshment of the weary body, it is no less certain that it is designed in equal mercy as a gracious opportunity for furthering the interests of the immortal soul.

We have much pleasure in giving insertion to the following Circular from the Lord Bishop of Montreal, which had been transmitted to the several Clergy of his Diocese,—being most anxious that a general co-operation should be given, in both Provinces, to the carrying out the important object which his Lordship has been at so much pains to recommend. The Sermon alluded to at the close of the first paragraph, we beg to remind our readers, will be found in "The Church," of the 23d of May last:—

(CIRCULAR.)

Marchmont, near Quebec, 18th August, 1840. REV. SIR,—In conformity with suggestions already made among that portion of the Clergy whose cures were comprehended in the Visitation of last winter, I am earnestly desirous of calling your attention to the duty and advantage of endeavouring, by the Divine blessing, to establish in this Diocese, as promptly as possible, an efficient and extensive connection with the Society for Promoting Christian Knowledge; and I have thought that it might not be wholly useless, with this view, to send you a copy of a Sermon preached by myself on behalf of that Society, which you will receive together with this letter.

In furtherance of this important object, I would recommend that every Clergyman of the Diocese who is not already connected with the Diocesan Committee at Quebec, or with any District Committee, should so connect himself with the least possible delay. The first step, however, in several instances, will be to promote the formation of additional District Committees, for which purpose I hope that, where it may be necessary, the Clergy, within certain limits, will meet together; and I would recommend that there be not fewer Committees in the Diocese than those of which the enumeration follows below:

1. Quebec Diocesan Committee.
2. Montreal District Committee.

3. Three Rivers do.
4. Sherbrooke do.
5. Freilburg do.
6. New Carlisle do.

The Rules for the formation and government of District Committees, will be furnished to the resident Clergyman at each of the above-mentioned places, and any further information which may be required may be obtained, by application to W. McTavish, Esquire, Secretary of the Diocesan Committee, S. P. C. K., at Quebec.

I take this opportunity of reminding those among my brethren who are Missionaries of the Society P. G. F. that they should be unfeigning in their attention to the duty of making an Annual Report to that body, respecting the state even a Surplice and Service-Books; all of which, if they cannot all at once, should, one by one, be introduced; and the habit should be cultivated, as a point of duty, in our congregations, of offering willingly, according to their means, for the work of the Service in the House of the Lord.

I also wish to direct your attention to certain deficiencies which, in many instances, are more or less to be observed, as it respects the decent appendages of Divine worship in our Churches, such as Communion-plates, a Font, a Bell, an Altar-cloth, with Hangings for the Desk and Pulpit, and even a Surplice and Service-Books; all of which, if they cannot all at once, should, one by one, be introduced; and the habit should be cultivated, as a point of duty, in our congregations, of offering willingly, according to their means, for the work of the Service in the House of the Lord.

If you should be under any difficulty with respect to the means of procuring some of these articles at such a moderate rate as would suit the circumstances of your congregation, I believe I could furnish some references which might be of use to you.

I am, Reverend Sir,
Your affectionate brother,
G. J. MONTREAL.

P.S.—Since writing this letter I have received a communication from the Secretary of the Society P. C. K., announcing the generous decision of that body to remit the whole of the debts due, from the Diocesan and District Committees, in the two Canadas; with the wide addition, however, of a rule that no books shall hereafter be forwarded to the Colonies, the amount chargeable for which shall not previously have been sent. I hope and trust that this proceeding will supply a fresh stimulus in following up the principal object of this circular.

The Lord Bishop of Montreal has been obliged, by the pressure of occupation, to postpone the Visitation of the Counties of Megantic and Beauce, in the District of Quebec, which had been appointed to take place, upon his return from Gaspé; and that it is possible that he may now be obliged to reserve the execution of that duty till after the formation of the winter-roads.

It gives us very great satisfaction to publish the following list of BENEFICENTS TO THE CHURCH IN LOWER CANADA, and we trust it will prove an incitement to others in like manner to honour the Lord with their substance:—

The late venerated Bishop of Quebec bequeathed the bulk of his private library, in addition to the Episcopal Library, belonging to the See of Quebec, which was formed out of a bequest from Archbishop Tennison, in favor of the Colonial Sees, (when they should be created). His Lordship also bequeathed to the Church a small house with the land attached to it, which he owned in Lennoxville, near Sherbrooke, on the River St. Francis.

The Widow of the late Rev. S. Mountain, of Cornwall, formerly Rector of Quebec, has given two hundred acres of choice land, to be selected by the Bishop of Montreal, in the township of Halifax, County Megantic, towards the endowment of the Church of Upper Ireland, in that vicinity. The same quantity, with the same liberty of choice, has been given by Miss Purcell, the aunt, and also by Miss Scott, the sister of Mrs. Mountain, making in all six hundred acres.

In the township of Kingsley, on the River St. Francis, Mr. Longmore has given the site for a Church now in process of erection, together with an endowment of fifty acres of land.

The congregation of N. Carlisle and Paspébiac, in the Bay of Chaleurs, district of Gaspé, served by the same minister, have recently engaged to provide a parsonage-house, with a small farm and wood-lot attached, to be conveyed to the Church.

Mr. R. Symes, of Quebec, J. P., who has property in the township of Leeds, County Megantic, has made a present to the Church, in that place, of a marble font, with a small stand or movable desk for the book, and kneeling stools for the minister and friends of the infant at christenings.

There are at this moment between twenty and thirty Churches, belonging to the English Church Establishment, in process of erection, in different stages of advancement, within the Province of Lower Canada, and the sites have, it is believed, in every instance been given by individuals resident in the neighbourhood.

It is with heartfelt regret that we announce to our brethren of the clergy, and to our readers in general, the death of another devoted servant of the sanctuary, the Rev. GEORGE ARCHBOLD, Rector of Cornwall, in the Diocese of Upper Canada. This lamentable event, which has deprived the Colonial Church of one of its shining lights, took place on the 14th of this present month.

This excellent man and faithful minister entered the army at an early age, and at the period of his retirement in 1821 he was a lieutenant of high standing in Her Majesty's 68th Regiment of foot. For many years previously, Mr. Archbold had evinced a strong predilection for the ministry of the Church; and upon retiring from the army at the period we have mentioned, he prosecuted his theological studies under the direction of the late Rev. B. B. Stevens, Chaplain to the Forces at Montreal, and was ordained Deacon in the month of May 1823. His first ministerial labours were employed at Quebec, as a co-adjutor in the important duties of that extensive charge to the present Lord Bishop of Montreal. It is almost needless to say that there, and in every other place which enjoyed the benefit of his ministrations, he was respected and beloved,—fulfilling his duties with punctuality and zeal, and evincing what to the minister of the Gospel, is the highest recommendation, an ardent concern for the salvation of souls. In the spring of 1824, he held for a short period the temporary charge of the parish of York (now Toronto) during the absence in England of the Venerable the Archdeacon, now Lord Bishop of Toronto; and subsequently he was appointed to the office of Visiting Missionary of the Diocese;—a duty which he fulfilled with great assiduity and benefit to the Church. In the autumn of 1830, after the death of the Rev. Salter Mountain, he was appointed to the Rectory of Cornwall, which he held until his death.

Mr. Archbold was a person of great simplicity of character and singleness of heart,—devoted to his profession, and, in an eminent degree, regarding the glory of his Divine Master and the salvation of souls as the "one thing needful" of ministerial exertion. Of great personal piety, of amiable and gentle deportment, of persuasive earnestness in declaring the counsel of God, of indefatigable zeal in all the branches of parochial duty, he was a most successful Minister; and while he won the affectionate regard of those with whom in Christian intercourse he was more immediately connected, he obtained the unfeigned admiration of praise, for his sanctity of manners and entire devotedness to his calling, of "them that are without."

It was our high privilege to be well acquainted with this excellent Christian, and, in the best sense of the expression, distinguished minister of the Gospel of Christ; and therefore we can testify the more sincerely, yes and the more painfully, to the great loss which the Church has sustained in his death. For we ought not to omit to add that, while for personal holiness of character and extraordinary zeal in the performance of his public duties, he shone amongst "the excellent of the

earth," he was a sound and faithful champion of that Church in whose cause it was his best happiness to be engaged.

Our departed brother had been for some time in a declining state of health,—caused partly by the hardships he endured as a zealous soldier of his earthly sovereign during the peninsular campaigns, and not least by the watchfulness and painfulness he underwent in the service of his higher and heavenly Master. For more than twelve months past the earthly tabernacle appeared to be rapidly breaking up, and after a week and lingering state of health which, during that period, almost incapacitated him from the performance of his duties, he sank under a total prostration of strength, in the fifty seventh year of his age.

We feel and believe that the Divine Providence has ordered all things well in this trying dispensation, and most fervently do we pray that God may be pleased to raise up amongst us many such ministers as he, to be a blessing to this Church and people.

ECCLESIASTICAL INTELLIGENCE.

MILES COVERDALE.

To the Editor of the St. James's Chronicle. Edinburgh, Sept. 14.

Sir,—Understanding lately that the church in which Miles Coverdale, the illustrious translator of the Bible, was interred, is to be removed, may I through the medium of your interesting journal, be allowed to make a remark or two in connection with the subject?

It is certainly not superstitious to pay peculiar regard to the remains of the best benefactors of mankind, above all to the remains of the best benefactors of the species who employed their talents in advancing the spiritual interests of their fellow-creatures. He certainly wants some of the finest elements of human feeling, some of the most benign sentiments of genuine religion, who could contemplate the tombs of such men as Howard, Cramer, Ridley, and Hooker, with the same unfeeling sentimentality which would encounter the last ashes of the unknown and unremembered dead. If the dust of Miles Coverdale could be separated from that of his partners in the narrow house, it should be deposited in one of our cathedrals, there to await the resurrection of the just.—The trouble, the destroyer of mankind, has his remains conveyed over the ocean from their original depository to this country, the enthusiastic wishes of his admirers, and certainly the place of distinguished honour should be assigned to all that is earthly of that great and good man, and holy prelate, to whom this nation owes such deep and lasting gratitude. Nor is this all: the gratitude of protestants should manifest itself in the erection to his memory of some appropriate memorial, a memorial worthy of his principles and their means. Warriors have triumphal columns raised to perpetuate their names and progress; and surely some monument should record the name and tell the character and labours of him who heroically warred with audacious errors, and who put into our hands the weapons of Divine truth, and modified arrangements may be by the lapse of ages, and it is melancholy to reflect that such is all we are privileged to do in the case of the excellent Bishop of Exeter, Miles Coverdale; like his Divine master, his days were clouded by poverty and discouragement—poverty so great that Bishop Grindal lamented that he who had been in Christ before them all, should have been left without the means of support.

Perhaps, sir, it will be in your recollection that Miles Coverdale was one of the three prelates by whose hands Parker was consecrated Archbishop of Canterbury; and the labours of Miles Coverdale, who he was subsequently (whether not having accepted of, or not obtained an episcopal charge) minister of the parish of St. Magnus, near London Bridge, which charge he was necessitated to demit, owing, as is probable, to his hostility to some of the Court measures for conciliating the Roman Catholics; and that when the good and afflicted old man was removed to the rest remaining to the people of God, his body was followed to the grave by a large and mourning company of the citizens of London. In the excellent work of erecting a memorial to commemorate the virtues, talents, and piety and labours of Miles Coverdale, we think it more appropriately to reflect that such is all we are privileged to do in the case of the excellent Bishop of Exeter, Miles Coverdale; like his Divine master, his days were clouded by poverty and discouragement—poverty so great that Bishop Grindal lamented that he who had been in Christ before them all, should have been left without the means of support.

I am, Sir, your most obedient servant,
A SCOTCH PROTESTANT.

There has been for some time in agitation amongst the influential members of the Episcopal Church of Scotland, a plan of erecting an episcopal college in Edinburgh, where a course of study similar to that pursued in the English universities will be adopted. At a convocation of the bishops which was held there lately, the subject was taken into consideration, and measures, we believe, are now in progress for the establishment of an institution which cannot fail of diffusing amongst the numerous and increasing body of Episcopalians in Scotland, more accurate knowledge of the principles of the Apostolic Church, in which they belong.

THE BISHOP OF CINCHESTER.—The appointment of Dr. Shuttleworth is one that will give satisfaction generally to the friends of the Church. His talents and learning are of the high order well suited to the responsible station in the Church he now fills. We have elsewhere copied from the Times an article anguring better things for the future from the ministry, after so excellent an appointment. We wish we could set join the writer in the prospect of improvement that he set before us. But we have reason to believe, that it is an appointment conceded to the moderate portion of the Cabinet, who, if not in some way or other connected, would have followed the example of Lord Melbourne, and tendered their resignations, and not in any way attributable to the prevalence of better principles amongst Her Majesty's ministers generally. Dr. Shuttleworth was elected Warden of New College in 1822, and was Proctor in the year 1826. He gained the prize for the Latin poem (subject, *Byzantium*) in 1803, the same year that Bishop Heber gained the English prize.—Oxford Herald.

ENTRANCE OF THE NEW BISHOP OF ST. DAVID'S.

On Wednesday the 9th inst., the Bishop, attended by his chaplain, the Rev. — Melville, and his secretaries, John Burder, and Valentine Davis, Esqrs., arrived at the demery, where he was received by the Dean, the Archdeacon of Brecon, and Canon Harris, canon residentiary. In the evening the Dean and Mrs. Lewellin entertained a large party of friends to meet the Bishop, who with his suite remained as guests at the demery. The following morning the Bishop was received at the vestry door by a large body of his clergy. The statutory oaths having been administered by the Dean, they repaired in procession to the choir, where the Bishop was enthroned by the Dean, assisted by the Archdeacon and other dignitaries present. The service of the choir proceeded, and the Bishop having pronounced a blessing in a most solemn and affecting manner, the clergy retired to the vestry room, where they were severally presented to the Bishop by the worthy Archdeacon, the Dean, and Canon Harris, and soon after left for Abernethy Palace.

The kind and friendly manners of the Bishop are the object of universal praise. He seemed most anxious to indulge a kind interchange of feeling with his clergy, entering warmly into conversation with them on subjects of interest connected with the diocese, and evidently desirous of gaining their good opinion and regard. As an instance of that in moderation and good sense, it is generally reported that in an interview with our worthy Dean (who was for confidential friend and chaplain), he requested a continuance of his services as his adviser and chaplain. The Dean, it is said, declined the honour for himself, but at the Bishop's request recommended the Rev. W. Thomas, late a public examiner at Oxford, to be the examining chaplain, consenting to accept a seat, and to continue at the head of the Welsh commission.

The Rev. J. Colley has presented the sum of £500 towards the permanent endowment of Trinity Church, in the parish of St. Julian, in Shrewsbury.

NEW CHURCH AT BATH.—The foundation stone of a new church on Beacon Hill, Bath, was laid on Monday, by the Rev. C. A. Moyses, D.D., late Rector of Walcot, in which parish the new church will be situated, and late Archdeacon of Bath. The new building is to be dedicated to St. Stephen. When completed, the church will afford 1000 seats without galleries. It will be in the gothic style, in the form of a crucifix, and will have a campanile or bell-tower, with pinnacles and buttresses. The Dean, on the occasion recommended the Rev. W. Thomas, late a public examiner at Oxford, to be the examining chaplain, consenting to accept a seat, and to continue at the head of the Welsh commission.

SCRAPS FROM MY JOURNAL.

NO. V.—HAMBURGH.

In Hamburg every thing seems intended for use, little or nothing for show. Its public buildings have little to attract observation, and, though an ancient city, its antiquities command little attention.

The Exchange is a singular looking building, being like nothing but a large ball-room propped up upon wooden pillars. To what uses the air-propped room is devoted, I cannot say; but the merchants assemble under its shade and in the open space immediately around it.

Great part of the business of the city is, however, transacted in the Börsen Halle, which is crowded from the morning till late in the afternoon, and may be called the Stock Exchange for the paper credit of continental Europe.

Upon the left hand side, nearly half way to the top, is a staircase which leads to the News Room and Library of the Börsen Halle. These are contained in two rooms, where you find all kinds of Newspapers from every country, and in every language; and also English, French, and German Magazines and Reviews.

The Bank of Hamburg is nearly as celebrated as that of Venice, and more so than that of Amsterdam. It is entirely a bank of deposit; issues no promissory notes or bills; and advances money on pledges of jewels, but not on discounts.

The affairs of the bank are conducted with great publicity. The situation of Hamburg, and the vast extent of its water communications, render its trade chiefly, if not almost entirely, one of transit.

The constitution of Hamburg has about as many checks and counter checks, as had that of Venice in her palmy days. Its executive proper, consists of a senate of twenty-eight members, who receive annual salaries, and who, though they have no right of hereditary succession, have that of filling up vacancies in their own number.

of trade, citizenship is, however, very easily acquired; for this very obvious reason, that the prosperity and almost existence of the town depends upon its being made a rendezvous for foreigners.

Hamburg was founded in the ninth century by Charlemagne, and was originally a fort called Hammenburgh. The excellence of the situation which his sagacity selected soon attracted trade and drew a population around it.

That singular league was, like many other anomalous combinations in the middle ages, called into being by the same necessity for protection and redress of injuries which produced knight errants in chivalry, the Santa Hermandad, in Spain, and the dread tribunal of the Vehm, in Germany.

While such a condition of affairs operated as a general stimulant to the combination of power with merchandise, the Hanseatic league seems to have been specially called into existence by the transition state of society on the coasts of the Baltic.

Such was the mercantile source and progress of the Hanseatic league; as noble a combination of merchants as the world ever saw. But we should do them great injustice if we considered them as a body caring for nothing but trade; thinking of nothing but gain; making friends of nothing but the mammon of unrighteousness.

RIVIGNUS.

PASCHALI, THE WALDENSIAN.

Negrino and Paschali exercised their ministry in Calabria, in comforting the persecuted people among the woods and mountains. But when the sufferers were so closely hunted, we could hardly expect the preachers to escape. At the instance of the inquisitor, they were both apprehended.

cannot fall to the ground without the will of God? Comfort yourself in Christ Jesus, for the present troubles are not to be compared with the glory to come.

"When we were about to part, my brother begged the judge to remove him to a less horrid prison." "There is no other prison for you than this."

"At least show me a little pity in my last days, and God will show it to you." "There is no pity for such obstinate and hardened criminals as you."

"A Piedmontese doctor, who was present, joined me in entreating the judge to grant this favour; but he remained inflexible." "He will do it for the love of God," said my brother.

"I must then have patience," replied the judge. "They are not so full but that a small corner can be spared for me."

"You would infect all who are near you by your smooth speeches." "I will speak to no one who does not speak to me." "Be content, you cannot have another place."

In Paschali we see an instance of the power of the gospel supporting the soul in the most protracted sufferings. In a letter to his former hearers, like another Paul in his second epistle from Rome to Timothy, and like him, when about "to be offered," he thus expresses himself: "My state is this: I feel my joy increase every day as I approach nearer the hour in which I shall be offered as sweet-smelling sacrifice to the Lord Jesus Christ, my faithful Saviour; yea, so inexpressible is my joy, that I seem to myself to be free from captivity, and I am prepared to die, not only once, but many thousand times, for Christ, if it were possible; nevertheless, I persevere in imploring the Divine assistance by prayer, for I am convinced that man is a miserable creature when left to himself, and not upheld and directed by God."

At last, on the 8th of September, 1660, he was led to the conventual church of Minerva, to hear his process publicly read; and the next day, the 9th of September, he appeared, with the greatest fortitude, in the court adjoining the castle of St. Angelo, where he was burnt in the presence of the pope and a party of cardinals.

The Garner.

A CAUTION AGAINST SCHEM.

The best sheep have shortest legs; their commendation is not to make haste in straying away. He that "hasteth with his feet sineth;" that is from the station in which God has placed him.

THE CHRISTIAN'S KNOWLEDGE.

Let the infidel abandon his irksome superiority over the brute, if such is his will, but our lesson has been taught in a loftier institute. At the foot of the cross, in all humility and in adoration, we have learned at once the depth and the height of human nature; we have learned to think all wisdom but foolishness for the knowledge of Christ; all purity but sin, unwashed by his atonement; all hope in earth, of all hopes the most miserable, but in the faith of his blessed resurrection: content to bear the struggles of life, as his commands; and submitting to the grave, with a consciousness that it can sting no more; "sown in corruption, to be raised in incorruption; sown in dishonour to be raised in glory; sown in weakness, to be raised in power."

of power exerted without an object; of energies, of hopes, of sympathies, terminating in nothing. If, on the contrary, it be true, all then around us is order, regularity, and symmetry; a necessary and beautifully contrived intermediate step in a creation slowly but securely ripening into perfection and purity.

Consult the Christian, and he will point to the tables of an inspired law, admitting of no misinterpretation or compromise, as his inflexible rule of conduct. According to the one belief, this imperfect world is, for aught we know, the whole object of our existence. According to the other, it is a state of trial and of wholesome discipline, in which our faculties are matured and improved previously to the commencement of a better.

God approaches us in the form of man, and in the character of a friend and brother. He meets our sympathies. He presents to us every familiar feature and lineament of a common nature, so that we see, as it were, ourselves, only in brighter exhibition, in Him.

He is touched with the feeling of our infirmities, and tempted like as we are. He has human affections within his spotless breast, and (may we not add?) tastes and relishes for innocent enjoyments, corresponding to all that is pure within us. He was observant of, and often turned to, the simple objects of the surrounding scene; from the rising of the universal sun, to the drapery which adorns the wild unbedded flower.

He was both affected and excited by this touching scene, appears from His sharp rebuke of those who would have kept these children from Him; from the energy of his declaration, that "of such is the kingdom of God;" and from the parental tenderness with which "He took them up in his arms, put his hands upon them, and blessed them!"

He cometh, indeed! But how changed! how different his appearance from what it was! How shall we be able to conceive of it as it deserves, to raise our thoughts from the voice of the tender babe in the manger, bewailing our sins that brought him thither, to the voice of the Son of God, from which the heavens and the earth shall fly away, and no place be found for them any more for ever! Yet so it is. Behold, he who came in swaddling clothes, cometh with clouds. He who came to preach the day of salvation, cometh again to proclaim the day of vengeance. He who was led as a lamb to the slaughter, leads his ten thousands to the prey, as the lion of the tribe of Judah. He who cried not, nor lifted up his voice against his enemies upon earth, thunders with the glorious voice of his excellency against them from heaven.

Advertisements. A GENTLEMAN, who has received a Collegiate education, and who has had several years experience in the tuition of youth, is desirous of being employed in some respectable family as Private Tutor, or as Assistant in a Classical School in any part of this Province.

AXES: AXES: AXES!!

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A CARD. J. HUGHEN begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of temporarily residing at the principal Hotels, he has opened a convenient room in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c.

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THE HOME DISTRICT SCHOOL. THIS SCHOOL will be re-opened, after the summer recess, on Thursday, the 20th instant. On the re-opening of the School, new classes will be formed in the various English and Commercial branches; in Latin, Greek, Mathematics, &c. A French master is engaged to attend the School.

JOHNSTONE DISTRICT SCHOOL AND BROCKVILLE ACADEMY. THE SUMMER VACATION of this Institution will terminate as follows:— Male Department—Tuesday, August 18th. Female Department—Saturday, August 22d. Apply to the Rev. H. CASWALL, Brockville.

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies, on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.

REMOVAL. CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AGENTS FOR VANNORMAN'S FOUNDRY.

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BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King Street, Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the gentry and public of Upper Canada that he has just received (direct from England) a very extensive and fashionable assortment of SADDLERY GOODS.

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CHAMPION'S CAST STEEL WARRANTED AXES. JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champion's Axes.

THE SCPTIC AND THE CHRISTIAN. If Christianity be false, then indeed is this life a perfect labyrinth; a flat, and stale, and unprofitable scene of guilt and misery; of power exerted without an object; of energies, of hopes, of sympathies, terminating in nothing.

WOODSTOCK, N. B. Rev. S. D. B. Street, - - - - - Woodstock, N. B.