

# The Church

TORONTO, CANADA, FRIDAY, MAY 12, 1843.

VOLUME VI.—No. 45.]

[WHOLE NUMBER, CCCV.]

## THE OFFICE OF A BISHOP.

*(From a Sermon preached in Trinity Church, Boston, December 29, 1842, by the Right Rev. William H. De Lancey, D.D., Bishop of Western New York, at the consecration of Bishop Eastburn.)*

For this office, we take the definition of Hooker:—“A Bishop,” says he, “is a minister of God, unto whom, with permanent continuance, there is given, not only power of administering the word and sacraments, which power other presbyters have, but also a further power to ordain ecclesiastical persons, and a power of chiefly in government over presbyters as well as laymen, a power to be, by way of jurisdiction, a pastor even to pastors themselves. So that this office, as he is a presbyter or pastor, consisteth in those things which are common unto him with other pastors, as in ministering the word and sacraments; but those things incident unto his office, which do properly make him a Bishop, cannot be common unto him with other pastors. Now even as pastors, so likewise Bishops, being principal pastors, are either at large or else with restraint: at large, when the subject of their regimen [i.e. government] is indefinite, and not tied to any certain place; Bishops with restraint are they whose regimen over the Church is contained within some definite, local compass, beyond which compass their jurisdiction reacheth not. Such, therefore, we always mean, when we speak of this regiment by Bishops, which we hold a thing most lawful, divine, and holy, in the Church of Christ.”

For clothing Bishops with this superiority, our Church claims the sanction of Holy Scripture, and of the primitive Church, explicitly declaring her opinion, that “it is evident unto all men, diligently reading Holy Scripture and ancient authors, that, from the Apostles’ time, there have been these orders of ministers in Christ’s Church,—Bishops, Priests, and Deacons.”<sup>†</sup> In presenting to you the reasons which uphold the Church in her avowal of the superiority of Bishops, and which control us her children in a conscientious and tenacious adherence to this view, let me remind you,

1. That the office of a Bishop is received by four-fifths, at least of the Christian Church, at the present time, and has been so received for the last three hundred years. When we look over the Christian world, elevating our view above and beyond the narrow sphere which lies immediately around us, and extending it to the widest circuit, we see evidence enough to justify the assertion that the sun above us does not shine upon a solitary portion of Christendom, where this office and this officer are unknown. From every kindred and people and nation and tongue, that has bowed the knee to the Gospel of Christ, there comes the testimony to the knowledge of its claims as part of the Gospel system, with unvarying uniformity in its behalf. Call these national witnesses from any quarter of the globe that pleases you. Let them come from civilized and enlightened Europe, from the sad remnants of the Christian faith in Africa,<sup>‡</sup> from the inmost recesses of Asia,<sup>§</sup> or from our own shores, the attestation is, that there is no one section of these divisions of the world, on which the Gospel now shines, whether in the full brilliancy of truth, or obscured and dimmed by superstition and error, where the name and nature of this office of a Bishop in the Christian Church can be said to be wholly unknown.

Even among the few nations that, since the Reformation, have cast off the power and government of Bishops in the Church, witnesses to its existence and advocates of its claims, as in Scotland, Germany, and Switzerland, may nevertheless be found.

That in some Christian nations, unauthorized powers and prerogatives have been heaped upon its

rightful authority; that, in some, a spiritual usurpation has long overshadowed it by an unscriptural supremacy;<sup>||</sup> that it has often been placed in unholy alliance with politics and civil power; that its incumbents are in some lands feebly contending in woe, weakness, and ignorance, against the most grinding tyranny and persecution,—all this may, without affecting the argument, be readily admitted; but nowhere, among the millions who receive it, have the claim and the acknowledgement of the Episcopal prerogative, to govern the Church and ordain its pastors, been wholly abandoned or lost.

Geographers tell us that of the eight hundred millions of inhabitants on this globe, but little more than two hundred millions bear the Christian name; and, of these two hundred millions, one hundred and eighty millions acknowledge the authority of Christian Bishops in the Church, as possessing, in contradistinction from other ministers, the governing and ordaining power.<sup>¶</sup> In the view of these facts, let us remind you, that when here, in this remote section of Christendom, a few scattered Churchmen of this Commonwealth, feeble in resources as in numbers, surrounded by wide-spreading bodies of Christians, who look with hostility or apathy upon our proceeding, to witness the consecration, in obedience as we think, to the laws of Christ, of this reverend brother to the sacred office of a Bishop, we are offering to your view no spectacle new to the Christian world; we have brought to your minds no newly-fashioned office of our own; we are not experimenting on the Christian body, by our own self-suggested modes of ordaining and governing its members. But we are adhering to an office and an officer in the Church of the Redeemer, which not barely some few thousand Churchmen in this State, or some half million of Churchmen throughout our Country, hold to be essential and obligatory, but which and whom you may find in the knowledge, the judgement, the affections, and the faith of four-fifths, if not of nine-tenths, of the whole Christian world.

2. Let me remind you that our adherence to this office of a Bishop is sanctioned by the fact, that it was universally acknowledged, throughout the Christian Church, for centuries before the Reformation. No where was it unknown as the fountain and organ of ministerial authority in the Church of Christ. It had been carried forth with every effort to propagate the faith. No nation was too enlightened for the introduction of this species of government, no tribe too wild, or lawless, or debased, for such authority. No circumstances had rendered it expedient to vary or abandon it. Wherever the Gospel went, there went this office and this officer. The Word and the Ministry—Bible and Bishop, side by side they penetrated the dark haunts of paganism. Were nations reclaimed from idolatry, by setting up among them the kingdom of Christ?—It government always reposed in the hands of Bishops. Were pastors settled over the newly-converted flock of Christ?—Their ordination was of Bishops. Did the fires of persecution glow?—Its first victims were the Bishops. The conversion of no nation to the Gospel of Christ, for the first fifteen hundred years, is on record, which does not show the contemporaneous introduction and establishment among them of this form of Church government. The office which we set before you, as to be conferred by the solemnities of this day, is sanctioned and sanctified to us by a uniform adoption of it throughout the Church of Christ for fifteen centuries.

3. Let me remind you that this office of Bishop is disclosed to us in the Christian Church, in the very earliest records of its history. As yet we do not touch the New Testament view of the subject. Our eyes are upon the earliest uninspired pages of its history. What testimony do they furnish? We now push our inquiries beyond the date of papal corruption. The last Apostle, the beloved of the Lord, on whom imperial hatred had spent itself in vain, oft baptized with the baptism of his Master, who, surviving a cruel banishment, and, as some think, the boiling oil, had, in hoary longevity, tarried till “Jesus had come” in the wide establishment of his glorious gospel;—he had now gone to his rest. Paul and Peter had long before sealed their testimony with their blood. The other Apostles had been called from their labours on earth to their reward above. We stand at the close of the first century of the Christian era, and ask, On whom does the Apostolic mantle fall? Who now guides the Christian flocks? Who send forth the Shepherds to guard and feed the sheep of Christ? Let the Christian writers of those days speak: Clement, Ignatius, Polycarp,—themselves Apostolic men, who drank in Christianity from the living lips of the Apostles themselves,—do they not testify explicitly, clearly, fully, to the existence of this office? to the very distinction of ministers,—Bishops, Priests, and Deacons,—which the Church asserts is from the Apostles’ times? to this superiority of Bishops, in government and ordination, over Presbyters and Deacons? Within ten years after the death of St. John, we find that the three orders of ministers were actually denominated Bishop, Priest, and Deacon; and to each was assigned the same office, together with nearly the same power and duty, as appertain to them at the present day. Hear how Ignatius speaks to the Philadelphians: “Attend to the Bishop, and to the Presbytery, and to the Deacons.” “For as many as are of God, and of Jesus Christ, are also with their Bishop.” “For there is but one flesh of our Lord Jesus Christ; and one cup in the unity of his blood; one altar; as also there is one Bishop, together with his Presbytery, and the Deacons, my fellow servants.” “I salute,” says he to the Smyrneans, “your very worthy Bishop, and your venerable Presbytery, and your Deacons, my fellow servants.”<sup>†</sup> So to the Trallians, he declares, “He that does anything without the Bishop, and Presbyters, and Deacons, is not pure in his conscience.”<sup>‡</sup> On the page of Christian history, under what name, but that of Bishops, do these very acknowledged their practice? But have you no converts from Paganism or Mahomedanism? Mar. Y. “We know nothing of them till Missions come with us; we have no books; our people read very little.” Whence do you get your sacred books? Mar. Y. “From the Apostles, St. Thomas, St. Mark, and Thaddeus.”<sup>§</sup> At present, Ethiopia is called by three names Nubia, Abyssinia, and Lesser Ethiopia; but the religion is the same in all. Their affinity with Egypt has made way for the introduction of Mohammedanism in some places, and in others the inhabitants are Pagans; but the main body of the people are Christians, though, properly speaking, neither of the Greek or Roman Catholic persuasion.” Hard on Religions, p. 45. “The Copti” are their origin and name to Copta, an ancient Egyptian word, frequently mentioned by Plutarch and Strabo. “The Christians of Egypt call this day distinguished by this name, and speak a language peculiar to themselves, which they call Coptic.” These Copti have a Patriarch, who generally resides at Alexandria or Cairo; and under him are eleven Bishops, who all exercise the Episcopal authority in their own Dioceses.” Hard on Religions, 296-7.

The recent visit of the Nestorian Bishop, Mar. Yohannan, to this country, brought hither from the interior of Asia, under the auspices of a Presbyterian clergyman [?] and missionary, may be fairly regarded as an important item of evidence. Taken in connection with the discoveries of Buchanan in Hindostan, and the testimony of Dr. Grant, it affords adequate ground for the assertion in the Discourse. In the Gospel Messenger of Sept. 10, 1842, the following conversation with Mar. Yohannan, by the Editor of some of his clerical friends, is recorded.

\* Hooker’s Works, Vol. iii. 117.

† Preface to the Ordinal.

‡ Certain it is, that, soon after the conversion of the Ethiopians, the Christian religion spread so far throughout Ethiopia, that Bishops from that country attended councils held at Alexandria.” At present, Ethiopia is called by three names Nubia, Abyssinia, and Lesser Ethiopia; but the religion is the same in all. Their affinity with Egypt has made way for the introduction of Mohammedanism in some places, and in others the inhabitants are Pagans; but the main body of the people are Christians, though, properly speaking, neither of the Greek or Roman Catholic persuasion.” Hard on Religions, p. 45.

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The poor, however, are thrown into a common grave, without the smallest testimony of respect on the part of the survivors. At Naples there is a burial-ground or campo santo for the hospitals and for paupers, consisting of three hundred and sixty-six separate vaults. Each morning the large quarry of lava which closes the mouth of some one receptacle is heated aside, and is not replaced before the approach of night. To this pit all the corpses destined for burial that day are promiscuously committed. Thus the revolution of a year sees them all receive their victim of death in succession; whilst an interval so considerable allows one crop to moulder and dissolve before another is

planted in the field of the Christ.

Not merely as witnesses to the resurrection, (five hundred brethren could bear testimony with them to the same fact;) nor merely as possessed of miraculous powers, (these powers were common to many others besides them;) but even as Governors of the Church, the sources of its ecclesiastical authority, the Ordinaries of its ministry, are they presented to our view.

And here let us pause, to dwell on an occurrence which brings powerful confirmation to these views.

A youthful and ardent persecutor of the Church, breathing out threatening and slaughter against the

Church at Smyrna, at the hands of the eye-witnesses and servants of the Lord.” Eusebius, p. 120.

“But passing all critical disquisitions in regard to the precise time and manner of the introduction, as necessarily in darkness and uncertainty, and admitting that the distinction obtained generally before the middle of the second century, let us now inquire into the nature of that Episcopacy which then was to be established.” Campbell’s Lectures on Ecclesiastical History, p. 116.

“Thus he was advanced from the perfect equality, in respect of ministerial powers, in the stated pastors of the Churches planted by the Apostles, to that parochial Episcopacy which immediately succeeded it, and which, though it arose gradually from an incommodious cause, seems to have assumed the model of a proper Episcopacy, as the word is now understood, before the middle of the second century.” Campbell’s Lectures, p. 139.

“Petrus Molinensis in his Book De Muneribus Pastoralium, purpureo written in defence of the Presbyterial government, acknowledges that presently after the Apostles’ times or even in their time, (as Ecclesiastical History witnesseth,) it was ordained, that every city one of the Presbyters should be called a Bishop, who should have pre-eminence over his colleagues, to avoid confusion, which oftentimes arises out of equality. And this form of government all Churches everywhere received.” Quoted in Chillingworth’s Works, p. 389.

“About the same time, flourished Polycarp, in Asia, an intimate disciple of the Apostles, who received the Episcopate of

very exhortation, cheerfully yielded his body to the flames, “for the word of God and the testimony of Jesus;” and thus “faithful unto death,” is now sharing with the noble army of martyrs the promised “crown of life.”

By the middle of the second century, it is conceded, by its opponents,<sup>||</sup> that Episcopacy was universally established, throughout the Christian world, as the government of the Church of Christ. Soundly, therefore, both as to logic and facts, does Chillingworth thus argue, against the notion that Episcopacy was an innovation upon another and different form of ministry previously existing: “When I shall see all the Democracies and Aristocracies in the world lie down and sleep, and awake into Monarchs, then will I begin to believe that Presbyterial government, having continued in the Church during the Apostles’ times, should presently after (against the Apostles’ doctrine and the will of Christ) be whirled about, like a scene in a masque, and transformed into Episcopacy. In the meantime, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus: Episcopacy government is acknowledged to have been universally received in the Church presently after the Apostles’ times. Between the Apostles’ times and this ‘presently after,’ there was not time enough for, nor possibility of, so great an alteration.” \* \* \* \* \*

Here, then, is an Apostle of Christ, not qualified, like the other Apostles, by previous personal knowledge of our Lord, to attest his resurrection; for, unlike Matthias, he had not gone in and out with them from the beginning: not one of the chosen witnesses of that event; for nothing is said, at the time of his conversion, of his attesting the resurrection more than other facts and doctrines of the Gospel; not one of a character likely to be overawed by the mere authority of the Apostles into the adoption of their system; for this call to the Apostleship was independent on their will, and his tone of mind too bold and decided to be so swayed. When, however, we ask what course, in propagating the Gospel, he pursued, the answer is, precisely the same which the other Apostles had adopted under their commission and were pursuing. His converts were baptized. He governed the Church in the district to which the Holy Ghost assigned him. He ordained pastors for his newly-formed flocks. His authority is submitted to, his counsels received, his pastors obeyed. And when the necessities of the Church, and his own inability to bestow on all sections of it the needed personal supervision required, he commissioned Titus for Crete, and Timothy for Ephesus, and Epaphroditus for Philippi, empowering them to govern, to guide, to counsel, to rebuke, to discipline, and to ordain, as he himself had done.

Throw out of view, then, the miraculous powers of St. Paul, (which appeared obviously not to his office, but were only qualifications for it,) and you have precisely the office as exercised by Titus and Timothy, the office held by Epaphroditus, Silvanus,<sup>†</sup> Andronicus, and Junias,<sup>‡</sup> under the title of Apostles;<sup>||</sup> the office which Barnabas, the Apostle, held in conjunction with St. Paul; the office indicated by the Epistles of St. John to the Angels of the Asiatic Churches; the office held, in the very next age, by Polycarp, Clement, and Ignatius; the office of St. Paul, (which appeared obviously not to his office, but were only qualifications for it,) and you have precisely the office as exercised by Titus and Timothy, the office held by Epaphroditus, Silvanus,<sup>†</sup> Andronicus, and Junias,<sup>‡</sup> under the title of Apostles;<sup>||</sup> the office which Barnabas, the Apostle, held in conjunction with St. Paul; the office indicated by the Epistles of St. John to the Angels of the Asiatic Churches; 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appealing to the undeniable fact, that it is against our Church the might and the machinations of Popery are concentrated. Well is she aware, that could her proud waves once sweep away that great break-water which checks their fury, they would swiftly overwhelm the embankments of sand in the rear. The bodies of dissentists who concur at or even concur in her attempts would prove in the collision but as bulrushes before the sweep of a deluge. Then cherish your Church; rally round her; love her; pray for her.—Let every true Christian forget minor differences in the common defence of the common fortress against the onsets of the common enemy. Would to God we were as one man in this warfare; that our differences were laid aside, at least, till our palladium were secure! Let us beware lest the ark of God get into the hands of the uncircumcised, whilst we are distracted and divided!

Suffer us to admonish you further, that you beware of the Papacy of Protestantism—or rather of the Popery of human nature! Are we better than the poor Romanist, by nature? In no wise. Our hearts are as deceitful and desperately wicked. Here is the birth-place and the cradle of the monster. Popery is the corrupt heart's new version of Christianity.—Take heed, therefore, that beneath the mantle of Protestantism you do not hide the errors of Popery. If you are striving to work out a righteousness of your own which is to set aside or intermingle with the righteousness wrought out by God incarnate—if you are struggling to purify yourselves by penances, and fastings, and outward observances, rather than looking for the Spirit of God by his living fire to purge you from the sin and dross of your nature till you be as silver seven times tried in the furnace—if you are confounding in any arm of flesh and building your faith on man, accepting your creed on mere human authority to the disengagement and neglect of Scripture—if you are resting on the purity of your Church, or on the Apostolic succession of her hierarchy, instead of resting upon the great Shepherd and Bishop of souls—if you are going about to be saved without faith, or to be saved by a faith unproductive of works—if, in short, your religion does not humble the sinner and exalt the Saviour, strip the believer of all boasting, and place every crown on the brow of the Crucified, leading you to count all things but loss so that you may win Christ and be found in His righteousness—Protestants in name you may be, but in spirit and in heart you are Papists. Beware, then, of that insidious leaven which works in the hearts of all by nature. Purge it out and keep yourselves pure. Abhor “even the garment spotted with the flesh.”—Loathe the spirit of Popery, whether it come disguised in the mantle of Protestantism, or revealed in its native and naked deformity.

Take heed, likewise, that you trust not in mere Protestantism. Ever remember, Protestantism is not our religion; it is an accident of our religion; the substance is Christianity. To protest against error is our imperative duty; to protest against the errors of Rome our urgent duty at the present juncture. Still the duty is accidental; for were there no errors, there would be no occasion for our protest. Build not therefore on a bare negation. Christianity, the pure, unmitigated, unvarnished truth as it is in Jesus; the summary of that truth as compendiously comprehended in the Articles and Confessions of our Church—is this the soul of the matter. Many an ardent Protestant is not a true Christian. Many a one hates Popery as a civil system, who does not hate it as a spiritual system. Mere Protestantism will not save you. There are Protestants in worse errors than the errors of Rome. The Socinian protests against Popery, yet holds heresies of a far darker and deadlier kind. Do not then—do not mistake the shadow for the substance and deceive your own souls.

And let me add stand up for your principles.—This is no time for neutrality or compromise. There is much to alarm. The admission of the Romantics into that civil power for which their principles disqualify them under a Protestant dynasty; the unhappy relaxation of opinion and religious feelings consequent on that measure; the neglect of indoctrinating the population into the differences between the two Churches; the alarming progress of infidelity under the guise of liberalism, making common cause with Popery; the amazing revival of energy and effort on the part of Romanism; the concurrence of all these favouring circumstances has imparted new power to the great antagonist of truth; she is making progress—and except we awoke ourselves in the name and strength of God, she must progress; not so much by reason of her innate might, as by reason of our apathy and cowardice. If our mother Church should ever be consumed our parochial hands would have forced her funeral pyre.

What shall we then say to these things? By the memory of your martyred forefathers; by your privileges and immunities as Protestants; by the ashes of the holy witnesses who sealed the common salvation with their blood: by the Word of God uniminated and uncontaminated, that most precious heirloom of our country; by your Church's perpetuity and glory; by the civil and religious interests of your children and your children's children who look to you to defend their best birthright; by the honour and glory of your Redeemer, and by the truth and majesty of your God, we conjure you to stand fast in the liberty wherein Christ hath made us free, and not to be entangled again in the yoke of bondage; but rather to rise anew and raise aloft the banner of the reformation, writing ineffaceably upon it—peace, peace to the poor oppressed Papist, but NO PEACE WITH POPEY.—NO PEACE WITH POPEY!

## THE CHURCH.

TORONTO, FRIDAY, MAY 12, 1843.

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It is a duty we owe to an eminent divine and the Church at large, to insert the following letter which has appeared in all the American Episcopal Church Journals:

TO THE RIGHT REVEREND BISHOP OF NEW YORK.

New York, March 28th, 1843.

Right Reverend and dear Sir,

In the month of December last, I issued proposals for publishing the introductory volume of the Ecclesiastical History, which the Church has made it my duty to write. These proposals were first sent to the Bishops, and to the parochial clergy, throughout the United States.

On arriving in New York, for the first time since those proposals were issued, I found that little effort has been made to obtain subscribers. If such is the fact here, the inference may not be wrong, that efforts have been equally faint in the other chief cities of the Union; and yet on this account the publication of the work must depend.

May I be permitted thus publicly to state my reasons for the course pursued?

In the year 1829, while I was in Italy, I received a letter from my own respective dioceses, conveying to me a request from himself and the late lamented Bishop of South Carolina, and I think from some of the other Bishops, that during my residence in Europe I would write an Ecclesiastical history. It was impossible for me to do this while moving about from place to place; so I could not collect the necessary materials for such a work, and while I did not feel unmindfully for five years, sparing neither time nor labour, nor expense, so far as my own limited means would allow.

My efforts were eminently successful, and I returned home with the completest collection of original documents probably to be found in this country.

At the first General Convention at which I could be present, I was appointed by both houses, I believe without a dissenting voice, to be the historiographer of the Church; and I immediately thereafter began my labours. What those labours

have been, the Bishops and the few friends to whom I have shown the manuscript alone can tell. At the convention of 1841, three years after my appointment, my first volume was so far completed, that it was laid before the Bishops, received their sanction, and was by them recommended to the Church. My labours have since been unremitting, and little remains to prepare it entirely for the press. As it required great accuracy, and abounds with tables, it has been estimated that a thousand copies will not do more than defray the expenses of the work.

I have hitherto laboured unpaid. Besides the whole amount for five years in Europe, in collecting materials, I have for the subsequent time been labouring for THE CHURCH; not for the clergy only, as some have erroneously supposed, but also for the laity, and have been labouring for the public, plain English, such as every body can understand, the historical facts and inferences connected with the great mission of the Son of God. Not one dollar has been contributed for this purpose, which I have not supplied. No emolument from the Church is received by me; and as my own means are extremely limited, I submit to privations for the sake of the Church, of which I wish not to speak. But if I am labouring for the clergy and laity, and impart unto them the knowledge of spiritual things, it is a great matter if I receive something of their earthly substance? Certainly it is not indifferent to me, whether I receive or not for my necessities; but money making is not my object. If it had been, I should have devoted myself to such literary labour as would have paid most. I should have employed travelling agents, and my contracts with booksellers. I wish to be regarded as labouring for my divine Master, and for the Church which is his body.

With such views did I issue my proposals. In the first place, *Nihil sine Episcopo.* No subscriptions were to be undertaken in any diocese without the approbation of the diocesan. In the second place, *Nihil sine Clero.* No subscriptions were to be made in any parish, but with the cognizance and recommendation of the rector of that parish. With the approbation of the Bishops and parochial clergy, it would be an easy matter to raise in Boston, New York, Philadelphia, and Baltimore, not to mention smaller cities, more than four times the amount necessary to defray the cost of publication.

The Church has done nobly in this matter. Every diocese has issued its license to these persons. I pretend not to place my humble labours in the comparison with their necessary purposes. But to aid the missionary, knowledge is necessary. He who is traversing mountains and rivers, subduing the wildernesses and the solitary places to the faith of CHRIST, cannot work as I am working. A division of labour is indispensable. Toil of body is not the only toil; nor is the physical the only intellectual exertion which the welfare of the Church demands. May not I then expect the co-operation of the Bishops and clergy, and the pecuniary support of the wealthy laity, in preparing an Ecclesiastical History, which will give a fair, honest, plain statement of the progress of the Church Catholique throughout the world of man's exertions? We are to bear against its tranquillity, mainly by his efforts in the cause of religious education. A mill-owner, a Socinian Dissenter, was so impressed by the benefits rendered to society by this excellent young minister, that he thus spoke to him.—“I will never oppose Church-rates any more, though I have always done so: one man like you in a country is worth a regiment of royal police!”

A controversy was lately carried on in the *Toronto Herald* between Mr. Matthew Richey, the Wesleyan teacher, of this city, and the Editor of this journal.—Mr. Richey has since published his two letters and subsequent enlargements, with only part of our argument, in the shape of a pamphlet, containing on its title page, in large letters, the words *Indefinite Bigotry.*

Of the spirit that characterizes this publication we will merely say, that you remember that these men forthwith constituted themselves into a new sect, or party, of Presbyterians. Like all schismatics, they soon quarrelled amongst themselves: one party excommunicating another, and another separating from the former; others separating from the latter; in express contradiction to the former. In consequence of his refusal, and those others that adhered to his cause, of being ordained by the General Assembly of the Church of Scotland, *from the exercise of the ministerial function and all the parts thereof*—ordination being one of these parts. Thus you will observe that the same power which separated them originally from the laity, and clothed them with the ministerial character, debarred them afterwards of that office, and all that appertained to it, and reduced them again to their original condition of laymen.

Notwithstanding this, you remember that these men forthwith constituted themselves into a new sect, or party, of Presbyterians. Like all schismatics, they soon quarrelled amongst themselves: one party excommunicating another, and another separating from the former; others separating from the latter; in express contradiction to the former. In consequence of his refusal, and those others that adhered to his cause, of being ordained by the General Assembly of the Church of Scotland, *from the exercise of the ministerial function and all the parts thereof*—ordination being one of these parts. Thus you will observe that the same power which separated them originally from the laity, and clothed them with the ministerial character, debarred them afterwards of that office, and all that appertained to it, and reduced them again to their original condition of laymen.

I have the honour to be,

With the highest respect and regard,  
Right Reverend and dear Sir,  
Your friend and servant in the Lord,  
S. FARMER JARVIS.

We are authorised to say, that the Lord Bishop of Toronto desires to be considered a Subscriber to the work, being well assured of the ability and high character of the reverend author. We shall be happy, if favoured with the necessary information, to obtain as many Subscribers as we possibly can to so noble an undertaking in Christian Literature.

A long extract, complete in itself, from Bishop de Lancy's most excellent Sermon, will be found on the first page. In consequence of our intention to commence, next week, the re-printing of an abridgement of Dr. Chapman's celebrated *Discourses on Church Government*, we shall be unable to borrow as largely as we would desire from the Right Reverend preacher; but before taking leave of this (not the last, we hope) production of his fervent and powerful mind, we will transcribe two valuable notes appended to other parts of the Sermon. The first gives unquestionable evidence of the increasing influence of Church principles over the minds even of Dissenting teachers:

At p. 14, Mr. Richey puts this interrogatory: “Is it not an historical truth, that in the reigns of Edward VI and Queen Elizabeth, many ministers were employed by the Anglican Establishment, who had received only Presbyterian ordination, among whom were Travers, lecturer to the Temple; Whittingham, Dean of Durham; the celebrated Wright of Cambridge, and Knox, the Scotch reformer? Nay, did not Marry, and Baucer, Ochonus, and Fagius, foreign reformers, come over to England at the invitation of Edward; and, without re-ordination, became most honourable and influential persons in the English Church?”

With regard to TRAVERS, and WHITTINGHAM, Mr. Richey has not stated the *whole truth*. “Archbishop Whitgift silenced Travers, and ultimately removed him, by means of the High Commission Court, as unqualified for ministering in the Church of England, from want of episcopal ordination.” (Soames's Elizabethan Religious History, p. 44.) As for WHITTINGHAM, he seems to have had merely what is termed, among Dissenters, a *call*, from the English refugee at Geneva, and to have been set apart for the ministry, by some of them, not in orders, in a private house. \* \* \* A solemn adjudication of this case was precluded by the dean's [Whittingham's] death, but Archbishop Whitgift declared soon after, that he would have been deprived, had he lived, without *especial grace and dispensation.*” (*Ibid.* pp. 232-3.)

The other note exhibits the tendency of a schism once made to endless division, to heresy, if not to infidelity:

As far as can be ascertained, there are now prevalent, among the leading denominations in the United States, independent organizations:—

*Presbyterians.* Old-school Presbyterians, New school Presbyterians, Cambodex Presbyterians, Scotch Presbyterians, Associate Presbyterians, Dutch Reformed Presbyterians, Emmanuel Baptists, Campbellite Baptists.

*Methodists.* Free-will Baptists, Orthodox Congregationalists, Unitarian Congregationalists, Primitive Methodists, Transcendental Congregationalists, Wesleyan Methodists, Universalist Congregationalists.

*Congregationalists.* Calvinistic Baptists, Free-will Baptists, Associate Baptists, Cambodex Baptists, Emmanuel Baptists, Retired Presbyterians.

*Methodists.* Methodist Episcopal, Methodist Protestant, Primitive Methodists, Wesleyan Methodists, Associate Methodists.

*Baptists.* Calvinistic Baptists, New school Baptists, Free-will Baptists, Cambodex Baptists, Associate Baptists, Emmanuel Baptists, Campbellite Baptists.

*Congregationalists.* Congregationalists, Free-church Baptists, Free-church Methodists, Free-church Presbyterians, Free-church Unitarians, Free-church Universalists.

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his sitting for the likeness, which all who knew and loved him will not be displeased at our recording. It had been decided that Mr. Natt should be represented as sitting holding a book, and that book was to be the Bible.—When the artist, who knew him intimately, had placed him in the proper position, he said, "Now, Mr. Natt, where shall we put the book?" "Where!" said Mr. Natt, clasping it with both fervour to his breast, "here, here next to heart!"—*Oxford Herald.*

MISCHIEF GIFT OF AN ORGAN TO THE PARISH CHURCH OF ASHTON-UNDER-LYNE.—This Church has recently undergone a thorough repair by voluntary contributions. The old organ having been destroyed by fire some years ago, Mr. Edward Brown, of the Firs, Ashton-under-Lyne, and of Oldham, solicitor, whose family has for many generations been connected with the parish, recently communicated to the clergyman and congregation that he should have great pleasure in presenting to the church, at his own expense, a suitable organ, estimated to cost \$500. Mr. Brown some time ago presented a donation of \$500 towards the repairs of the church.

WELBY CHURCH.—At the 11th of March, new Grantham robes and improvements have recently been effected in the parish church, evincing a spirit of unanimity and generous feeling well worthy of imitation.

The north aisle has been entirely new roofed, at the expense of the parish. The south side of the chancel has been rebuilt and restored with three lancet windows, by the Rector, who has also introduced three arched windows, with the opening upward of \$20,000. The holiday folks have given employment to three or four tollmen.—*London Globe*, April 17.

destination he is about shortly to embark, with a heart devoted to his work, and a mind full of high and generous purposes, with a view to the spiritual welfare of the teeming myriads of China.—*Bristol Journal.*

#### THE PROVISION TRADE WITH CANADA.

*Office of the Committee of Privy Council for Trade.*

Gentlemen.—With reference to your application as to the terms on which certain provisions imported from Canada would be admitted for consumption in this country, I am directed by the Lords of the Committee of Privy Council for Trade to acquaint you that the Lords Commissioners of her Majesty's Treasury have communicated to the Board of Customs, that they are of opinion that salt provisions which have undergone in Canada the whole of the processes requisite in order to the preservation or curing of the same, may, within the terms and spirit of the 5th clause of the Navigation Act, be regarded and admitted as colonial produce. And their Lordships therefore have desired the Commissioners of the customs to give the necessary directions to their officers, care being taken by them to apply the general rule in each case according as the goods may or may not answer to the terms recited.

I am, gentlemen, your obedient servant,

J. MACREGOR.

Messrs. Gillespie Moffat, & Co.

THAMES TUNNEL.—From 12 o'clock on Sunday up to the same hour yesterday, 28,642 persons went through the Tunnel, and since the opening upward of \$20,000. The holiday folks have given employment to three or four tollmen.—*London Globe*.

#### ALTAR HARNARIES.

(From the Irish Correspondence of the London Times.)

Dublin, March 25.

At the Assizes for Nenagh, just concluded, two men, named Michael Larkin and Thomas Gleeson, were indicted for shooting at, with intent to kill, Patrick Tierney, on the 23rd of February. The tragic fate of Tierney must be fresh in the memory of the public; suffice it to say, that he was murdered under circumstances of most ordinary atrocity, on the eve of the late assizes, and thus, by a process peculiar to the favoured region of Tipperary, was the leading evidence for the trial of the accused.—The prisoners were acquitted. Among the witnesses called for the defence was the Rev. Mr. Maher, the parish priest of Toomevara, who here follows the reverend gentleman's evidence as reported in the local paper:

"The Rev. John Maher, parish priest of Toomevara, was called upon by Mr. Hassard, to give the prisoners a character.

"The rev. gentleman being sworn, was examined.—I know the prisoners. I know their general character, for I have been their parish priest for twenty years. I know them not to be mixed up in those matters that disturb the country.

"Mr. Scott.—Is it a fact that the neighbourhood of your parish has been disturbed of late?

"Rev. Mr. Maher.—I cannot say it is remarkable in the way of disturbance more than any other place.

Sandwich, W. D., 20th April, 1843.

To John Prince, Esq., M. P. P., and the Gentlemen whose names are attached to the Address presented to Lieutenant-Colonel Young and the Officers of the 2nd Incorporated Battalion.

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GENTLEMEN.—We are given to understand that you and your men will be disbanded on the 25th instant. It is not to us that the fate of Tierney must be fresh in the memory of the public; suffice it to say, that he was murdered under circumstances of most ordinary atrocity, on the eve of the late assizes, and thus, by a process peculiar to the favoured region of Tipperary, was the leading evidence for the trial of the accused.—The prisoners were acquitted. Among the witnesses called for the defence was the Rev. Mr. Maher, the parish priest of Toomevara, who here follows the reverend gentleman's evidence as reported in the local paper:

"The Rev. John Maher, parish priest of Toomevara, was called upon by Mr. Hassard, to give the prisoners a character.

"The rev. gentleman being sworn, was examined.—I know the prisoners. I know their general character, for I have been their parish priest for twenty years. I know them not to be mixed up in those matters that disturb the country.

"Mr. Scott.—Is it a fact that the neighbourhood of your parish has been disturbed of late?

"Rev. Mr. Maher.—I cannot say it is remarkable in the way of disturbance more than any other place.

Sandwich, W. D., 20th April, 1843.

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