

# The Church.

TORONTO, CANADA, SATURDAY, JANUARY 1, 1842.

[NUMBER 26.]

VOLUME V.]

## Poetry.

### CHURCH AND STATE.

Hail to the Crown by Freedom shaped—to girl  
An English Sovereign's brow! and to the Throne  
Whom he sits! Whose deep Foundations lie  
In veneration and the People's love;  
Whose steps are equity, whose seat is law.  
—Hail to the State of England! And conjoin  
With this a salutation as devout,  
Made to the spiritual Fabric of her Church;  
Founded in truth; by blood of Martyrdom  
Cemented; by the hands of Wisdom reared  
In beauty of Holiness, with ordered pomp,  
Decent, and unrepined. The voice, that greets  
The majesty of both, shall pray for both;  
That, mutually protected and sustained,  
They may endure long as the sea surrounds  
This favoured Land, or sunshine warms her soil.  
—And O, ye swelling hills, and steeples-towers,  
Bespent from above to shine with steeple-towers,  
An air and music, whose fingers point to Heaven!  
Nor wanting, at wide intervals, the bulk  
Of ancient Minster, lifted above the cloud  
Of the dense air, which town or city breeds  
To intercept the sun's glad beams—may we'er  
That true succession fall of English Heirs,  
Who, with Ancestral feeling, can perceive  
What in those holy Structures ye possess  
Of ornamental interest, and the charm  
Of pious sentiment diffused afar,  
—And human charity, and social love.  
—This never shall the indignities of Time  
Approach their revered graves, unopposed;  
Nor shall the Elements be free to hurt  
Their fair proportions; nor the blinder rage  
Of bigot zeal madly to overturn;  
And, if the desolating hand of war  
Spare them, they shall continue to bestow—  
Upon the thronged abodes of busy Men  
(Depraved, and ever prone fill their minds  
Exclusively with transient things)  
An air and music of dignified pursuit;  
Of sweet civility—on rustic wilds.  
—The poet, fostering for his native land  
Such hope, and extolling that Servants may abound  
Of those pure Altars worthy; Ministers  
Detached from pleasure, to the love of gain  
Superior, insusceptible of pride,  
And by ambitious longings undisturbed;  
Men, whose delight is where their duty leads  
Or fixes them; whose least distinguished day  
Shines with some portion of that heavenly lustre  
Which makes the Sabbath lovely in the sight  
Of blessed angels, pitying human cares.  
—And, as on earth it is the doom of Truth  
To be perpetually attacked by foes,  
Open or covert, be that Priesthood still,  
For her defence, replenished with a Band  
Of strenuous Champions, in scholastic arts  
Thoroughly disciplined; nor (if in course  
Of the revolving World's disturbances  
Cause should recur, which righteous heaven avert!  
To meet such trial) from their spiritual Sires  
Degenerate; who, constrained to wield the sword  
Of dispute, shrunk not, though assailed  
With hostile din, and combat in the field  
Of angry umpires, partial and unjust;  
And did, thereafter, battle their hands in fire,  
So to declare the conscience satisfied;  
Nor for their bodies would accept release;  
But, blessing God and praising him, bequeathed  
With their last breath, from the emouldering flame,  
The faith which they by diligence had earned,  
Or, through illustrious grace, received,  
For their dear Countrymen, and all mankind.  
O high example, constant divine!

WORDSWORTH.

### THE CHURCH OF IRELAND DELIVERED FROM POPISH TYRANNY, IN 1690.

(From Bishop Mann's History of the Church of Ireland.)

King James had made an early resolution "either to die a martyr, or to establish Popery." He did not, indeed, die a martyr, but he endured a sort of martyrdom in the loss of his royal dignity, and in final banishment from his home and his country, by his defeat at the Boyne on the 1st of July, 1690; about five years and five months after his accession to the throne, and somewhat more than one year and a half after his abdication of the English crown. The character of his mind, and the tendency of his actions, are strangely illustrated by the two last acts recorded of him, previously to the conclusive battle; namely, the appointment, in a Romish college at Kilkenny, of certain Popish priests to benefices in the diocese of Meath, from which the lawful incumbents had been forcibly driven; and the establishment, by royal charter, of a new Benedictine nunnery in Dublin, the patent for which bears date the 15th of June, 1690, a fortnight before his final defeat and dethronement.—To the Church of Ireland his reign, almost from its commencement to its conclusion, was a calamitous series of fallacious promises, of violated pledges, of unconstitutional and tyrannical decrees, of arbitrary impositions, of oppressions and persecutions the most bitter and relentless. These evils probably were the dictates of wicked counsellors, rather than of his own free will; but they resulted from his determination to incur any danger in order to the establishment of Popery. However this be, his failure was of incalculable importance to the religious condition of Ireland; for it laid a check for a while in the British empire on the aspiring, the restless, and the unchangeable spirit of that domineering power, and restored her legitimate rights and privileges, as previously secured, to the Church.

Actuated by a lively sense of the deliverance achieved for her by the victory of the Boyne, the ministers of the Church, resident in Dublin and its vicinity, waited in a body on the conqueror in his camp, and by the mouth of the venerable Bishop of Meath, who had been their great advocate in affliction, and who now conducted their rejoicing assembly, tendered to King William an address, expressive of their congratulations, their loyalty, and their prayers for his welfare. On the following Sunday, July the 6th, Dopping, bishop of Meath, and Digby, bishop of Limerick, with all the clergy who were in Dublin and his neighbourhood, the Primate having excused his non-appearance by reason of his great age and infirmities, attended his triumphant procession to St. Patrick's cathedral, whither he repaired to return thanks for his success. There a sermon was preached by Dr. King, who had been elected not long before to the deanery, commemorating the power, and wisdom, and the providence of God, in the protection of his people, and the defeat of their enemies. And this was followed by the king's permission for the appointment of a day of solemn thanksgiving, and for composing an occasional form of prayer. Thus pure religion, rescued from the encroachment of "Popish tyranny and arbitrary power," was again established by God's good providence in Ireland, under the safeguard of the law; and rescued from the arbitrary and tyrannical proscriptions of the Popish king, as she had been not long before delivered from the sectarian persecutions of the republican usurper, the Church of Ireland was again vindicated and secured as part of the con-

stitution of the kingdom; having all along, and independently of all secular support, preserved her character of a true and sound part of the holy Catholic and Apostolic Church of Christ, by her three orders of the ministry, transmitted in an unbroken line from the apostles, and by her preaching of the pure word of God, and her ministering of the sacraments, according to primitive usage, as embodied in her Book of Common Prayer.

That this Apostolic and Scriptural Church was not at the same time enabled to exert her influence, and dispense the means of grace, over the whole kingdom and all its inhabitants, must be matter of the most sincere and deep concern with those who are capable of justly estimating her excellence. But whatever efforts now or at any other time were directed to that end, they were counteracted by impediments inherent in the politico-religious condition of the country, especially by the indefatigable energy and predominant influence of the Romish hierarchy and priesthood, which annulled all freedom of thought and action in the Popish community, so as to preclude the operation of Christian truth upon their minds, whilst they put forth all their powers for the secular aggrandizement and profit of their party. This object had been fully unfolded and boldly avowed in the last miserable reign, when every exertion was used for placing in the hands of the Papists all the property and political power of the kingdom. Such was the aim of their united efforts. And never can it be enough lamented that the united energies of Protestantism could not be brought into action on the other side; but that sectarianism was permitted to divert the natural resources, to weaken the powers, and to diminish the authority, of the Church; and thus to impede her efficacy in driving away the erroneous and false doctrines of Popery, and in spreading over the kingdom the blessings of the reformed and pure faith of Christ, and his ordinances, as professed and maintained in her Apostolic communion.

## TIME.

(By the Rev. F. W. Faber.)

Let us think of some of the ways in which we are influenced and affected by time. We see that the whole external world is regulated by it. The sun rises and sets within his proper limits; and the moon is a faithful witness in heaven. The great sea keeps its own calendar by its tides; the earth by her seasons, spring and autumn, summer and winter, seed-time and harvest. Now all these are so many ways of marking time; for when twelve months are over, all things begin again as before. We are compelled, whether we will or not, to follow these changes, to obey them, and adapt ourselves to them. Our toil, our business, our pleasures, our dress, our way of living, are all forced to accommodate themselves to the changes of the year. We cannot help ourselves. Time is a law of God, and therefore it is too strong for us. We should often be glad to shorten one season or lengthen another; but it may not be. So here is one way in which we are affected by time.

But it is not only the natural world which is regulated and governed by time. The world which we make for ourselves,—the world of sin and sorrow, the world of trouble and pleasure,—this is also most completely beneath the hand of time. We have fixed days, and hours, and weeks and months, for doing all things. We contrive instruments for telling us how our very minutes are passing. We divide time into the smallest portions; and in every one of those portions we have something to do or suffer. So here is another way in which we are put beneath the dominion of time.

But more than this, time possesses an almost irresistible authority over our feelings, our affections, and our happiness. It is a sad thing to be in sorrow; yet there are many of us who have lost parents, or children, or friends, who would fain have kept alive within our hearts the same keen and lively memory of them, as we had when first they died. But time will not let us: it hurries us along; and our impressions grow fainter and fainter, till at last they almost die away. Then in our friendships and our loves time grievously interferes with us. It will not allow the glow of our affection to continue. We cease to love friends who have loved before, for no other reason than that the lapse of time has cooled our love, and we were not able to withstand its power. And as it interferes with our affections so does it with our happiness. Time is so unsatisfactory a thing when it is with us, that we are always discontented with the present. Young men are always wishing to be old, and old men to be young. Men can love the future, and they can love the past; scarcely any can rest contented in the present. Besides which, it often comes across us as a melancholy thought, that all this will go on just as well, just as happily, when we are dead and gone. Men will have our houses and our gardens, and will be glad and happy therein. They will walk about the same streets, and have the same joyous meetings, when we shall be slowly and neglectedly falling back into the cold earth out of which we came; and they who loved us will have laid us therein, shed a few slight tears upon our coffin, gone to their pleasure or their toil, and straightway forgotten all about us. And yet they are not unfaithful or unaffectionate. It is time's fault, not theirs.

Surely these thoughts about time are very profitable to us; or at any rate they may be made so: for they show us what a tyrant time is; how it bears us onward with an unfeeling violence, not allowing us one hour's respite for the quiet indulgence of our holiest and most natural affections. They show us, too, which is a great thing, that time is something quite distinct from ourselves; they point out that there is something within us which is continually craving for rest, which is weary of following time up and down in all its changes, and is miserable in that perpetual agitation and hurry and motion into which it is thrown by time. Nothing can prove to man more strongly his own immortality, than his dislike of time and his unhappiness while beneath its power.

Thus a thoughtful mind might have got so far towards seeing what a mystery time is, independent of the Bible. He might have seen that it was something which influenced all his thoughts and actions; something from which he could not escape, and which would leave him in the end he knew not where, only it would be helpless, and hopeless also. Thus it was, to get rid of this mystery, that the heathen of old days made time into a god; that is, they believed, or tried to make themselves believe, that time was eternal. Yet we, who are made heirs of heaven and partakers of the divine nature, who can die no more, because Christ has once died for us all; who have bread from heaven, even the Flesh of the Incarnate Word, whereon we feed, whereby we receive fullest remission of sins, and

take into ourselves the seed and the earnest of a blessed resurrection;—we who are thus from mere mortals made by holy Baptism into sons of God, think far less about time, about what it is, and what it means, and what we have to do with it, than the heathen did. They wondered at it: we let hour after hour slip by, and take no account of the mystery. They were uneasy and unhappy about it: it never disturbs us in our business or our pleasure; it never disturbs us even in our sins. They made a god of it, and worshipped it, and did all they could to propitiate its awful power; we never remember that it is a messenger of the one true God, that it tells us that the world's end keeps hastening, and that the fire of judgment draweth nearer and nearer to us day by day, and night by night. So far, then, independent of the Bible, we could see that time was a mystery.

Now in the Bible no explanation is given at all: but mystery is made far deeper. We know that the world was 4000 years old when God gave His only begotten Son to take upon Him our nature and to be miraculously born of a pure Virgin. Yet the Bible calls Him the Lamb slain before the foundation of the world. Abraham had been long dead and buried, and his sepulchre was in the Holy Land in the days of Christ's humiliation. Yet the Lord tells us that Abraham rejoiced to see His day and was glad. Nay, more than this, we are taught that Christ could not come before He did, that it was not well He should come before He did, because it was not yet the fullness of time. So you see time had power to keep back our blessed Lord from coming. And when He was on earth, He speaks of His time not being yet come; so that time had something to do with His death. Moreover, in the Scriptures we learn that time has nothing to do with God; that His power and wisdom are not bounded by what men call past, present, and future; that He is the first and the last, Who was and is, and is to be, in Whom and by Whom, and through Whom do all things consist, from Whom they spring, and upon Whom they most entirely and utterly depend. But the Bible not only deepens the mystery of time, but extends its power. The dead, that is, our friends and relations and forefathers who have left this world—the spirits, are under the influence of time. For their souls beneath the altar cry unto God, and say, "How long! O Lord, how long!" Lastly, we learn from the Bible also, that there shall be a very great day, whereon an Angel (Rev. x. 6.) shall go forth and swear by the God Who made all things and liveth for ever, that there shall be time no longer.

These things are very mysterious. But they are written for our instruction. We live in time, we shall be judged for what we do in time; we shall still live on, we shall still be alive, when time shall be no longer. With us eternity depends on time. Now then, if the Bible tells us all these mysteries about time, and many more which I have not mentioned, what does it tell us of time as connected with ourselves—as practical to ourselves? First of all these mysteries themselves are very practical; they make us afraid of time, of letting it slip away from us unseen, of mis-spending it. Secondly, God puts time before us as a witness, for or against us. We are to be judged by the things we do in time, and round. They make no noise as they go. Night steals quietly upon the day; and morning light breaks in the east in beauty and in silence. But every year, as it passes away from us, goes to lay its long and sad account at the foot of the throne of God. That throne is set up in its own place somewhere in the world. We cannot tell where it is; perhaps nearer ourselves than we imagine, perhaps in the midst of us. To this throne does each year come to testify of all things which it has seen, no matter how secret, which all the men in all the nations of the earth have committed; that God may note them in His Book. It is a faithful witness: it forgets nothing, it conceals nothing; it is God's minister going up and down among men to spy out all their actions. We cannot hide ourselves from time. It is like the eye of Him Who made it. It does not close: it does not sleep: it does not weary of its task: it is awake for evermore.

## ON COMING UNWORTHILY TO THE LORD'S SUPPER.

(From Bishop Fleetwood.)

To come unworthily, is to come without any repentance or sorrow for past offences, and without any resolutions of amendment for the future. And such a coming as this, necessarily increases a man's damnation, because he does apparently despise his Saviour, and insult his holy ordinance; the whole design of which, and almost every word of which, supposes sorrow for his sins past, and purpose of amendment for the time to come. It is like a Jew's coming to be baptized, who hates Christianity in his heart, and intends to affront that sacrament, but comes to serve some secular interest and end; or if he comes not with contempt and malice, yet he makes a most solemn profession of a great many promises, none of which he has any design of keeping. Now such a one must certainly be in a worse condition than if he had never been baptized, and his baptism must certainly increase his damnation. And must it not be the same with those who come to the Sacrament of the Lord's Supper, and there pretend most solemnly to repent and be sorry for their sins past, and to row all holy obedience for the future, and yet do neither, but purpose to continue in their grievous sins? Or if they do not positively purpose to continue in their sins, yet have no intention to leave them.—Such coming must unavoidably increase damnation, because here is a new and most provoking sin, of mocking Christ's ordinance, added to his old impotence. But, truly, I believe, as well as hope, that not one sinner in a hundred thousand comes to the Sacrament without a general repentance, and some sort of resolution of forsaking his sins, though it be faint, and loose, and ineffectual. And of such, I know not how to conclude that they thereby increase their damnation, any make more than they, who, without coming to the Sacrament, make such kind of resolutions frequently, and yet forget and break them, may be said also to increase their damnation; since every new sin does certainly add to our misery, and more and more endanger our souls. I will therefore yield to you, that to come unworthily is a greater venture than to stay away; if by unworthily you mean a positive intention not to leave your sins, but still to continue in them. But if by unworthily you mean such a repentance and resolution of leaving sin, as though when it is made, is hearty and sincere, yet afterwards proves ineffectual; then I will not yield, that to come unworthily is more dangerous than to stay away; because the breaking a good resolution (not intended to be broken when it is made) is not a greater offence than not to make that resolution, although you were obliged to make it. Cains, a great squanderer, owed me a hundred crowns, and upon my demand, promised to pay that sum at six months end, according to his obligation; the day came, but not my debtor; for though when he made that promise, he was in great earnest, and seriously intended to take up, and discharge himself, yet he fell into his old loose courses, and was thereby dis-

abled from approving himself an honest man. Titius, another squanderer as great as he, owed me the like sum, under the like obligation, but when I called upon him, made me no answer, affirming afterwards that he would not promise, because he intended not to leave his ill courses, which would certainly disable him from paying his debt. Am I more obliged to Titius, for not promising, because he intended not to perform, than to Cains for promising, and intending to perform? Do I owe him more favour, who refuses to promise what he is in reason obliged to promise, and in justice to perform, than I owe to him, who promises in good earnest, and intends at that time to perform, though afterwards he forgets and fails? Put these two men under equal obligations, and equal abilities of discharging them, and you will see to which of them most kindness is owing from the creditor. To promise, with a purpose of not paying, is to deceive me, and abuse me; and to promise with a purpose of paying, though he do not pay, is only to disappoint me. I say, therefore, (to make a short application,) that to come to the Sacrament, with a general sorrow and concern for sins past, and a general resolution to live better for the time to come, although men afterwards fall into sin again, and forget their good resolutions, is not a worse and more hazardous thing than to stay away from the Sacrament, without any repentance at all of past sins, or any resolutions of living better, but going on still in their old course of wickedness. If it were, indeed, a voluntary thing, and left at people's liberty, whether they would come to the Sacrament, or stay away, then it were safer not to come; but since it is a duty laid upon men by Christ's command, and all men are obliged to come, by virtue of the obedience they owe to their Saviour, I can see no safety in refusing to come; and this refusing to qualify themselves and come, must as certainly increase their damnation, as coming less qualified than they ought to be. I would not encourage any one to come unworthily, i. e. without repentance, without faith, and without charity; for certainly such coming must be hazardous. But I can see as much hazard in disobeying Christ, in refusing to come as he commands, because men live (and still resolve to live) without repentance, without resolutions of amendment, without faith, and without charity. In a word, there is no safety but in repentance and obedience, both of which, by the grace of God, are in every Christian's power.

## INFANT BAPTISM.\*

NO. I.—ITS REASONABLENESS.

No reader of the Scriptures can fail to be impressed with the words of our Saviour,—introduced, on account of their peculiar appropriateness, into the admirable Baptismal Service of the Church,—“Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.” These words are quoted from St. Mark's Gospel; and in the parallel passage in St. Matthew, the motive of the parents of these “little ones” is more strongly and clearly expressed: “they were brought unto Jesus that he should put his hands on them, and pray;”—a circumstance which seems to show that an expectation of spiritual benefit to the children animated those who thus anxiously brought them to Christ.

When we carefully consider this circumstance, and mark our Lord's very positive encouragement to those who brought children to him for his blessing, we shall not wonder that it is adduced as an argument, of no mean weight, for making them partakers of that solemn rite by which, according to our Saviour's appointment, we are admitted into the Kingdom of God. Baptism has too many divine sanctions,—is too holy in its origin, and too strongly and too frequently impressed as an obligation upon Christian believers, both by our Lord and His Apostles, to permit us to view it with indifference or to treat it with neglect. For this reason, we find the Christian world at large, with but few exceptions, making Baptism a part and portion of their religious obligations; yet, with this general respect for the ordinance, we are aware that no considerable number are of opinion that infants or children are not meant to be included amongst those who could properly be made partakers of that sacrament.

It seems strange, however, that such an opinion should prevail after the evidence contained in our Lord's declaration, above quoted, that children are thought to be fit partakers of His prayers and blessing. If it be argued that because they are unconscious of the solemnities, the professions, the vows and prayers, and formal dedication which take place in Baptism, they are not qualified for that ordinance, the same must prove just as strong an argument against the acts of our Saviour, which are above recorded; for, no doubt, the children alluded to were equally unconscious of the tender notice taken of them, on that occasion, by the Redeemer of the world,—equally unable to comprehend the prayers which He breathed over them,—equally incompetent to be affected by the words of blessing which He graciously pronounced upon them.

It may fairly, therefore, be affirmed that this act of our Saviour, coupled with the general command, that all disciples, converts, or proselytes, should be baptized, forms a sufficient justification for bringing children to Christ even in that solemn manner; it may fairly be affirmed that, unless some authority be adduced from Scripture positively excluding infants from that sacrament, these words of our Lord are to be interpreted as a sanction for their admission to it; they plainly vindicate the general practice of the Church of Christ in regard to the Baptism of Infants. Annexing these words and acts of our Saviour to the commission to His Apostles to baptize all nations, we should be justified in calling upon the opponents of Infant Baptism to bring forward some direct Scriptural authority against it, before we advanced a single further argument or attestation in its favour. But while we may safely challenge the production of any such authority, it is easy to show that the whole spirit and letter of the Divine economy, under both the Old and the New Dispensation, is in favour of the admission of infants to its privileges and blessings.

The very nature and meaning of Baptism would imply the necessity of rendering infants sharers in its benefits. By that ordinance alone, according to our Lord's specific appointment, uniformly acted upon by His Apostles and first ministers, we are admitted into the Christian covenant,—that is, to the privileges of Christ's death; to our freedom from the condemnation of sin, and our deliverance from its power through the grace of the Holy Spirit. Now an infant, innocent as he may be of actual transgression, and of wilful offence against the law of God, is nevertheless born with that original corruption which is inherited from our first parents by all mankind, and which was the consequence of their fall. Of this there can be no denial or doubt; all the infant as well as the adult, are “concluded under sin,”—“in Adam all die,” both young and old, until they are “made alive in Christ” in the words of our ninth Article, which is built upon the most certain Scripture authority, “every person born into the world is deserving of God's wrath and condemnation.” Even infants, therefore, are amenable to our divine judgment against sin, which is implanted in our nature and is inherited by all; and if this be a truth which cannot be contradicted, without contradicting the Holy Scriptures also, it is surely necessary that infants should, as well as adults, be made partakers of that covenant by which we are secured of the benefits of Christ's death and resurrection; and if so, by what outward and formal act can they be so admitted more appropriate than the one which our Lord himself has appointed, even Baptism? Why should they, being born in

sin and liable to its condemnation, be excluded from that sacramental ordinance by which they become members of Christ, and have a “part and lot” in his meritorious sacrifice? Why should they be excluded from the only revealed method of admission into the Christian covenant? Why debarred from that spiritual grace of which this ordinance is a constituted means? “If we speak of original sin,” says an eloquent writer,† “the fountal source of corruption, from which are the issues of death, is there any condition under which this can be removed, independently of the grace of God, and the energy of his Holy Spirit? And what is there in the state of infancy unfavourable for the reception of ‘these great benefits?’ Is there no spirit couched beneath the infant form? If there be, is it debarred from free mercy? Does it afford no residence for that Spirit, in whom is the power of truth, and the source of light? Is it incapable of commencing union with Christ? If not, is there any fitter time to initiate the life of God in the soul, than at the beginning of the life of reason?” It is thus forcibly argued by another writer, already quoted from,‡ “The little child necessarily receives the ‘kingdom of God’ as a helpless, unopposing being, without advancing any claim on the ground of faith, good works, or any thing whatsoever. Self-righteousness there is none. We, that are grown up, be we ever so wise or holy, must come at all times, if we come at all, not trusting in our own righteousness any more than the new born child: for we have as little to recommend ourselves to the favour of an infinitely holy God as the little child. We are, indeed, much more unworthy, because, to the original depravity of our nature, we have added all our actual transgressions in thought, word, and deed. Hence it will appear, as a just inference from the rejection of infant baptism, on the pretence that children have not faith, that we suppose ourselves endowed with something meritorious, which they, by reason of their tender age, cannot have, and, therefore, make salvation, in some shape, to flow from works, not of grace, contrary to the gospel of Christ.—But Jesus Christ received infants, and also blessed them.—They could have set up no claim whatever. As they received the blessing, so must we, and, therefore, boasting is for ever excluded.”

But we shall hear it asserted, that an infant is incapable of entering into covenant with God, and therefore his formal enlistment into such covenant by baptism appears unreasonable and even absurd! Strange that such an objection should be advanced in the face of the most direct Scriptural authority,—in opposition to language like this addressed by Moses to the Israelites, “Ye stand this day all of you before the Lord your God; your captains, your elders, your officers, your little ones, your wives, \*\*\* that thou shouldst enter into covenant with the Lord thy God.” (Deut. xxix. 12.) Here we perceive that the “little ones,” or the children, of the Jews, were very expressly included amongst those who were to enter into covenant with the Lord; and more than this, it was specially commanded that infants should be admitted into this covenant by the rite of circumcision, and the time was specified, viz. at eight days old. Now, in the words of the Rev. Derwent Coleridge, “If Circumcision was to be suspended by Baptism, the type by its antitype; if Christians were the true children of promise, the Church the true Israel; and if both Jews and Gentiles were to be baptized into one body, circumcision being thus rendered superfluous,—in exact proportion as these analogies became known, would the prejudice in favour of infant baptism increase, unless this point of resemblance were expressly excluded by some authority?—The Lord and His Apostles, particularly St. Paul, who touches upon the subject perpetually, is conclusive that no such distinction existed, but that the analogy held throughout. And on this analogy the early Church must have acted. Had it been otherwise, had the practice of the first Christians resembled that of the modern Baptists, as they are called, is it conceivable that no mention of baptism should occur in any of the apostolical epistles, except as of something past, a matter pre-supposed in the fact of their Christianity? that among all the practical directions with which these epistles abound, descending not unfrequently into minute details, (directions relating to marriage, to legal proceedings, to dress and behaviour, to points of conscience and expediency in the intercourse of Christians with Heathens,—above all, to the constitution and conduct of Christian assemblies, no information should have been afforded as to the time or circumstances under which the children of Christian parents were to be ‘added to the Church?’ that the preparation of a young person for baptism should never be so much as touched upon? that no allusion to this most solemn and interesting event in a Christian family should ever occur? that the question of previous fitness for baptism should never be raised, except in the case of adult heathens; and then be dispatched in no summary a manner.—‘They that gladly received the Word,’—‘I believe that Jesus Christ is the Son of God.’ As if all that was required was a trustful willingness to begin that course of holy discipline and instruction, consequent upon a state of salvation,—that renovation of life by which (the necessary aid of the Holy Spirit having been in baptism supplied) salvation itself was with fear and trembling to be wrought out; a condition entirely fulfilled, as we have seen, in the child of a Christian parent, able and determined, engaged by every religious motive, and by all the charities of a Christian society effectually assisted, to ‘bring him up in the nurture and admonition of the Lord.’”

The greatest proportion of early converts to Christianity were necessarily Jews; and if persuaded, as the Apostles laboured to teach them, that the rite of circumcision was to be abolished, they would naturally look to some other ordinance by which their children should, under Christ, be in no worse condition than they were in under Moses,—by which they should have a covenant right to a visible and formal engraving into the privileges of that new dispensation to which they were transferred from the old. “If the Christian Jew,” to quote the words of Bishop Jeremy Taylor, “whose children were circumcised, and made partakers of the same promises and title, and inheritance and sacraments, which themselves had at their conversion to the faith of Christ, had seen their children now shut out from their new sacraments, it is not to be doubted but they would have raised a storm, greater than could easily have been suppressed; since about their circumcision they had raised such tragical and implacable disputations: and there had been great reason to look for a storm; for their children were circumcised, and if not baptized, then they were left under a burthen which their fathers were quit of, for St. Paul said unto you, ‘Whosoever is circumcised, is a debtor to keep the whole law.’ These children therefore that were circumcised, stood obliged for want of Baptism to perform the law of ceremonies, to be presented into the temple, to pay their price, to be redeemed with silver and gold; to be bound by the law of pollutions and carnal ordinances, and therefore if they had been thus left, it would be no wonder if the Jews had complained and made a tumult: they would do it for less matters.”

We gather as well from St. Paul's Epistles as from the narrative of the Acts of the Apostles, that wherever there was the slightest reason for complaint, the Jews were always forward to advance it and demand a remedy: we find, indeed, that the most prominent at least of these were stated, and we are furnished in the writings of the Apostles with a solution of the difficulties which were started; but observing no mention of

\* The Rev. Derwent Coleridge.

† Rev. James Reid.

\* By a Correspondent of The Church.

any complaint such as is alluded to above, and which certainly would have been recorded had any cause for it existed, we naturally conclude that every ground for it was antecedently removed by the positive and settled establishment of the custom of admitting infants into the Christian covenant by Baptism. We can easily understand how scrupulously and exactly the first Christians would act upon the principle thus asserted by St. Augustine, that "circumcision was but the type of baptism, and therefore to give place to it as soon as instituted by Christ;" or as it is expressed by Bishop Beveridge, "whoever doth not baptize his children whilst children, seems to me to transgress the command of God, in not initiating them into the Church according to his precepts. For though circumcision be only mentioned, yet it was therefore mentioned, because the initiating Sacrament whereby children were invested with Church-membership; and the same reason holds good still for Baptism. And as where the reason of a law fails, the law itself is abrogated, so where the reason of a law remains, the law seems still to be in force, though some circumstances of it be changed."

The arguments for the reasonableness of Infant Baptism might be much extended, but it cannot be necessary to dwell upon more than the leading points. Our present observations will be appropriately concluded in the words of the learned and excellent Bishop Jeremy Taylor; "Death came upon all men by Adam's sin—but to whomsoever this evil descended, for them also a remedy is provided by the second Adam. 'That as in Adam all die, even so in Christ shall all be made alive'; that is, at the day of judgment: then death shall be destroyed. In the mean time, death hath a sting and a bitterness, a curse it is, and an express of the divine anger: and if this sting be not taken away here, we shall have no participation of the final victory over death. Either, therefore, infants must be for ever without remedy in this evil consequent of their father's sin, or they must be adopted into the participation of Christ's death, which is the remedy. Now how can they partake of Christ's death, but by baptism into his death? For if there be any spiritual way fastened, it will by a stronger argument admit them to baptism: for if they can receive spiritual effects, they can also receive the outward sacrament; this being denied only upon pretence they cannot have the other. If there be no spiritual way extraordinary, then the ordinary way is only left for them. If there be an extraordinary, let it be shown, and Christians will be at rest concerning their children."

### THE CHURCH.

TORONTO, SATURDAY, JANUARY 1, 1842.

As the letter, which we have received from the REV. EGERTON RYERSON, calls for some remarks at our hands, we insert it in this place. The reader will thus be put in possession of its contents before perusing our observations upon it, and hence be the better enabled to arrive at a fair and unbiassed judgment as to the merits of the communication:

To the Editor of The Church.

Sir,—Though I have no claims upon your consideration, I hope, for obvious reasons, the remarks I now take the liberty of making, may be admitted into your columns. I, as well as my friends, have been the subjects of repeated strictures in your pages; but during the last two years, I have replied not a word; nor published a line in reference to the Church of England.

Believing that you have mistaken my own views, as well as the views of those who agree with me, I beg permission to set you right, and to offer a suggestion or two of general importance.

I have stated on former occasions, and perhaps my two years' silence may now give some weight to the statement, that my objections had no reference to the existence or prosperity of the Church of England, as a Church, but solely and exclusively to the manner in which it was governed in Upper Canada, especially, and indeed entirely, in reference to the Clergy Reserves. During the discussions which took place, and which were continued for years, I wrote many strong things; but nothing on the Episcopal form of government, or the formularies or doctrines of the Church of England. The doctrines of the Church of England, as contained in the Articles and Homilies, I always professed to believe. On the subject of Church Government, I often expressed my views in the language of Dr. Paley, and in accordance with the sentiments of many distinguished dignitaries and divines of the Church of England, that no particular form of Church Government had been enjoined by the Apostles. I have objected to the Episcopal, or any other form of Church Government being put forth as essential to the existence of the Church of Christ, and as the only scriptural form; but no further. I do not think the form of Church, any more than the form of Civil Government is settled in the Scriptures—a ground on which Dr. Paley has supported the different Orders of the Church of England with his accustomed clearness, ability and elegance. I know, on the contrary, that much may be said upon the same ground in favour of Itinerancy, of Presbyterianism, of Independency. On the subject of forms of prayer, I have never written; though I have, for many years, used forms of prayer in private as helps to, not substitutes for, devotion. I believe the foundation of the Church of Christ is not laid in forms, but in doctrines.

In the measures recommended by Lord Sydenham to settle the Clergy Reserve Question I acquiesced; and the grounds of former dissensions between the Protestant Churches having been removed, I supposed that controversies between them would not be perpetuated or revived. Professing the views I do, I believe it would be a moral calamity for either the Church of England, or Church of Scotland, or Wesleyan Methodist Church, or the Congregational Churches, to be annihilated in this Province. I believe there are fields of labour which may be occupied by any one of these of the other three. They need not, and I think ought not, to be aggressors upon each other. When politicians lay aside their party differences for the general good, I think the emulation of Christian Churches may consistently and properly be one, not of mutual hostility and extermination, but, of zeal and activity in spreading the common salvation and in diffusing useful knowledge and promoting Christian education.

Such I believe are the sentiments of my brethren generally, although we have our scruples and preferences concerning ecclesiastical regulations and modes of worship and labour. We do not pretend to be perfect Churches of England men in our views on matters of Church Policy or religious worship, as do the Missionaries of the London Wesleyan Committee; did we entertain the sentiments they profess, I am persuaded we would be disposed both from principle and utility to unite with and build up the Church of England in the unity of her faith, and should not form or maintain separate organizations and interests. As there were seven Apostolic Churches in Asia, we believe ourselves one of the Apostolic Churches in Canada. We do not seek to promote our interests, or gain the support or secure the connection of individuals with us, by professing to be a branch of any other Church, and by professing attachments and predilections beyond upon the whole, to any other. Those persons who believe that the instructions, and religious advantages and privileges afforded by our Church will more effectually aid them in working out their salvation than those which they can command in any other part of the general fold of Christ, are affectionately received under our watch-care; but not on account of our approximation to or dissent from the Church of England, or any other Church. In this course we aggress not upon the Church of England, any more than that of the Clergy of that Church would aggress upon us by a similar mode of proceeding.

I repeat, therefore, that with the settlement of the Clergy Reserve Question, ended my controversy with the Church of England, as I had again and again intimated that it would; nor do I wish to be considered as justifying all that I wrote in that controversy; nor indeed any thing more than the general views I advocated. The enthusiasm of youth and the provocations and excitements of personal and public discussions, often prompt to many things that the experience of years and the coolness of mature deliberation and calm retrospect, will not approve. Churches, as well as individuals, may learn wisdom from experience. I therefore submit, in connection with these explanations, whether the controversies and their charac-

teristic feelings between the Church of England and the Wesleyan Methodist Church in this Province ought not to cease with the removal of the causes which produced them? whether the remaining points of difference are of equal importance with the principles of agreement? whether either Church is likely to be benefited by a mutual endeavour to weaken each other's moral influence? whether both Churches are not likely to accomplish more religious and moral good by directing their energies against prevalent vice and ignorance, than by mutual warfare?

I intend no offence, when I express my conviction, that the Church of England in this Province has vastly greater resources for doing good than for warring with other Protestant Churches. I know her weak points, as well as her strong towers; I am not a stranger to the appropriate weapons for assailing the one, and for neutralizing the strength of the other. And you have not to learn, that it is easier to deface than to beautify—to pull down a fair fabric than to rear a common structure; and that a man may injure others without benefiting himself. On the other hand, I am equally sensible that the Wesleyan Methodist Church has nothing to gain by controversy; but I am quite sure, from what she has not so much to fear, to risk, or to lose, as the Church of England.

If controversy be perpetuated between your Church and our own, I wash my hands from all responsibility of it—even should the duty of self-defence compel me to draw the sword which I had, in inclination and intention, sheathed for ever. History, and our own experience to some extent, abounds with monitory lessons, that personal disputes may convulse Churches, and lead to the controversies may convulse provinces, and lead to the subversion of Governments. I think there are sufficient considerations to induce Protestants in Canada to unite and strengthen rather than to divide and neutralize their energies; and could every congregation be supplied with the spiritual food and weekly councils and privileges which are furnished by the HON. AND REV. BAPTIST NOEL, in whose Church I commenced and often worshipped when I was in London, I could then say with all my heart, let every congregation in Canada be even united to the Church of England.

With these explanations and suggestions, I beg to subscribe myself, your obedient humble servant,  
EGERTON RYERSON.

Toronto, Dec. 21, 1841.

With reference to the treatment which Mr. Ryerson may have received from this journal during the last two years, we, of course, have little to say. Having, however, been regular readers of *The Church* during that time, we must confess that we saw little allusion to Mr. Ryerson or his friends; and that only, upon occasions when ample provocation had been given, or facts stated, which being injurious to the character of our Church, required correction and exposure. Be this as it may, we can safely affirm that during the last six months, the period of our editorial management, we have carefully shunned controversy, and have frequently weakened the force of our arguments, and forbore to avail ourselves of numerous selected articles of great ability and power, from a desire to avoid giving offence to other denominations. And while we have never, in the slightest degree, modified or concealed the principles of our Church, we have always endeavoured to enforce them in a spirit of charity and forbearance.

Mr. Ryerson states that "he has always professed to believe in the doctrines of the Church of England, as contained in the Articles and Homilies," and that he never objected to the Church of England, or its episcopal form of government,—"but simply and solely" opposed "its exclusive establishment and endowment in Upper Canada." He then proceeds to express his concurrence in the opinion entertained by Dr. Paley, that "no particular form of Church Government had been enjoined by the apostles." A Churchman, Mr. Ryerson must well know, recognizes no individual authority. A Cranmer, a Jewel, a Laud, a Hooker, a Waterhouse, a Beveridge, a Doane, and a Doubless are illustrious names, and their opinions are entitled to our most serious attention. Nevertheless our Church refers not to them for the statement of her doctrines; and Dr. Paley, a name that cannot for a moment be ranked with the great divines whom we have just enumerated, is about the worst authority Mr. Ryerson could have adduced, as his opinion, on Church Government, is at direct variance with the Book of Common Prayer, which states that "from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons." Besides, Dr. Paley is a complete Erastian, and we apprehend, that Mr. Ryerson as well as ourselves, while joining in grateful acknowledgments to this utilitarian writer for the unrivalled clearness and acuteness with which he has set forth the evidences of Christianity, would be found differing from him on many questions of a moral and religious nature.

Mr. Ryerson has also attempted to fortify his own opinions on the subject of Church Government by referring to Bishop Stillingfleet, who is represented as having shown that "the form of Church Government is left at large, to times, places, and circumstances, to be determined upon the ground of expedience and utility." On a former occasion we had to set a contemporary right upon this very point: but for the sake of rescuing an eminent and learned divine from being perpetually misunderstood, and forced into the support of a cause against which he directed the energies of his active mind during many years, we will touch upon the subject again, and that too with a fulness, and a statement of incontrovertible facts, which we hope will leave no room for future misconception.

Bishop Stillingfleet was educated during the time of the Commonwealth, when the Church and the Monarchy were all but annihilated, and the Universities of Oxford and Cambridge were under the control of Presbyterian and Independent divines. Such was the state of things when Stillingfleet received his education. In 1639, before the Restoration, he published the work, called *Irenicum*, on the authority of which Mr. Ryerson, as others before him, has come to the conclusion that there is no particular form of Government perpetually and universally binding upon the Church of Christ. The Bishop, we believe, was about 25 years old when he gave this elaborate treatise to the world. In the preface to an Ordination Sermon preached by him in 1685, he thus alludes to it, and the objects for which it was undertaken:—"I did adventure to publish at that time, hoping by that means to bring over those to a compliance with the Church of England (then to be re-established) who stood off upon the supposition that Christ had appointed a Presbyterian Government to be always continued in his Church, and therefore they thought Prelacy was to be detested, as an unlawful usurpation. \* \* \* And I dare challenge any man to produce one passage in the whole book that tended to encourage faction or schism, or opposition to the Church of England; but, on the contrary, I endeavoured to recommend the Episcopal government, as having the advantage of all others, and coming nearest to Apostolical practice." "I do not deny that I do now think much more is to be said for the Apostolical institution of Episcopacy, than I at that time apprehended." In apologizing for the mistakes of the work in question, he admits "the scepticalness and injudiciousness of youth, and the prejudices of education" under which it was written. But supposing that the views of Bishop Stillingfleet, as expressed in the *Irenicum*, are correct and scriptural, Mr. Ryerson will find himself most sorely condemned by them. Almost the very last words of that treatise are these: "What form of Government is determined by lawful authority in the

Church of God, ought so far to be submitted to, as it contains nothing repugnant to the Word of God." Mr. Ryerson has avowed his belief in the Articles of our Church; he holds occasional communion with it; and, if the arguments of the *Irenicum* be tenable, he commits schism by not submitting to the Church. The whole context of the *Irenicum* goes to prove the necessity of a national Church-Government, and the sin of dissenting from it.

The authority of Bishop Stillingfleet, as enounced in the *Irenicum*, would be quite sufficient for our purpose, in replying to Mr. Ryerson. But we must proceed to show that, at a riper age and with an accumulation of greater theological learning, Bishop Stillingfleet, besides condemning separation from the Church, insisted upon the divine origin, and perpetual necessity of Episcopacy. In the preface to the *Unreasonableness of Separation*, a most searching and unanswerable treatise, when speaking of the Nonconformists,—among whom, we say it without meaning to give offence, he would undoubtedly have classed every Methodist in this Province,—he says, "God forbid that I should judge any one among them, as to their present sincerity, or final condition; to their own Master they must stand or fall. But my business was to consider, the nature and tendency of their actions. My judgment being, that a causeless breaking the peace of the Church we live in, is really as great and dangerous a sin as murder, and in some respects aggravated beyond it." "In the body of the treatise itself, he contends that "the holding of separate congregations for worship, where there is an agreement in doctrine, and the substantial of religion, is unlawful and schismatical,"—and that, "IF OCCASIONAL COMMUNION BE LAWFUL, CONSTANT COMMUNION WILL BE A DUTY." In another place he thus states the question of separation:—"According to the Scripture, there can be no way left to justify the separation from our Church, but to prove, either that our worship is idolatrous, or that our doctrine is false, or that our ceremonies are made necessary to salvation; which are all so remote from any colour of truth, that none of my adversaries have yet had the hardness to undertake it." And he thus concludes,—"I cannot but declare to the world, as one that believes a day of judgment to come, that upon the most diligent search and careful inquiry I could make into this matter, I cannot find any plea sufficient to justify, in point of conscience, the present separation from the Church of England." We will dismiss this part of our remarks, with a quotation from the Ordination Sermon, preached in 1685, to which we have already referred, which will prove beyond contradiction that Bishop Stillingfleet regarded Episcopacy as divine in its institution, and perpetual in its obligation:

"The universal consent of the Church being proved, there is as great reason to believe the Apostolical Succession to be of divine institution, as the Canon of Scripture, or the observation of the Lord's Day. We do not doubt but it is unlawful to add to, or to diminish from, the Canon of Scripture; and yet there is no plain text for it, with respect to all the books contained in it, and some of the books were a long time disputed in some Churches; but the Churches coming at last to a full agreement in this matter, upon due search and inquiry, hath been thought sufficient to bind all after-ages to make no alterations in it. And as to the divine institution of the Lord's Day, we do not go about to lessen it, but only to show that some examples in Scripture being joined with the universal practice of the Church in its purest ages, hath been allowed to be sufficient ground not only for following ages to observe it, but to look on it as at least an Apostolical institution. Now it cannot but seem unequal not to allow the same force, where there is the same evidence. And since the Apostles' times there have been three orders of Bishops, Priests, and Deacons, and in a regular well-constituted Church are to continue to the world's end."

While discussing the question of Church Government, we may well devote a little from the order of Mr. Ryerson's letter, and advert to his observation, that "as there were seven Apostolic Churches in Asia, we believe ourselves one of the Apostolic Churches in Canada." Surely, Mr. Ryerson cannot mean that of the Seven Churches of Asia, one was Episcopal, a second Presbyterian, a third Methodist, a fourth Baptist, a fifth Congregational, a sixth Independent, a seventh Primitive Methodist? We will not throw such a slur upon Mr. Ryerson's good sense as to imagine for a moment, that, in the face of Scripture, history, and the concurrent judgment of eminent divines of all denominations, he will maintain such an extraordinary proposition, as that the blessed Apostle St. John would have suffered divisions to exist, similar to those which now split up this portion of Christendom, without denouncing them most severely. There is not, we will venture to affirm, one single valid argument which can be adduced to prove that each of the seven Churches in Asia was not one in ecclesiastical government, or that the slightest difference of ecclesiastical government prevailed amongst the seven. The express language and the obvious inference of the Apostolical Epistles militate most decisively against the comparison of the different religious bodies in this Province to the Seven Churches of Asia.

Mr. Ryerson's observations respecting the Missionaries of the London Wesleyan Committee, are much to the point, and of course, as Churchmen, we readily concur in their justice. His reference to the settlement of the Clergy Reserves question seems to require no notice on our part; for no good man, we apprehend, is desirous of disturbing the adjustment of that wearisome strife by the Imperial Parliament. The only remaining points, upon which we deem it necessary to make a few remarks are,—our own position as the advocate of the Church of England in this Province,—and Mr. Ryerson's declaration with reference to the course which he may in future pursue.

On every ground we dislike theological controversy; and have never courted it. Personally we have been attacked in the most furious and unscrupulous manner. The Church of England has been denounced as a mass of corruption, and her members as a body of abandoned profligates. Her Prayer-Book, which Mr. Ryerson can conscientiously use when he attends our places of worship in England, has been misrepresented with an appalling recklessness of truth, and unlimited provocation has been offered to us,—provocation which would have justified us in carrying the war into the enemy's camp, and attempting to raze his strongholds to the ground. Yet, with all this, we have almost entirely confined ourselves to the advocacy of our own principles, without impugning the tenets of other denominations by name. Indeed, it cannot escape the quick and practised eye of Mr. Ryerson that the religious body, of which he is the most conspicuous member, has furnished us, in its present condition, with innumerable weapons for assault, had we been controversially minded. It has long been broken up into various sections: another great rent has lately taken place; schism is boldly charged by one party upon the other,—and what an inexhaustible ground is here for the Churchman, should he desire to show, by specific instances passing under his own eye, that if you once acknowledge the right of separating from the Church, you inevitably sanction division without end!—We might, advantageously to our own cause, have dwelt upon these topics; but from a love of peace

we never meddled with the divisions in the Methodist body. We, therefore, do not see, how we can well wear a more pacific front than we have hitherto worn. No honest man would wish us to suppress the principles which it is our duty to maintain; and the principles of the Church of England forbid us to recognize as Churches, those bodies of Christians, within the British dominions, which erect themselves into separate, and generally hostile, societies. In fundamentals, therefore, we cannot alter our course. If it be shown, that in the midst of our zeal we have been deficient in real, not spurious, charity, we will readily own our error, and for the future endeavour not to wound a fellow-Christian whilst maintaining what we believe to be Scriptural truth. But to the Bible and Prayer-Book we cling; and what they teach, we dare not omit to urge, constantly, earnestly, and to the best of our slender ability.

As to the position assumed by Mr. Ryerson himself in his present communication, we think that it sets him in an advantageous light, especially when we contrast his sentiments, on many points of importance, respecting the Church of England, with those expressed by the accredited organ of his own denomination.—We cannot, however, but regret that he should have used such language as this:—"If controversy be perpetuated between your Church and our own, I wash my hands from all responsibility of it—even should the duty of self-defence compel me to draw the sword which I had, in inclination and intention, sheathed for ever." This, perhaps without being so intended, looks something like menace, especially when coupled with the warnings elsewhere addressed to the Church of England, as to the detriment she is likely to sustain by the continuance of controversy. The Church, we must take upon ourselves to say, knows no fear,—can sustain no loss. She is the receptacle of divine gifts, and the rejection of these by men cannot mar her glory, or impair her everlasting foundations. But we do not believe that a spirit of discussion would injure the Church, either as regards her spiritual character, her numbers, or her resources. We, her humble defenders in this Province, court the fullest inquiry into the grounds upon which she is built. Past history, may passing events incontestably prove that a more general and definite assertion of her divine and Apostolical constitution has been accompanied, or perhaps caused, by a wide revival of Evangelical truth within her fold,—and that the purer she becomes doctrinally and practically, the more she insists upon the necessity of Apostolic order, and the more her claims on this head are allowed by ministers resorting to her, from the various sects in the British dominions, may even from abroad, who, discontented with their previous credentials, request a valid and Apostolical ordination at the hands of her Bishops, the lawful successors of the Apostles. Such, we doubt not, will be the effect of religious discussion in the Province of Canada.—Let, also, these opinions but gain ground more generally, and the Laity will grow warmer and warmer in their attachment to the Church, when they regard her, not as a well-ordered human institution, but as an edifice having Christ for its corner-stone, the Apostles for its builders, and a threefold priesthood, continued by a regular succession from the first preaching of the Gospel, for its ministers. The friendship of Dissent is much more dangerous than its enmity to the Church. The latter tends to remove abuses, to enkindle zeal, and to check an indiscriminate religious liberalism.—The former induces sloth and supineness, and diverts Church-resources from Church-channels into the support of every species of Non-conformity.

But we must draw to a conclusion. We desire to part in a friendly manner with Mr. Ryerson; and, as we said last week, no exertion, no proper forbearance on our part shall be wanting to foster the overtures of concord into a long religious peace. We have no wish to rake up the past ungenerously, or to bind a man down to all that he has ever spoken or written in "the enthusiasm of youth," or in the conflict of opinions. On the present occasion we concede to Mr. Ryerson a general moderation of sentiment, and an honourable frankness, which we shall always endeavour to reciprocate, consistently with the maintenance of our principles. These favourable impressions have been strengthened by a letter which accompanied the preceding communication, and from which, as Mr. Ryerson's permission enables us to make public use of it, we extract the most material part:—

"I have long been impressed with the conviction that Canada could not prosper under the element of agitation. I supported the union of the Canadas with a view to their civil tranquillity. I believe my expectations will be realized. In our new state of things, I desire not to be considered in an attitude of hostility to the Church of England any more than to any other Church. I have wished and resolved to leave civil and ecclesiastical party politics with the former bad state of things. Travelling, observation, and experience, have been a useful school to me; and time will do justice to the merits or demerits of my motives and conduct.

"I do not expect you to sacrifice or modify or conceal your sentiments. With your views, I should do all in my power to recommend and extend and build up the institutions of the Church of England. But I do not think you are thereby required to assail the principles, or wound the honest feelings of your Methodist neighbours.

"I dare say the Editor of the *Guardian* will insert whatever remarks you may think proper to make on the enclosed communication; and my earnest hope is that there may hereafter be less recrimination, and more of that charity which, while it is fixed and many in its principles, is expansive and generous in its feelings.

"We now take our leave of Mr. Ryerson; and would he but devote his vigorous and industrious mind to a calm and unbiassed investigation of the subject of Church Government, we have little doubt that he would find objection after objection disappear, and, with truth at last revealed in all its fair proportions to his eyes, would be candid enough to exclaim with the good and deeply learned Bishop Hall,—"I am, for my part, so confident of the majority [i.e. superiority] of Bishops over Presbyters, that I dare boldly say there are weighty points of faith, which hold not so strong evidence in Holy Scripture." At all events we shall be glad, hereafter, to think of Mr. Ryerson, as the author of the patriotic *Letters on the Affairs of Canada*, and to forget that he was ever embarked in a controversy with that Church, to whose standards of belief he assents, and in whose temples he can worship his Maker and his Redeemer, and feel that it is good to be there.

We copy the following from the *Kingston Chronicle* of the 22nd instant, with a feeling of unbounded delight, and with a fervent prayer, in which thousands will join, that the reverend benefactor, who makes so noble an application of worldly wealth, may find incorruptible treasure laid up for him in Heaven:

"We are happy to learn that the Rev'd William M. Herchmer, of this Town, has made the very liberal donation to St. George's Church of One thousand pounds, to be expended in completing the interior of the Church, the portico, and the erection of a stone wall around the church-yard. We have also heard it rumoured that the Reverend gentleman intends to erect a Chapel of ease, in connection with the Church of England, to be called St. Lawrence Chapel, at the west end of the Town, upon the front of the lot the greater part of which was lately purchased from him by the Government."

We rejoice to find that the wants of our Church in the larger towns are beginning to attract more general

attention. Mr. Herchmer's rumoured intention to build a chapel of ease, must incite the Churchmen of Toronto to supply the religious destitution of their own city; and the subjoined letter from a generous and pious individual, unconnected with this locality save by the bonds of Christian affection, will show that there is a spirit of zeal and self-sacrifice amongst us, which needs only to be called forth and judiciously directed, to accomplish important and beneficial results:

"Dear Sir,  
"With reference to your article in *The Church* of the 18th inst. respecting the want of Church accommodation in Toronto, permit me to offer a donation of Ten Dollars towards a fund for building one or more additional Churches in the City of Toronto.  
"I will forward the amount when it is required.  
I am, dear Sir,  
very truly yours,  
CECIL MORTIMER."

"To the Editor of *The Church*."  
This offer of Mr. C. Mortimer, however pleasing, is not surprising to us. He is one of a family which is devoted to good works, and yet will not thank us for even this slight allusion, which we only make in the hope of inducing others to seek for happiness and respect in the paths of religious exertion.

Our friendly cotemporary of *The Toronto Herald* seems to suspect that the Rev. W. Agar Adamson may be the author of the letter signed CANOPE, which appeared in the *Montreal Herald*. We have the best authority for stating that such a suspicion has not the slightest foundation in fact. We never for a moment imagined it possible that Mr. Adamson would condescend to anonymous personalities, especially as our slight intercourse with him had been characterized by gentleness and frankness on his part.

The Very Reverend W. P. McDonald, Vicar General, and Editor of *The Catholic*,—a journal advocating the interests of Popery in this Province,—is like Martin Luther in one respect,—but in one only,—he makes use of foul and abusive language. In his paper of the 22nd December, he thus speaks of the antagonists of Popery:—"Instead of fighting fair, and parrying our thrusts with proper arms, they invariably give us the slip; and wheedling round, endeavour to smother us amid the filth of no sweet flavour which they have hoarded up, and bring forth so unsparingly against us. Now, this is no fair fighting match at all. In such a contest our chief endeavour must always be to avoid the *scurvy aspersions from the night-man's bucket*." The Roman Catholics must feel proud of such a champion indeed!

The Very Reverend Gentleman accuses us of "cowardice" in giving notice that we are not responsible for the opinions of our Correspondents. Nothing can be more preposterous than such a charge. We generally agree with the purport of our communications, but cases may occur in which we do not. For instance, a few excellent individuals, whom we know and respect, advocate Church Temperance Societies. We are decidedly opposed to them. But we are not, on that account, going to exclude all argument upon the subject. We are not in the habit of concealing our opinions, or shunning responsibility.

Our religious and ecclesiastical matter has scarcely left us any room this week for civil intelligence. During the next two weeks we hope to remedy this omission. In the mean time, our readers will be gratified with the communications of to-day. Those respecting Scottish Episcopacy and a controversy reply to the ungentlemanly language in which our statements on this head have been called in question by a Lower Canadian print, scarcely known, even by name, in this upper portion of the Province.

Our next volume, we are happy to say, will open with an enlarged sheet.

We respectfully beg to call the attention of the Clergy of both the Dioceses, in Canada, to the following Episcopal notices:—

CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC.

Quebec, 15th Dec. 1841.

REV. SIR.—You will be pleased to use the subjoined Form, after the General Thanksgiving at Morning and Evening Prayer, on the first Sunday after receiving this Circular.

I am,  
Your faithful and affectionate Brother,  
G. J. MONTREAL.

CIRCULAR TO THE REVEREND THE CLERGY OF THE DIOCESE OF TORONTO.

Toronto, Dec. 27th, 1841.

REV. SIR.—As *The Church* is read by all the clergy of this Diocese, permit me, through its columns, to signify my desire that, in obedience to authority at home, you would use the following form immediately after the General Thanksgiving, at morning and evening prayer, on the first Sunday after receiving this communication.

I am,  
Your faithful and affectionate Brother,  
JOHN TORONTO.

A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD.

"For the safe delivery of the Queen, and the happy birth of a Prince; to be used at morning and evening service, after the General Thanksgiving, in all churches and chapels throughout England and Wales, and the town of Berwick-upon-Tweed, upon Sunday the 14th day of this instant November, or the Sunday after the respective ministers thereof shall receive the same.

"O merciful Lord and heavenly Father, by whose gracious gift mankind is increased, we most humbly offer unto thee our hearty thanks for Thy great goodness towards Thy people, in delivering Thy servant, our Sovereign Lady the Queen from the perils of childbirth, and giving her the blessing of a son. Continue, we beseech Thee, Thy fatherly care over her; support and comfort her in the hours of weakness, and day by day renew her strength. Preserve the infant Prince from whatever is hurtful either to body or soul; endue him, as he advances in years, with true wisdom; and make him, in due time, a blessed instrument of Thy goodness to this Church and nation, and to the whole world. Regard with Thine especial favour our Queen and her Royal Consort, that they may long live together in the enjoyment of all earthly happiness, and may finally be made partakers of everlasting glory. Implant in the hearts of Thy people a deep sense of Thy manifold mercies; and give us grace to show forth our thankfulness by dutiful affection to our Sovereign, by brotherly love one towards another, and by constant obedience to Thy commandments; so that, passing through this life in Thy faith and fear we may, in the life to come, be received into Thy heavenly kingdom, through the merits and mediation of Thy blessed Son Jesus Christ our Lord. Amen"

### Communications.

[Our communications are beginning to increase so much upon us, that we deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

SCOTTISH EPISCOPACY.

To the Editor of *The Church*.

Sir,—In a late number of the *Montreal Commercial Messenger*, I notice an article denying, in terms not the most measured or polite, the truth of your assertions regarding the state of Scottish Episcopacy. As a native of Scotland, I may be permitted to corroborate, generally, your assertions, that the greater proportion of the land is owned by Episcopalians. And, as I prefer to be rather than vapouring assertions, I long to furnish you with certain facts, which, unless I am the more mistaken, will bear out your statement regarding the number of Peers which the Church claims as her own.

In the mean time, together at the Presbyterian. "I utterly withhold serious answer to the *Church Society*, may be, for aught I know, nothing that will lately at men and gentlemen seats in the remotest degree, I mention mentious, the late M. &c. &c. In the next question. The men's claim to have should have taken the trouble renewed Jack growing over the *The Messenger* owners at Presbyterian of TRAM in almost every Episcopal Church mean to deny majority of the rebellion against an establishment. And this letter He asks, "is it any doctrine, answer, or grounds far to the coronet of the Catholic extent, it is of an order, did character, and the Church of atmosphere of owed, and bad humble, so far circumstance community? order is not at which the man Again,—at a banner of authority honour of my and exalted so to teach the hee down and defiance of the ment, would the Supreme scooted, and a small section British Cons bless God that of a Church are no in which has no solemn words for the Lord's for the Lord's mur, to scri times. She beginning to these circum spiritual that o proves the St. known "by

SCOTTISH SIR,—An editor HOOD, really greater proportion pallians," and dozen are m must either "Richie Mo the credit, any occasional equal in magnitude of yo Editor in C Editor in C proportion of statements of pub such as at the statement "Book of Scot in quoting Chambers, well the the moment in opposition Chambers, men intim moment in as Mr. Wil his character may make as unrivalled as Robert, is anti-utilities such time of Scotland "Richie M he says, an "with a ve titles" memory, h dihalne, La drin, Mortie nally, K rably for "there are coplanes, coplanes, a munific Episcopal her perfec of thrown o body of th "I distinct Alton's n were then steps of h and has a munific taken into Jan, at let he comm the most ex communi blivise ac for severa the Gener present i Chapl, h Rev. Dea an certai that is of Province," in a spe foundation Aggie is, that as P family an outior ar the C "The next there is know of the great of Presbyte has anno last, I have no last, I have no ery on

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The Messenger quotes the statement which appeared in the Church...

And this leads me to another remark of our Montreal friend...

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SCOTTISH EPISCOPACY AND THE SCOTTISH PEERAGE.

SIR,—I have just read in the Montreal Standard an editorial...

ST. JAMES'S CATHEDRAL ON CHRISTMAS DAY.

SIR,—Every one must have been struck with the unusually graceful manner...

He has returned from thence to his native Canada—a country which once possessed, and possesses still, more of the elements of peace and permanent happiness than any country...

Later from England.

The Steamer Columbia has arrived at Boston. The papers have not as yet come to hand...

domitable support, on all occasions, of the late Lord Eldon. He was also, I know perfectly well, the principal supporter of the Episcopal Church at Perth...

I have now done with the Presbyterian Editor of the Commercial Messenger, and conceive that I have sufficiently exposed his ignorance...

There are only two Presbyterians, viz., the Earl of Selkirk and the Marquis of Tweeddale. The Marquis of Tweeddale I have marked as a Presbyterian...

Table with columns: Name, Birth, Accession. Lists names of Scottish representatives.

ST. JAMES'S CATHEDRAL ON CHRISTMAS DAY.

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He has returned from thence to his native Canada—a country which once possessed, and possesses still, more of the elements of peace and permanent happiness than any country...

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Upper Canada College. AT THE ANNUAL PUBLIC EXAMINATION, December, 1841, the following rewards of merit were adjudged:—

His Excellency the Governor-General's Prizes. I. CLASSICS AND MATHEMATICS. (Subjects: Virgil, Æn. ix.—Homer, Il. x.—Composition in Latin verse and prose—Arithmetic and Algebra—Euclid, b. i, ii, iii, def. v, and b. vi.)

Canada.

SIR CHARLES BAGOT.—A fatality attends the voyage of His Excellency. He sailed from Portsmouth, in the Victoria, on the 16th November, but was compelled to return into Falmouth, on the 22nd, and did not get into the city until the 25th.

THE CASE OF MR. CHARTIER, A LOWER CANADIAN PRIEST. (From the Montreal Gazette.)

"La Gazette de Quebec" of yesterday, contains a retraction by the Rev. Mr. Etienne Chartier, priest, of his errors of opinion and conduct, in regard to the political events of 1837.

He escaped from the scene of his unhappy ministrations, and has since been a wanderer in foreign lands. He has been in the United States, and we are told, in France.

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A MEMOIR OF ANDREW SALL, D.D. (From the Church of England Magazine.)

The crafty and subtle policy of the Romish church in general, and of the society of Jesuits in particular, has been so often adverted to in the pages of this magazine, that it is needless in this place to enter into details. It is one advantage, however, arising from the effrontery with which popery has, of late years, raised its head amongst us, that it has brought before the public many documents respecting individuals previously little known as champions of the truth, who had been blinded by popish superstition and has caused many valuable works to issue from the press. This must do good. It must enlighten men as to the knowledge of a system of which they were contented to remain ignorant, and even inclined to palliate some of its enormities; for it has been well observed—"That it is a characteristic feature of real excellence, to improve upon acquaintance; but there is something so intrinsically bad about popery, that the more intimately we become acquainted with its genius, the more atrocious \* \* \* it appears." These remarks fully apply to the case of the subject of the present memoir, and whose name is probably unknown to many of our readers.

Dr. Sall was born in the vicinity of Cashel, where his father had settled in the reign of Elizabeth. After having studied for some time at St. Omers, he was transferred to Valladolid, in Spain, that he might become conversant with the rules and institutions of the Jesuits. He now made great progress in study, and promised fair to become an able advocate of their cause. He became distinguished as a theologian—was appointed successively reader of divinity at Pampluna, professor at Tudela and Valencia, rector of the Irish college, and lecturer of controversial divinity at the university of Salamanca. Other honours of the highest kind, with various privileges, were conferred upon him. It was at this period that the services of such men were deemed as likely to be of vast importance, and, in his native country, it was thought his aid would be invaluable. The situation of the Romish church in Ireland was peculiarly critical. A loyal remonstrance had been drawn up by Richard Bellamy, and many influential papists, declaring their willingness to adhere to the king (Charles II.), and renounce the interference of all foreign power, even though the pope should excommunicate them. This, as might be expected, caused no small commotion at the Romish court. Cardinal Barberini sent a letter to the Irish nobility (8th July, 1662), to bid them "take heed of being drawn into the ditch by those blind guides who had subscribed to some propositions testifying their loyalty to the king, which before had been condemned by the apostolic see." After this, the pope's nuncio, at Brussels, July 21, 1662, sent them word how displeasing their remonstrance was at Rome; and that, after diligent examination by the cardinals and divines, they found it contained propositions already condemned by Paul V. and Innocent X. Under these circumstances, it was deemed expedient to send Jesuits to Ireland, and among these was Sall. On his arrival, he found the popish archbishop of Dublin (Talbot) had successfully opposed the remonstrants, who were excommunicated and banished. He was appointed to converse with, and to secure to the church, the popish nobility and gentry in Munster; and it was while staying in the house of a Roman Catholic lord, that he was asked the question—"Whether he thought Protestants could be saved?" Even while in Spain, he had maintained a thesis in the schools, that they could, and the same opinion he now gave; and he informs us, that in Spain he had many scruples as to some of the popish doctrines, which he felt assured were wholly repugnant to God's word; but these he smothered, partly through fear, and partly through doubt as to the possibility of the church and pope being fallible. But the change wrought in his mind cannot be better expressed than in his own words:—"Having arrived to this country, disputed often and closely of religion, with several persons eminent in learning and integrity, but principally with the most reverend father in God (and mine truly in Christ) his grace Thomas, lord archbishop of Cashel, present, who, mindful of the duty of a good pastor, did procure to bring into his fold this straying sheep, with an unspeakable constancy and indefatigable charity, suffering, for six years of continual battery, my obstinate resistance, till at last, by means of his solid doctrine, and of the example of his pious and upright life (to the glory of God be I permitted to say thus much here) the Lord was pleased to give me a more clear sight of the errors I was in; yet a full assent I delayed to give, partly fearing that the weakness I felt might be of my capacity, rather than of the cause I maintained—partly frightened with the confusions and dangers which I conceived might wait upon my deserting of the Romish communion, and so betook myself to a most diligent study of the case, leaving no stone unturned to quiet the trouble of my conscience, reading with indifferent eyes the best writers on both sides, and, though I heartily wished to find the cause I hitherto maintained, justified (for not to run into the terrible inconveniences which human considerations represented to me in a change); yet, assisted by divine grace, and taking for rule of my actions the service and will of God, and the interests of eternity, I resolved constantly to adhere to the party which, with better ground, could render me secure of this higher emolument; when, being in these considerations, there suddenly issued out our sovereign lord the king's proclamation for banishing the Roman clergy, wherewith I saw myself betwixt two extremities, either to continue farther in the country with my ambiguities in disobedience to my sovereign's commands, or to go into Spain, and there be forced to preach and practice doctrines that my conscience did not approve of; and, for a speedy resolution, after earnest prayer to God for the assistance of his divine light in so weighty a matter, I penned down, for better consideration, the reasons I heard, read, and conceived, against the Romish tenets controverted. I also carefully perused, and seriously reflected upon, the thirty-nine articles, canons, and liturgy of the Church of England; and, all well considered, I concluded the way of the Church of England to be safer for my salvation, than that of the Roman Church. Wherefore, I resolved to declare, as I do hereby seriously and in my heart, without any equivocation or mental reservation, in the presence of God and of this congregation, declare that I do give my full and free assent to the thirty-nine articles of the Church of England, as holy and wise, and grounded upon the infallible word of God; acknowledging the Romish tenets against them to be false and superstitious, especially that of transubstantiation, as enforcing upon Christians a belief of monstrous miracles, repugnant to human reason, and not grounded upon divine testimony, nor necessary either for verifying Christ's words in the institution of this blessed sacrament, or for the effects of it; not for verifying the

words, whereas Christ saith in the like tenor that he is the true vine, without real alteration in his person, or in the vine—not for the effects of the holy sacrament, Christ being able to annex unto the receiving of bread and wine what spiritual graces he pleaseth without alteration of the elements, as he doth afford the spiritual grace of regeneration in the waters of baptism without alteration in the substance of the water. And lest an imagination of some temporal or sinister intention, in this my declaration upon the present juncture, may hinder the spiritual benefit which souls may reap by it, I have grave testimonies to show, and have already shown them to my renowned lord archbishop his grace, which certify that I enjoyed in Spain—and may now enjoy with more advantage, going thither upon the account I was to go—such degree of honour and commodity as possibly I may not expect elsewhere; so, as looking upon a voyage thither, continuing my former profession, nothing occurred to my mind but pleasure, applause, and honour; and, turning my eyes on my present resolution, mountains of crosses and dangers did affright me. But, in these perplexities, I have chosen rather to suffer crosses here, with satisfaction of conscience, than to enjoy honours that other way, accompanied with the tortures of a checking conscience, and the unworthiness of a dissembling life."

On the 5th of July, 1674, he preached at Christ church, Dublin, before the Lord lieutenant and council, on St. Matthew xxiv. 15—18; in which sermon he showed most forcibly and lucidly the anti-Christian errors of the Romish doctrines. Such a bold avowal on the part of Dr. Sall—for he had the degree of D.D. conferred upon him by Trinity college—as that already adverted to, drew down upon him, as might have been expected, the fury of his opponents. He says—"There was nothing that was bitter, nothing that was venomous and virulent, that they did not cast out against him; all said he was infected with heretical depravity; many declared he was nothing but a rank atheist." Having publicly renounced his errors, and conformed to the church of England, the pope, to induce him if possible to return to popery, assured him of absolution and entire remission if he would do so, but threatening him if he would not. Of this he took no notice, and accordingly was assailed by many writers, who applied to him the most opprobrious epithets.—A specimen of one of these will show the spirit of his opponents—"The restless and hellish labours of some pseudo-prelates, in compassing sea and land to make one proselyte, are very strange; whereas apostates, made their apostles, can do little purchase to protestants, and the loss of [Roman] catholics much less, they having been twice dead and canker-eaten branches, that could produce no fruit while united to the stock, much less could they after their separation. Their endeavour is not to go far off, and convert pagans from the worship of dead idols to serve the living God, but rather to pervert illuminated Christians; to corrupt and evacuate the sovereignty of Christ's faith, by novel devices, foul lies, and forgeries, is their main ambition. The main reason that put the author upon the sudden contrivance of this small tract, was to give a reasonable check to the spiteful malice, venom, and brawny-faced impudence of the renowned wight, vile apostate, and professed enemy to Christ—Andrew Sall; to dash back all his shameless and thundering brawling strains of profound and wonderful nonsense, in his late open, avowed, and dirty practices in Dublin and elsewhere—all no better stuff than old worn-out bold railings, and false ignorant accusations of apostasy, idolatry, sacrilege, &c. against the mother church. O wretched Andrew, it would have been more advantageous to you, to have your living body fastened to a rotten, putrid carcase, than to have your soul fastened to the darkness and loathsomeness of cursed heresy and apostasy. Now do consider the infinite advantages, prerogatives, and dignity of your former happy state, and compare it with your present deplorable, cursed, and most black condition. You were *vir apostolicus*—now *apostata, vilis dictus*; before, a most resplendent star in the firmament of the true church—now, an obscure, dusky, and abominable *ignis fatuus*, leading yourself and others to the precipice of eternal perdition; before, a religious priest—now, an accursed Judas; before, conferring life and grace on others—now, you are left destitute of all life, and light, and grace, blessing and goodness; before, called by the hand of God to a most high saving dignity and honour—now, blindly fallen from that into the devil's jaws; before reputed an honest man, *questuosus mercator*—now, *fugitivus apostata et seditiosus sectarius factus*; before, raised from a Sall to be a Paul, a preacher of the word and penance—now, turned to be a Saul, a persecutor, and warring in a most furious manner against the heavenly witnesses of true faith, and so you are become a wretched, lying, vile protestant, wallowing, like a sordid, nasty, stinking sow, in the mire of liberty, libidinous lust, and pride, and concupiscence. Retire, retire, poor Andrew, to your interior man; have a care of your drooping soul—mind eternity."

Will it be believed that such foul expressions issued from the pens of those who could not but acknowledge, and who did, in their own writings, acknowledge that Sall's temper was most amiable—his learning most profound—his intellectual powers of the highest order—and his life one of great purity? Could such language have issued from a protestant pen? Verily, no. But, in the eyes of a slave of Rome, no sin is greater than that of casting off the chains of popish thralldom. Adultery, fraud, theft, murder, blasphemy, are innocent when compared to this. Hence, in every case where men have been brought to that liberty wherewith Christ maketh his people free, and delivered from the horrible pit and miry clay of Romish superstition, have they been represented in the most odious colours. Their characters have been vilified—their motives have been traduced. Crimes have been laid to their charge, of which they have been wholly guiltless. It is delightful to view such a character as Sall's; willing to undergo any persecution for the truth's sake, and without fear boldly to avow that he was brought from rational prayerful conviction to conform to the Church of England.

Conformity to the doctrines and discipline of the Church of England, on the part of those who have been nurtured in the errors of the Romish sect, should always be viewed with extreme caution—I will not say with suspicion, but with caution, lest any temporal circumstances may have led to the renunciation of former error; and the same remark applies with respect to the conformity of those who have been found as ministers in the ranks of dissent. It is a matter of great thankfulness, that amongst the efficient ministers of the Church may be ranked not a few of the stock of Abraham—not a few once enthralled in the bondage of papal thralldom—not a few once under the almost equally degrading thralldom of protestant dissent: for it really matters but little, whether a man is under the humiliating power of the Vatican, and must cringe to papal power, or the more ignoble authority of a vestry of self-constituted deacons, whose nod must be attended to.

In the case of the subject of this memoir, it is quite clear that, in making a bold avowal of his adherence to the church of England, in a worldly point of view, Dr. Sall had nothing to gain and every thing to lose. He never married; which was a proof that it was not a desire to do so, which induced him to cast off the Romish yoke. And his subsequent conduct in the ministry, as a devoted protestant clergyman, shows how fully he acted from principle—how anxious he was to show himself a faithful, zealous, and affectionate pastor. In 1680, he thus writes from Cashel—"Since my last I have spent my time in preaching and catechising in English and Irish every Sunday in this city and country near it, when God was pleased to visit me with a dangerous sickness, of the country disease. I was given over for dead, but he has been pleased to restore me to my former measure of health. May it be to his honour and glory!"

Speaking of his opponents, to use his own language, he remarks—"They object to me, that I am the first of my family who has become protestant; and so was St. Paul the first of his that became Christian. If I am now in the right—as I am fully satisfied that I am—I heartily wish that my kinsmen according to the flesh would follow my example in examining the truth and adhering to it. They tell me I was unkind and hard-hearted, in forsaking my friends and kindred, in discomforting and offending many noble families at home and abroad, from whom I have received singular demonstrations of love and honour. None is more sensible of the hardship of that case than myself. To die effectively in defence of truth, never appeared to me so harsh as to be alienated from my friends, and to see their love turned into hatred; but all that, though heavy, I thought more tolerable than God's anger, which I was to draw upon me by working against my conscience."

It has been well remarked, that they who have once drunk of the well-spring of the water of life will be the first to offer of its refreshing streams to their fainting and thirsty brethren. Of that fountain, Dr. Sall had drunk, indeed, to his soul's refreshment and health, and the effect was the ardent desire that the holy scriptures should be circulated among the Irish in their native tongue. He had felt the utter rapidity of that worship—to say nothing of its idolatry—where it was not conducted in language "understood [by] the people"—a mode of worship which he had been sent to his native country to defend. He felt the heinousness of the guilt in keeping the scriptures locked up as a sealed book, and was desirous of furthering the views of the truly excellent Hon. Robert Boyle, in circulating these scriptures in the native Irish language. In this good work he was not a little discouraged, and not by the Romanists alone. Opposition met him from quarters where it was least to have been expected, and where certainly it ought not to have arisen, as had manifested itself some fifty years before to the excellent bishop Bedell. "Certainly," it is well remarked, "there was not only the greatest cruelty, but the most inordinate absurdity, in the conduct of these churchmen, who accused and ridiculed the church of Rome for using prayers in an unknown tongue, and yet expected the Irish to come and hear them not only pray but preach in an unknown language—nay, who exacted by law a fine from them if they absented themselves from a service of which they understood not a syllable."

Touching the translation, Dr. Sall thus wrote to Mr. Boyle, from Christ church, Oxford, in 1678—"Whereas you are pleased to give me leave to deliver my opinion touching your design of printing the New Testament in Irish, and how it may conduce to the conversion of these miserably deluded souls, I bless God for inspiring you with such holy zeal, and those that join you therein; and doubt not it may conduce highly to the glory of God, the good of men's souls, and the credit of our government. If the other prelates and pastors of Ireland did use such measures as the good archbishop of Cashel does (Dr. Price), by commanding with the natives, and bringing them to hear and read the word of God; and specially, if in the college there was course taken for obliging or enticing such as expect to have orders to read and declare the holy scripture in Irish, for want of which I saw good men, in both kingdoms, give grievous complaint."

From Dublin he writes to Mr. Boyle, dated May, 1680—"I am now to give you an account of my endeavours to concur with your most noble and holy duty of bringing the word of God to the hands and hearing of this most miserably blind people. I conferred with the lord lieutenant (Ormond), my lord bishop of Meath, and with the provost of the college, and found all three most willing to concur in the matter. I doubt not to find the same inclination in my lord the primate, and other worthy persons; I hope it will raise me of good spirits to advance this work for the good of poor souls. I intend to set forth in three days for Cashel; there and elsewhere preaching in Irish. I will endeavour to prepare the way for the reading of your Irish testament."

It pleased God, in the midst of apparent usefulness, to remove Dr. Sall from the turmoils of earth. He died April 6, 1682, about 70 years of age. There is a considerable discrepancy in the statements, as to his circumstances after his renunciation of popish error. According to one account, he never received any benefice in the established church, though appointed to the empty dignity of king's chaplain—this he ascribed, in a great measure, to Jesuitical influence—though promised promotion, not only by the lord lieutenant, but by the king.

On the other hand, Anthony Wood gives an entirely different statement. He says—"In the latter end of July, or thereabouts, an. 1675, Dr. Sall came to Oxon, and by letters of commendation was not only received into Wadham college, where he continued for some months, but afterwards actually created (not incorporated) D.D.; and in the act following (as in that of 1677) he showed himself a smart disputant in the theological vespers, being then domestic chaplain to his majesty, and dignified in Wales. After he had remained in the said college, and in an house in Holywell adjoining, for some time, in a weak sickly condition, he, by the favour of Dr. Fell, removed to convenient lodgings in the cloister at Christ church, near the chapel's quadrangle, where he remained about two years. In 1680 he went into Ireland to live upon his preferments there, which were—a prebendary of Swords, the rectory of Ard Muleham, and a chaunter's house of Cashels, where he continued in a weak condition till the time of his death, on the 6th of April, 1682, aged 70, or thereabouts, and was buried in the cathedral church of St. Patrick, near Dublin."

His chief work was "The Catholic and Apostolic Faith maintained in the Church of England," and was printed at the theatre, in Oxford, 1676.

THE BISHOPS OF THE CHURCH OF ENGLAND.

Looking back to the earliest period of the Anglican Church (to confine ourselves to that one region of the Lord's vineyard) we behold our Saxon Bishops freely sacrificing themselves for the spiritual welfare of their

flocks. We find them, amidst all the clouds of rapidly advancing superstition, shining like stars through the gloom, and maintaining, in all their purity, the great doctrines of the truth. We find the same order, in subsequent periods, entering, from time to time, their protest against on-coming error—flinging back, in the teeth of Rome, her heresies and her usurpations; and though unable to prevent the progress of apostasy, preserving in this country a purer doctrine, and a more apostolic discipline, than prevailed in any other. Carrying onward our view, from the aras of Bede and Alcuin, through the reigns of our Norman kings, to the time of Wicliffe, we still find the same zeal and the same theological ability distinguishing our Bishops.—True it is, that the enemy had come in like a flood; that Paschasius Radbertus had invented transubstantiation, and many other cunning devices of men had been mixed with Christianity; still the state of doctrine in England will bear a favourable comparison with that of other lands, and it is to our Bishops that we owe the difference. At the Reformation again, the great instruments in that were the Prelates.—They stood in the gap, and came forward to the "aid of the Lord against the mighty;" and it is somewhat remarkable that the only English reformers, save Wicliffe, whose labours produced much effect upon the nation at large, were of the Episcopal order.—They were the theologians. The strong faith of other martyrs laughed to scorn the thunders of the Vatican; they turned the bolts against those who wielded them; they triumphed, not only by dying in defence of the truth, but by proving the truth for which they died. And, from the time of the Reformation to the present, it will be found a general rule that the ablest defenders of our holy religion, the best expositors of God's word, the most successful champions of our Church, have been those who were called to fill her highest stations—to lead on her armies against the opposing spirit of false doctrine, heresy, and schism—to bear aloft the banner of a well-understood faith before angels and men. Time would fail were we even to recite the names of the Jewels, and the Bulls, and the Warburtons, and the Taylors, and the Horsleys, and the Watsons, who have rendered illustrious their sacred order; nor need we point out the Kayes, and the Blomfields, and the Summers of the present day.—Church of England Quarterly Review.

THE APOSTOLICAL SUCCESSION ILLUSTRATED BY AN ANECDOTE.

It is a matter so palpable to the plainest common sense, that, as in every well-ordered community, so specially in the church, men must receive offices of authority from those who are duly qualified to bestow them, in order to be rightly possessed of them,—that it appears astonishing that the doctrine of apostolic succession should ever be denied or disputed. A little narrative with which we have lately met, places the subject in a very clear and convincing light:—"Some years ago I lived in the neighbourhood of a dissenting minister, who was, and had been for some years, assistant to a senior minister who had a large congregation, and who, though he worked hard himself, absolutely required some help in the numerous services which he had to perform. My friend, the junior, having never been ordained, was pretty much as if he had been in deacon's orders; and though he was fully allowed to preach and pray, yet he could not administer the sacrament of the Lord's Supper; and I am not sure whether, under such circumstances, he could baptize. This was frequently a source of inconvenience, and his ordination as co-pastor had been talked of from time to time, and deferred for no reason in the world, but that nobody thought it worth while to be busy in it. One day, when we were by ourselves, I said to him, 'I wonder you do not get ordained; it would surely be much more convenient.' 'Why, yes,' he replied, 'it certainly would; we have often talked about it, but it has been deferred.' 'Well,' said I, 'I wish you would let me do it once.' He looked at me with some surprise, and said, 'You? 'Yes,' I answered, 'unless you have any objection to me; if you have, I have no wish to offer myself.' 'Well, but how? 'Nay,' I interrupted, 'I have not the least wish to press my own services; there are Mr. —, and Mr. —, (two deacons of the Meeting,) they are older men, in whose piety you have full confidence; why do you not ask them?' 'Well, but how could they do it?' 'Why not?' 'Why—of course—that is—you know they are not ministers.' 'Indeed! then you think it necessary that they should have been ordained themselves?' 'Why, yes; does not every body think so?' 'I do not know; but it appears to me that you hold the doctrine of apostolic succession; for if there is a link out of a chain it seems to me to matter very little whether it is wanting at one end or the other.' —Englishman's Magazine.

Advertisements.

WM. STODART & SONS, PIANO-FORTE MANUFACTURERS, TO HER MAJESTY AND THE ROYAL FAMILY, No. 1, GOLDEN SQUARE, LONDON.

H. & W. ROWSELL, having been appointed Agents by Messrs. STODART & SONS for the sale of their PIANO-FORTES in Canada, will be happy to receive orders for any of their Instruments, to be imported from England. The following is a List of the various Instruments, with prices in Sterling money, to which 50 per cent. must be added for cost of packages, difference of exchange, freight, insurance, &c.

Table with 2 columns: Instrument type and Price. Includes Mahogany, Fine Mah. Rosewood, and various piano models.

One-fifth of the price must be paid on ordering the instrument, and the balance on delivery, in Cash, or approved endorsed notes, at 90 days, with interest, for which 10 per cent. discount will be allowed. A discount of 10 per cent. will be deducted, if the whole amount is paid at the time of giving the order.

Persons who desire to have Pianos sent from England by the earliest Spring Vessels, should give their orders immediately. King Street, Toronto, and Brock Street, Kingston, April, 1841.

HEBREW AND GERMAN. MR. J. M. HIRSCHFELDER, LATE OF THE UNIVERSITY OF HEIDELBERG.

Will give Private Instructions in the above languages—Applications made at Messrs. J. & J. MEAD'S Music Saloon, and at Messrs. ROWSELL'S, Booksellers, King Street, will meet with punctual attention. Toronto, July 10, 1841.

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THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above

FASHIONABLE TAILORING ESTABLISHMENT, 128, KING STREET, TORONTO, And King Street, KINGSTON, (opposite Bryce & Co's.)

REDUCED PRICES!! G. & T. HILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF Velvet, French Chine, Satin, & Marsella Vestings. They having bought for cash, at reduced prices, are able to take off TEN PER CENT. of their usual charges. Clergymen's and Barristers' ROBES, made in the neatest style. Toronto, July 14, 1841.

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THE Subscriber respectfully acquaints his friends and the public, that he is now receiving from the Home Markets an extensive and well-selected stock of STATIONERY, &c. &c. and that early in June he will open the above premises, his stock has been purchased on the most advantageous terms, and he will thus be enabled to sell at very reasonable prices. The subscriber will also offer for sale a selection from CHAMBERLAIN'S CHEAP RE-PRINTS OF STANDARD WORKS.

British Colonist Office, Toronto, May 26th, 1841.

THEOLOGICAL WORKS Received and for sale at following prices by J. & W. ROWSELL, King Street, Toronto, and Brock Street, Kingston.

Table listing various theological works and their prices. Includes titles like 'The Book of Common Prayer with Notes by Bp. Mant', 'Wilson's Grammar', 'Bp. Fleetwood's Life of Christ', etc.

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