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W. C. Thomson

Her Foundations are upon the Holy Hills.

Quod Semper, quod  
Etsi, quod ab Omnibus  
Credendum est tenemus



In necessariis Unitas,  
In dubiis Libertas,  
In omnibus Caritas.

# THE CHURCHMAN'S FRIEND,

FOR THE DIFFUSION OF INFORMATION RELATIVE TO THE

United Church of England and Ireland Her Doctrine and Her Ordinances.

EDITED BY CLERGYMEN.

VOL. II.—No. 9.]

WINDSOR, C. W., JUNE, 1857.

[Published Monthly.

## Church News.

CANADA.—Again we have suffered disappointment, although this time it can hardly be termed a subject for regret. The election of a Bishop for the new Western Diocese has been postponed, but postponed only because it has been intimated that the Royal Assent will be given to the Synod Bill of last year, and it seems no less proper than desirable to wait till that event has taken place. The Bishop of Toronto has also announced that he proposes to convoke the Synod of the entire Diocese previously to the election, for the purpose of framing a constitution. We perceive that some objections have been raised to this course, as unnecessary. We, says a western clergyman, can adopt the constitution of Toronto, if we like it; and if we don't like it, we won't have it. What! are we already become so independent and self-confident that we wish to sever rashly all the ties that bind us to our Mother Church, and to our fellow-churchmen, with whom, as yet, we constitute one body? Are we conscious that the forty clergymen, and the lay delegates who represent their forty parishes included within the now diocese, possess so much talent and wisdom, so much coolness and sound judgment, such an amount of experience and learning, such a thorough knowledge of Church history and of the records of past ages, that we

can afford to spurn the assistance of the remainder of the Diocese, and undertake, unaided, the most difficult and important task which it has ever fallen to the lot of uninspired men to execute? Happily for ourselves we are yet under a Bishop whose judgment and sagacity have only been improved by years of labor; and we have no fear but that, under his wise guidance, the result of our approaching deliberations will be a constitution so much in harmony with the institutions of the Church, and so well adapted to the particular circumstances of this country, that the separate dioceses will have little inclination to depart from its spirit, and that for generations to come it will remain a monument of wisdom, and an example to be copied.

The relative fitness of the two candidates for the Western Bishoprick has been a subject of very extensive and somewhat warm discussion, and has elicited some strong expressions of opinion in the local press, from laymen as well as clergymen. We commend to the attention of our readers the following admirable remarks from a communication in the Brantford Courier, signed 'A Churchman':

I would further add a word also to your able remarks concerning the venerable Archdeacon. The way in which he was so unscrupulously assailed, at the late vestry meeting, strongly reminds me of the story of the Quaker and the dog of which he wished to rid himself. "I will

not kill thee," says the conscientious Obadiah, "but I will give thee a bad name!" Whereupon he began immediately to cry right lustily, "Mad dog, mad dog!" In consequence of which, as a matter of course, the poor, unoffending dog was speedily pitch-forked and stoned to death! Hardly fair this, even to a poor dog; but to a venerable minister of Christ, it is surely a crime to be awfully answered for on another day!—Yet what else is the insane charge of "Puseyism" but a miserable repetition of the old cry of "Wolf, wolf!" Do those who bring it attach any definite meaning to it in their own minds? I much doubt it.

The Archdeacon is not a Calvinist, and therefore believes that Christ Jesus tasted death for every man! Is this Puseyism?

He is not a Romanist; and, therefore, does not believe in the Pope, prayers to the Virgin and the saints, salvation through the merits of his own works, &c. Is this Puseyism?

He is a consistent Clergyman of the English Church; and, therefore, refused to let a valued member of his flock, who had lately come from England, put a stone altar in his church! Is this Puseyism?

Dr. Bethune, as the faithful head of the Theological Institution, carefully endeavored to guard the students from youthful indiscretions, and from insubordinate acts of self-exalting zeal, leading to ecclesiastical irregularities unbefitting those who were designed to become guides of the ignorant; but rather sought, with holy wisdom, to make them useful as Catechists, Sunday School Teachers, &c.; and yet persecuted none of them for their private religious opinions. Is this Puseyism?

He has been an obedient and faithful aid and support to his Bishop—where, also, some other clergymen have too often opposed him, as in Trinity College, the Church Society, &c. Is this Puseyism?

He has been amongst the most laborious of our parish priests, for upwards of 30 years, and has at this moment one of the best ordered and most prosperous parishes in the diocese. On Easter Sunday last, his communicants in the little town of Cobourg were, I believe, about 200! Is this Puseyism?

The Archdeacon has worked unweariedly for the prosperity of the church, while he has remained himself, it is generally supposed, comparatively poor. Is this Puseyism too?

Notwithstanding that the Canadian church has been almost entirely stripped of her patrimony, he, while so many richer parents are rather holding their sons back, is training two of his sons for holy orders! Is this Puseyism?

Finally, while he adheres, with conscientious honesty to the Church of his vows, as taught in his Bible and Prayer-Book, Dr. Bethune, I have reason to believe, maintains the kindest relations

with all the dissenting religious bodies in his parish. Is this also Puseyism?

I have only to say in conclusion, that if these things are the distinguishing works of "Puseyism," I wish from my heart that all our parsons would turn "Puseyites" as soon as possible; as then we might hope to witness more general parochial visiting, more frequent praying, more incessant preaching of the gospel, and as the proper consequence of a holier and more devoted ministry, should behold an increasingly spiritual and primitively unworldly people.

ENGLAND.—The increasing and awful desecration of Good Friday in the large cities, and especially in the metropolis and its neighbourhood, is one of the most melancholy signs of the times, and cannot be said to be counterbalanced by the increasing reverence and solemnity which, within the Church, year by year, marks the observance not only of Holy Week, but also of the whole penitential season of Lent. It appears from the London papers that on that most awfully solemn of all Christian anniversaries 27,400 persons visited the Crystal Palace, the only restriction being that intoxicating liquors were not permitted to be sold until after the time of Divine Service, and even this was loudly clamoured against. And this vast multitude was but a fraction of the pleasure seekers, who, in steamboats and cheap excursion trains, in parks and pleasure-gardens, in taverns and gin-palaces, were revelling and feasting in

"the darkest hour  
That ever dawned on sinful earth."

And yet, perhaps, the blame does not rest chiefly with the thoughtless multitude. If the toiling millions have been robbed of those joyful festivals which the Church provided for them, those festivals in which innocent amusements and cheerful recreation are not only lawful but right and natural, what wonder if on the only day in the year, except Sunday, which releases them from their drudgery, they rush headlong into riot and excess, and forget the solemn meaning of the day which calls them to weep before their bleeding Saviour's cross!

The Rev. and Hon. J. T. Pelham has been nominated to the see of Norwich, vacant by the resignation of the late Bishop. Of Mr. Pelham little is known, except that he is Rector of a metropolitan parish, an earnest clergyman of the "low" school, and the brother of an Earl. The most unsatisfactory thing about the appointment is that the 'Record' is "in a position to state

with confidence that Mr. Polham was recommended to the Premier," not even, as was supposed, by Lord Shaftesbury, but by Sir Benjamin Hall;—Sir Benjamin Hall who has distinguished himself chiefly as the advocate of Sunday Bands!

FRANCE.—Napoleon III has hitherto appeared to court the favour of the clergy, and especially of the Ultramontane portion. Lately, however, he has shown that he keeps as watchful an eye over their proceedings as ever his uncle did, and that if he deigns to make use of them to strengthen his own power, he will not permit them to throw off with impunity their subjection to the temporal authorities. By the "Organic Articles" under which the elder Napoleon reconstructed the French Church, a considerable amount of independence is secured to the *curés*, or rectors of parishes, especially that they cannot be removed from their charge by the Bishop except upon trial and conviction of specified offences. The Bishop of Moulins, an extreme Ultramontane, has it appears violated this article by exacting from his *curés* a signed renunciation of their right of "inamovibilité" before he would institute them, and by procuring a statute to be passed by his diocesan Synod, pronouncing excommunication upon any one appealing to the temporal authorities against his jurisdiction. The matter was brought before the Council of State, and their decree, confirmed by the Emperor, suppresses the Bishop's acts. The *Univers*, the organ of the Ultramontane party, undertook the defence of the Bishop, and has, in consequence, received a 'warning' from the police, for 'an attack on the respect due to the laws of the State'. The *Univers* asks whether 'the ecclesiastical power is a sovereign and independent power, or only a power subordinate and subject to the secular power, so that it belongs to lay authority to mark its limits, revise its acts and judge its judgments';—it has received its answer. It is said that the Pope, in order to avoid further complications, will prevail upon the Bishop of Moulins to resign his functions.

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"Few of them (those who separated) assigned the unholiness either of the clergy or laity as the cause of their separation. And if any did so, it did not appear that they *themselves* were a *lot* better than those they separated from."—Extract from Wesley.

Passages from the Diary of a Canadian Missionary.

185.—October 16. To-day I have officiated for the first time in my new mission. How vividly it brings to my memory the day, sixteen long years ago, when first I entered the house of God as His minister, first knelt at the altar to lead the devotions of a congregation, and first ascended the pulpit to preach to people whose souls were committed to my charge. I preached to-day the same sermon, but re-written and remodelled; and how much did I find to alter! How different too were the circumstances. Then, in the golden vigor of my youth—not, I trust; without earnest thoughts and sincere desires to approve myself a faithful servant of Christ, but confident in my own powers and talents—what glowing visions were mine of great success and widely extended usefulness; what bright dreams floated before my mind of a loving and teachable flock, of sinners converted, of the cold and indifferent aroused, and the hard and worldly softened, by *my* earnest exhortations, *my* words of eloquence! How well I recall the day! A bright warm morning in early autumn; one of the fairest landscapes among the lovely valleys of England; near the banks of a shining, rapid stream, skirted on one side by the quiet old country town, and on the other by green meadows, from which rose abruptly an amphitheatre of softly-rounded hills, stood the massive grey walls and solid buttresses of one of the grandest of England's holy edifices; and around it, and beneath it, was the dust of men which, for seven hundred years, had been accumulating there. There a long line of gentle women, who, as abbesses, had borne meek sway in the neighboring convent, had found more peaceful cells; there the grim knight and the stern crusader had ceased from their warfare; there generation after generation of bustling merchants and simple rustics had found repose from their toils. No indifferent person, much less one who had just been appointed to this church as his first charge, could enter its hallowed walls without a feeling of solemn awe and reverence. How well I remember the glorious sound of its deep-toned bells, sending forth their inviting tones far over hill and valley, as I walked up the narrow path through the thickly clustered tombstones. How well I remember the swelling notes of the organ, and their gradual dying away, and the

uprising of the dense congregation, as I read the first words of the Morning Prayer. How well I remember the nervous tremor with which I opened my new velvet sermon-case, not unmingled, I fear, with a secret hope that the sermon would be admired. And then, after the conclusion of the service, how grateful were the kind words of encouragement and congratulation with which so many friends crowded around me! How delightful was the long walk in the Sabbath stillness of that fair evening! How calm and untroubled, how full of joy and trust, the prayers and praises which, for the first time, I was called to offer at the family altar of that bright happy home!

And to-day! As my mind wanders back through the long vista of those sixteen years, what memories crowd upon my soul! What a record of shame and sorrow, of failure and disappointment, lies open before me! What expectations formed and never realized; what plans devised and come to nought!

A cold, dull autumnal day; the clouds threatening but not actually descending in rain. The church a small plain building of brick, without tower, or spire, or chancel. The congregation consisted of about fifty adults and a proportionate number of children; they were apparently reverent in their demeanour, but without any signs of devotional fervour. None kneeled, none except the sexton read the responses aloud. No pealing organ, no chants or hymns, for the parish has been three months vacant, and the former choir is scattered. While I was unrobing, the churchwardens came into the vestry, and were kind and attentive; but they parted from me at the church door, and I walked alone to the dreary tavern where I am for the present staying, and have passed a solitary evening.

And yet, am I not repining, when I ought rather to bless God for His goodness? Am I not unworthy to be even a door-keeper in the House of God; and here there is committed to my charge an extensive and important sphere of labour? Is there not enough, and more than enough, to do in the service of my Master, to occupy all my time, and to tax to the utmost my strength and ability? Besides the congregation in the village, two others are included in the mission; one in a small hamlet two miles off, and the other in a large but very scattered

settlement at a distance of nine miles. And I am told that, besides these, there are several other localities within a circle of thirty miles, where congregations might be gathered. Surely then here is scope enough for the exercise of far greater power and energy than I possess. Help me, blessed Lord, to be willing to spend and be spent in Thy service. Help me to redeem the time misapplied, to cast off all sloth and indifference, and to labour among this people with more fidelity and zeal, more humility and sound judgment, than I have hitherto manifested. Let me realize more fully the solemn truth that the salvation of souls is my appointed work; and that to be the humble but most honored instrument in leading even one soul to eternal life, is a work more glorious, more blissful, more full of joy and peace, than to direct the councils of nations, or to sit among the noble and wealthy. Let me gird myself for the warfare against sin and the world; and do Thou, Lord, uphold me with Thy right hand in the day of battle:

And O! when worn and tir'd I sigh  
 With that more fearful war within,  
 When Passion's storms are loud and high,  
 And brooding o'er remembered sin,  
 The heart dies down—O, mightiest then.  
 Come ever true, come ever near,  
 And wake my slumbering love again,  
 Spirit of God's most holy fear.

#### Spirit-Rappings and Popery.

Two of the most celebrated "Spiritualists" in the United States, Dr. T. L. Nichols and Mrs. Mary Gove Nichols, have published an account of their miraculous conversion to Popery. The document is in part of so extraordinary a nature that it would provoke a smile, if the subject were not so terribly serious that it calls rather for feelings of awe and solemn fear.

The greatest credulity is always found to be compatible with the greatest scepticism. Our own experience, in countries where Romanism prevails unchecked by the operation of causes which correct its tendencies in England and upon this continent, have convinced us that a large number of the highly educated classes of those countries are sunk in the darkest depths of scepticism. And so, on the other hand in the United States, where scepticism and infidelity have made such fearful progress among a people who idolize intellectual cultivation without educating the heart, vast numbers have

always been carried away by every cunningly devised fable, and have been ensnared by the grossest delusions and the most transparent impostures. The success of Mormonism, Spiritualism, and a thousand other 'isms' is sufficient to establish this fact. Spiritualism numbers accordingly its disciples by thousands: it has its apostles, its creeds, its solemn assemblies, its organs in the public press: it is an established institution of the country.

We do not however take it upon ourselves to affirm that Spiritualism is entirely an imposture. But it is one of two things—and if there were nothing else to prove this, the published statement of Dr. and Mrs. Nichols is sufficient to establish the fact:—it is either a gross and wicked imposture, or it is the work of Satan, the great enemy of mankind. And which ever of these suppositions be correct, it is the duty of every Christian to stand entirely aloof from it, to have nothing to do with it, and to avoid temptation by refusing to see or hear any of its pretended or real manifestations.

Mrs. Nichols, we are told in this document, "has been accustomed, for years, to see the shades of departed persons." Now unless this is a wilful and wicked falsehood, these shades must have been either good spirits or evil; they must have been either the spirits of just men, resting under the guardianship of God, or they must have been the spirits of the damned, given over to Satan, and under his control. And which of these was it, God or Satan, who gave to Mrs. Nichols power over these spirits of the departed? Mrs. Nichols describes herself as having been all this time an "infidel Socialist." And is it not a monstrous supposition that, to gratify the idle curiosity (at the best—for no great or holy motive has ever been suggested) of an infidel Socialist and her companions, the Almighty would suffer the holy dead to be disturbed from their rest, and to be called to visit again the troubled scenes of earth? Thus we are brought to the inevitable conclusion, that if Spiritualism is not a gross delusion, and a wicked imposture, it is the direct agency of the Prince of Darkness, the Father of lies, and can be brought into play only to serve the cause of falsehood and of evil.

We have said thus much on the subject of Spiritualism, because we would warn our readers against exposing themselves in any way to

its influence. Many persons are tempted to do so, in the first place, to satisfy their curiosity, not intending to believe in it, or to run into any danger. But we are to flee from all temptation, and there is always danger in wilfully exposing ourselves to it; and to young and excitable persons this danger has often proved very great, and the most fatal results have ensued. We now proceed to consider the circumstances of Mrs. Nichols's miraculous conversion to Popery, as they are detailed by herself.

"In the winter of 1856 a spirit appeared to Mrs. Nichols while in circle, who declared himself a Jesuit." But Mrs. Nichols, it appears, stood, as a rule, upon etiquette, and refused to speak with any spirit who was not "endorsed by her guardian spirit." And as this guardian spirit had not introduced the Jesuit spirit, she paid at that time no further attention to him than to procure a Protestant history of the Society of Jesus, and to read it with some interest.

"Six months afterwards a venerable shade appeared, in circle, to Mrs. Nichols, wearing a dress resembling that worn by the order, which she had not then seen, and having also a rope girdle about his waist, the knotted ends of which were stained with blood. He rebuked her earnestly for not having examined Jesuitism, and exclaimed 'Justice, justice to the Society of Jesus!' He said his name was GONZALES, and we heard afterwards that he was one of the early Jesuit Fathers—a missionary and a martyr."

Mrs. Nichols, in consequence of this urgent appeal, wrote to the Roman Catholic Archbishop of Cincinnati, stating the circumstances, and was by him referred to the rector of St. Xavier's College. By his advice, we suppose, she read with the deepest interest a biography of Sr. IGNATIUS DE LOYOLA; but we cannot see why she should have resorted to such lower methods of instruction, since "the shade of that venerable founder of the Society"—introduced, we presume, by the guardian spirit, though she does not again mention him—now deigned himself to call upon her, and to give her what he called "a method of reduction," that is, "directions for an order of life, which we believe to be divinely inspired."

St. Ignatius de Loyola does not appear however to have had sufficient leisure to complete

the education of his pupil; but committed her further instruction to another spirit, who now made his appearance, "calling himself Francis Xavier." With him she went through a regular course of theology, beginning with Baptism, and embracing the Real Presence of the Divine substance in the Eucharist, the Sacrament of Holy Matrimony, Confession and Penance, and all the other dogmas of Romanism, including of course the latest, the Immaculate Conception of the blessed Virgin Mary. Strange to say, up to this time, "when we had been taught all these dogmas; when these sacred mysteries had been explained and illustrated to us with such clearness of demonstration or such power of grace that we were constrained to believe; we had not yet read any books of Catholic doctrine." Now however she procured, by the direction of the spirit, authorized books, and "became satisfied of the identity of the doctrine taught us, and those held by the Roman Catholic Church." The theology, by the bye, of St. Francis Xavier must have undergone considerable development since his entrance into the world of spirits, if this identity was indeed so close.

We are well aware that the priesthood of the Romish Church have always been willing to avail themselves of any instruments, however vile, for the purpose of advancing her cause and making proselytes; the end, with them, justifies the means. But we were not, we confess, prepared for such a display of impudence, such a monstrous attempt to impose upon the ignorance and credulity of mankind as the publication of this pretended conversion. Had it appeared unauthorized, we should have regarded it as a cunning invention of some malicious enemies of the Church of Rome, who sought by this means to bring her into ridicule. But not only is this "miraculous conversion" being trumpeted throughout the length and breadth of the land, through the pulpit and the press, as a direct interposition of Divine Providence; but the publication, as appears from an introductory letter, is sanctioned by the Archbishop of Cincinnati, and all the facts in the case, we are assured, have been submitted "to the best and highest authority in the Church within our reach."

We close our remarks with one more extract in which the connection between Spirit-Rapping

and Popery is broadly stated: "We read in Catholic books of a Saint who made raps in his coffin at every consecration of the Host; of the consecrated wafer flying of itself to the mouths of communicants; of Saints, in ecstasies of prayer, being lifted up from the ground without visible support; of innumerable miracles of healing. *The wonders of Spiritualism are all old stories in the Church*, where the communion of the Saints, or the intercourse between the visible and invisible worlds, has existed from the beginning."

#### Developments of Methodism.

THE religious community which was kept together with difficulty in the latter years of the life of its great founder, was not to be expected long to adhere as a united body when once the moral influence of his character, and his personal authority was withdrawn. More than one occasion had arisen in which his own determined hand and authoritative presence was required to allay the dissensions of his followers; more particularly on the great question of separation from the Church; and now that death had taken from this earthly scene, the ruler and director of their counsels, it was only to be expected that the same spirit should burst forth again, and the independence of the Wesleyans as a religious body be openly asserted. But with their independence as a religious body in themselves separated from the Church, there would immediately follow division among themselves. Wesley foresaw this, and did all he could in his latter years to anticipate and prevent it, but in vain. That which the Catholic Church herself in times closely succeeding the out-pouring of the gifts of Pentecost could not prevent, it was not likely that the followers of Wesley should prevent either in their own separation from the Church, or in their own internal divisions. The arguments with which Wesley had thought it right to assail the Church, whose servant he was; because of its spiritual decay, or its indolence, or its spiritual tyranny, were arguments equally to be wielded against his own community when the time arrived; and though he had all along his earlier course taught and preached that the Unity of the Church was never to be violated, yet an ordinary knowledge of human nature would have shown him that a breach of union with the Church in one part would necessarily lead sooner or later to a dismemberment in all parts. It was in vain to say—we will preach and pray in our own meeting houses, but we will commune with the Church; the dissension in the former acts would soon be succeeded by an abandonment of the latter. Wesley indeed might by his personal influence maintain the Unity of Sacraments, because as a Priest of

the Church he would feel the value of its meaning; but it would not be so with his successors, who being more laymen would see nothing more to hinder their administration of Sacraments, than their praying and preaching in the pulpit. And thus it turned out: From disunion with the Church secretly and at intervals, the Methodists soon proceeded to a more open and systematic separation in the two vital points of discipline, namely, the ordination of their ministers, and the celebration of the Lord's Supper. From an *addition* to the Church hours of Prayer, and the Church Services (for at first they held no assemblies save out of Church hours), they proceeded to recognize meetings parallel with and rivalling the hours and Services of the Church—until at last their whole system stood forth, as one built on the same grounds as any other system of dissent. Then from their separation from the Church arose of course its certain consequences, separation among themselves, until at the present moment there are at least seven different sorts of Methodists, each claiming an equal right to be called successors of John Wesley, while at the same time from Whitfield his former companion and friend, there have arisen two different communities in addition—making altogether among the Methodists no less than nine varieties of schism. The differences between Wesley and Whitfield turn on the cardinal points of the doctrines of Election and Free Grace. They had separated irreconcilably long before the death of Wesley, and their followers were called respectively, as distinguishing their tenets from each other, Arminian and Calvinistic. We shall return to the followers of Whitfield or the Calvinistic Methodists when we have considered in the first place the followers of Wesley, and have pursued their history into the various schisms and divisions into which in the progress of time they were driven.

The last Conference at which Wesley presided was in the year 1790; he died in the year 1791. At that time there were no fewer than 108 circuits and 295 preachers, while the members of his societies throughout the United Kingdom amounted to about 72,000. This was a large body to be wielded and governed by a scheme of mere human device. The Conference assembled the year after Wesley's death, and proceeded to their work as usual. Wesley had left the government of his society in the hands of one hundred of his principal ministers. These hundred ministers legally constituted '*The Conference*' 'being preachers or expounders of God's Word in connection with John Wesley,' and were invested with the whole power of governing the society. They were to elect their successors themselves, when vacancies occurred by death or otherwise; and made by a deed of law of plenary authority to direct and manage all the affairs of the society, appoint the circuits,

manage the funds, and ultimately to ordain and appoint the ministers. From hence it appears that the Conference, which thus consisted solely of preachers, virtually possessed the whole power of the society, while the laity, so to call them, the ordinary people of every class were deprived of all voice in the regulation of their affairs. The government was that of a Monarchy while Wesley lived, for he himself guided and ruled the Conference, but thus became an oligarchy after his death. But it was not according to the genius of the English people to submit contentedly to a form of government in which the majority had no voice. It seemed an assumption even more than in the Church herself, that the preachers or clergy should be superior to the people, and was an imitation of the priestly power out of which they had been delivered when they separated from the bosom of the Church. For what purpose had they escaped from one set of clergy, if they were only to be submitted to another. This was the univocal cry, and it was the key-note to all the schisms which ultimately took place among them, as will presently be seen. It arose from that inherent tendency to democratic government as opposed to the oligarchic which ever prevails in this country, and which runs through every institution and society from the House of Commons down to the lowest debating club, or Mechanics' Institute.

The Conference which first met after Wesley's death was, as before said, in 1792, and was held at Manchester. The preachers or members of this Conference published a declaration that they would '*adhere to the plan left to them by John Wesley.*' But this determination was immediately opposed, and the majority of the society openly demanded that greater "*Religious Liberty*"—(the usual watch-cry of schism), should be afforded to the '*people.*' Several preachers came forward and by their speeches and writings paved the way for a kind of compromise which was at that time called "*The Pacification.*" By this it was resolved that in every place where there was a three-fold majority of class-leaders, stewards, and trustees—there the plan which John Wesley had left them should not in its strictness be adhered to, but that on the contrary, they should hold their assemblies in Church hours, and administer (so to call it) the Lord's Supper in their meeting-houses, and also baptize their children—acts of Religion, which Wesley had expressly forbidden. Here was the first triumph of the popular voice, and at the same time the first step of positive Schism; and what was thus decided as to religious matters, was soon followed by a similar advance in temporal matters, and general legislation. It was said that the custom of the primitive Church was that the laity should join with the Presbytery in all matters connected with the common body in the administration of



funds, in the election of Church officers, the care of the Churches, the appointment of ministers, and indeed even in spiritual matters of every kind. Upon this, an agitation was commenced which led to a rupture in the Conference at Leeds, in the year 1797: delegates came from all parts of the kingdom, to the number of 70, who were instructed to say, that 'the people requested a voice in the formation of their own laws, and the administration of their own property.' The preachers in the conference accordingly proceeded to discuss in order these two propositions—1. Shall delegates from the societies be admitted to the Conference? 2. Shall circuit stewards be admitted into the district meetings? Both these propositions after much debating were negatived. It was then proposed that there should be in every Conference, 'an equal number of preachers, and of delegates chosen as representatives of the people.' But the Conference rejected this also, and it seemed that although in spiritual matters which might widen the breach between the Church and themselves, they cared not to give way, yet in those matters which affected the legislative character of their own authority, the Conference was not likely to concede an iota. But what was the result? The majority, being the democratic power, rebelled. They at once forsook the Parent Society founded by Wesley, and just as he had himself foreseen and foretold; they set up a division, and being principally led by a preacher of the name of Kilham, they were called by the name of Kilhamites, but more generally to this day are known by the name of THE NEW CONNEXION. At first they had but seven preachers, seven circuits, and 5000 members, but following the doctrine and plans of Wesley in all respects save that of his Conference; and having the popular voice with them they soon made advance, and in the year 1814 they had 23 circuits, 101 chapels, 207 societies, and 8,292 members—also 44 circuit preachers, and 229 local preachers. According to the census of 1851, they have at present 300 places of worship, and about 40,000 persons who are attached to their community.

It will be seen at once that the difference between the New Connexion Methodists, and those of the Old Connexion or John Wesley's, lay simply in the constitution of the Conference. In the former, the voice of the people is brought to bear on the legislative, as well as the executive character of the society, their conference consisting of an equal number of itinerant preachers and of lay delegates both subject to the choice of the people, whereas in the Old Connexion or first Wesleyans, the Conference consisted of none but preachers, while the people had no voice in the management of their affairs.

Both these societies continue to this day in much the same condition as we have depicted

them, and have never made any step towards reconciliation.

About ten years passed away, and then a second schism burst forth. There arose a body of persons among the Old Connexion desirous of a return to what they called the Primitive form of Methodism established and practised by John Wesley himself. They desired the tone of their public worship to be restored to something like the form in which he left it; more frequent prayer-meetings; more freedom in indulging in loud exclamations in times of worship; and other similar display of feeling; preaching by females; assemblies in the open air; and the separation of the Society into smaller devotional bands or classes according to their religious attainments. All these were certainly marks of the first Methodists under John Wesley, and it cannot be denied but that the advocates of their restoration had reason on their side. The fact was, that the Conference and its members, its tone of worship, and its meeting houses had become too aristocratic for the poorer orders. It was not John Wesley's way, they said, to confine himself to such orderly and cold methods either of worship or of preaching—let them return to the primitive habits of their great founder. Such were the opinions which gradually arose in the year 1808—but did not fully develop themselves until the year 1820; at which period the advocates of these measures were cut off from the Old Society, and were formed into a separate body of their own, under the somewhat opprobrious name of Ranters—but they gave themselves the name of Primitive Methodists. In 1838 their numbers amounted to more than 60,000. At the present time, according to the census of 1851, they have 2,039 places of worship, and 229,646 persons attached to their community.

Their discipline, if it may be so called, consists in perfect liberty. They have meeting-houses in which to worship, but their great assemblies are held in the open air, in camp-meetings, where they continue sometimes for a whole day in the most intense religious excitement, preaching and singing and praying. Quick animating tunes—loud vociferations—rapid movements of the body accompanied with gesticulations—these and other such devices of excitement produce in their meetings indescribable clamour and confusion, by which they are wrought up into similar scenes of enthusiasm to those which have been already described in the earlier scenes of Wesley's life. It may be conceived that their members are principally derived from the poorest ranks of life, and their ministers or preachers are of the most illiterate and ignorant kind; totally deficient, in most instances, both of talent and of education. The fluctuation of this society is therefore considerable—they rise and fall in number seemingly by accident, without any system of government.

Thus matters went on until the year 1828. No further schism of any moment occurred until that period, when on the same principle as that upon which the New Connexion was formed, another division arose. It occurred at Leeds, and was caused by an adverse decision made by the Conference, relating to an organ which had been erected in one of the chapels by the direction of one of the local authorities of the circuit. The dissentients, headed by a body of itinerant preachers, amounted to about a thousand persons. Others joined them from different parts of the kingdom, and they formed themselves into a distinct community, under the title of 'Wesleyan Protestant Methodists.'

But a still larger and more important division took place in the year 1834, which ultimately embraced the Protestant Methodists, and absorbed them into one body. There was a law of the Conference to this effect:

'Let no man, nor any number of men in our Connexion, on any account or occasion, circulate letters, call meetings, or attempt to do anything new, till it has been first appointed by the Conference.'

A wise law, and one evidently necessary for the preservation of unity in a religious body, but one savouring too much of the 'priestly intolerance' at which the ideas of Protestants are sure sooner or later to rebel. It happened that a preacher by name Joseph Stevens, advocated openly the separation of the Church from the State. It was an opinion which might well excite the denunciations of "the Powers that be" against those of "*the Establishment*," who might dare to maintain it; but one would have thought that among the Wesleyans, the enunciation of such a principle would have been already recognized by practice. But so it was that Mr. Stephens was excluded from the Society of the Wesleyans, and he accordingly formed a community of his own, on Independent principles at Ashton-under-Lyne. This gave great offence throughout the whole Wesleyan body, and it paved the way for further difficulties. Mr. Gordon, another itinerant preacher, voluntarily retired on account of the proceedings in Stephens's case; and he was followed by a number of persons from the towns of Dudley and Stourbridge, who joined in arraying themselves in a body against the Conference. This was followed by the case of Dr. Warren, a preacher of great eminence and considerable authority. He was brought to trial for publishing a pamphlet against a theological seminary, lately established by the Conference. He was suspended from the ministry, and ultimately expelled by the Conference of 1835, upon which he conformed to the Church, and eventually received holy orders. But these sentences and expulsions, as they were evidently of a very strong and arbitrary character, and seemed to aim at a more than just power, in

the coercion of religious liberty, gave great offence on all sides. At Manchester and Liverpool, and many other of the principal circuits, an agitation commenced, which ended in a junction of about 20,000 persons, under the new name of the WESLEYAN ASSOCIATION—or Association Methodists. Their government, discipline, and doctrine remained much the same as that of the New Connexion. According to the census of 1851, their places of worship amount to 340, and the number of their adherents 40,170.

To be continued.

#### The Gentleness of the Church.

'I am made all things to all men, that I might by all means save some.'

While with our whole soul we must declare with the high-minded Apostle that we "would not give place by subjection, no, not for an hour," to false or erroneous teaching; we rejoice to esteem it equally our privilege to endeavor to carry out those sentiments of gentle love by which he was at least as much distinguished as by his heroic firmness.

Hence we have much pleasure in transferring to our editorial pages the following long extract from an article in a recent number of that right-principled publication, the New Haven "Church Review":—

Consideration for the feelings of others should guide us in our *manner* of presenting Church doctrines. It needs not, in order to win submission to the Church, to place ourselves in a position of direct *antagonism* to systems by which we are surrounded. We may effect far more by looking out for points which we hold in common, and building our conclusions upon these. This holds good with Christianity itself. "The peculiar glory of what we in Christ possess consists not in this, that it is unlike any thing else—the cold denial and contradiction of all that men have been dreaming of through the different ages of the world; but rather the sweet reconciliation and exquisite harmony of all past thoughts, anticipations, and revelations. Its prerogative is, that all whereof men had a troubled dream before, did in Him become a waking reality—that what men were devising, and most inadequately for themselves, God has perfectly given us in His Son."

Mr. Trench, from whom we have taken this passage, has, in his Hulsean Lectures, expanded this idea into a direct and formal proof of the truth of Christianity. That it is the complement of a need long and deeply felt: that it is the embodiment of a Divine idea, to which man has labored in vain to give form and expression.

It was thus that St. Paul became a Jew to

the Jews, and a Gentile to the Gentiles. To the Jew, he presented the gospel as the substance of shadows held by him in esteem and veneration. To the Gentile, that same gospel was presented as the revelation of truths intimated by his own poets, as the clear transcript of a law whose great features were already fairly written on his conscience.

The altar erected at Athens to the unknown God, afforded him an opportunity which he gladly embraced, to present them with his doctrine: not as something directly opposed to their religion, but as something well calculated to satisfy the deep and earnest yearnings of their souls after a God worthy of their homage—which yearning their religion had left unsatisfied.

Now it is in our power, oftentimes, to present the doctrines and practices of the Church as subserving purposes which are aimed at, although imperfectly attained by modern institutions; and one unwilling to be persuaded that he is altogether wrong, will heed us when we show unto him a more excellent way. Every society of human origin has been founded with the view of maintaining some one truth, or set of truths: indeed, this is the error of schism, that it breaks up the harmony of Christian doctrine, until through want of proportion its beauty and excellence are lost. Now, the wise helmsman will avail himself of every wind, so far as it is consistent with the course he has to steer. And we may greatly promote our work by acknowledging the goodness of a principle, even while we show that it has been misdirected and marred in the application.

Many illustrations of this principle might be given. The "Glory" and the "Amen," so often heard in a Methodist assembly, do but evidence a yearning, on the part of the people, for that liberty of response so well provided for by the Church. The Choral Songs are in the place of our venerable Chants. The protracted meeting is a substitute for Lent. The summons to the Altar is but a call to confirm the Baptismal vow, and to procure the prayers of the faithful for the young soldier in Christ. The Class Meeting is a substitute for that free and unreserved communication which the Church advises between a people and their pastor, for the quieting of conscience and the removing of doubts.

In all these instances we may show that there is a common want—point out the deficiencies of the means used to supply it, and prove that the Church of the Fathers was right, after all. The reverence paid to Wesley's writings and known opinions is but the admission of that very opinion for which we contend, viz: that in the interpretation of scripture, our judgment should be greatly guided and assisted by authority and tradition. Primitive Methodism stands in the place of Primitive Christianity;

and Wesley, Clarke, and Asbury occupy the room of the Catholic Fathers.

In the stress laid by another sect upon immersion, we see a principle, just in itself, and which admitted, will serve as a foundation to build upon; that the sacraments should be administered just as our Lord ordained them, and that men have no right to alter His institutions.

In the frequent communion and the acknowledgment of "one Baptism for the remission of sins," as practiced among the followers of Campbell, we may note how reformation after reformation brings men back again to the point from which they started. In fine, a familiar acquaintance with the Confession of Faith will enable us to show the Presbyterian that upon the points now most seriously controverted in Church doctrine—Ministerial Succession, the Power of the Keys, Baptismal Regeneration, Christian Nurture, the Spiritual Presence in the Eucharist—his Fathers and ours stood side by side.

It is no surrender of the truth thus to deal with men as we find them, and to avail ourselves of any opening we can fairly make. Nor can we discharge our duty to the Church of God, until we have done all that in us lies, with candor and honesty, to present her to the community in the most attractive point of view. How inexcusable must we be, if through harshness or carelessness—if in the indulgence of a whim or notion of our own, we drive away from the Church those who, by persuasion and prudence, might have been induced to seek a shelter in her courts!

This considerate regard to the prejudices of the community in which we are, is specially necessary in pressing the importance of Sacraments. These, we find, are grievously neglected. It is by no means unusual to find members of Christian societies habitually partaking of their Communion, who are unbaptized, and who suffer large families of children to grow up around them unbaptized. The fact, then, that we urge the importance of using the sacraments, serves of itself to excite the suspicion that we attribute to them an inherent saving efficacy: the use of expressions elsewhere understood will deepen this conviction, and fill our hearers with doubt as to the soundness of our faith.

Troublesome as it may be thus to guard our speech, we need always to be careful to declare that we urge them as duties, as means, as signs, as seals, but not as Saviours: as duties most plainly enjoined; as means sanctified and set apart by God Himself; as signs through which we make the confession of a perfect faith and an assurance of God's pardoning love and tender mercy. But to urge them in an isolated manner, without the distinct affirmation that they are profitable to those alone who rightly use them, is to do injustice to our cause, and to

ask an unreasonable degree of indulgence from our hearers.

The same caution is necessary to be used in our teachings upon the subject of experimental Religion. When we declare, as we ought to do most plainly, that the routine of the altar and the anxious bench is a most unwarrantable addition to the conditions of pardon set out in the Gospel, men are easily induced to believe that we deny or keep out of view the necessity of conversion. We can hardly be too careful and too distinct in affirming that men, in order to be saved, must not merely reform their lives, and submit to outward ordinances, but must be renewed in the spirit of their minds. Compelled, as we are, to deny that religion consists in transports and ecstasies, we are often misunderstood as teaching a system in which the emotions have no part whatever: a system devoid of inward peace and joy and comfort. We must therefore be at some pains to show, that while the Church teaches that our Christian character is to be known by self-examination, and not by sensation, she also teaches that love, and joy, and peace, are among the fruits of the Spirit, that the *Sursum Corda* which from remotest antiquity has formed a part of her ritual, is no formal and unmeaning exclamation.

To dwell no longer upon particulars, our system is not cold, and dull, and metaphysical. It is instinct with life, eminently practical, and abounds with a most pleasing variety of forms and symbols. There is something in the Prayer Book that will suit almost every man, and that something should be first presented him. A gentle spirit will lead us to approach him from that quarter where his pride and prejudice are least apt to take alarm, and so to avoid forcing him into an attitude of hostility.

#### Church Matters at Clackington in 1875.

##### CHAPTER XXII.

THE week after Mr. Evenley's first service was marked by a trenchant article in *The Clackington Repeater*—a thoroughly Protestant paper as Mr. Cryson was fond of describing it, which was always ready to make war to the knife against whatever it was pleased in its wonderful sagacity to consider as smacking of popery.

This wonderful little production was fond of commencing its leading articles on ecclesiastical subjects with some euphonious declarations of its attachment to "the broad and comprehensive principles" of the Church, &c. "Professing in their purity, as we undoubtedly do, the Protestant principles of the Church of England, we cannot but consider the consequences that will accrue, and contemplate with concern the catas-

trophe that may come upon us by consenting to the course, or countenancing the contrivances of those who, by the introduction of a wretched ritualism, would ruin the religion of the Reformation."

In fact, the flowing periods were redolent of Mr. Sharpley's most admired style, and bore testimony to the fact that, at all events, in his own estimation, his knowledge of theology was by no means inferior to his superlative mastery of the subject of law.

Commencing in the magnificent style above indicated, *The Repeater* went on to show the miserably Popish tendency of observing Saints' days and holy seasons, "as they were absurdly called," attributing the retention of such observances in the Prayer Book to the mists of Romanism which yet lingered over the minds of the Reformers, and deprived them of that clearer spiritual insight into true religion which so happily characterized the perceptions of the purest Protestantism of the latter half of the 19th century.

The daily service too came in for a severe castigation. The idea, *The Repeater* maintained, was preposterous—what *could* be the use of going to church two or three times a day when there was no sermon? "was its triumphant inquiry? Could any reasonable man answer that question? and it chuckled over the conviction that it had reduced prayer and the Word of God to nothing.

Then practically it was unquestionably injurious, as well as in theory absurd. It would lead to deadness, and a reliance upon mere forms; and it was in fact identical in its spirit with the empty ritualism of Rome, &c., &c.

Then followed a most fierce attack upon Symbolism and the propriety of having nothing in or about a church which could suggest any other idea than that of a comfortable and commodious preaching-house. Preaching was manifestly the great object for which people—Protestants, at least—went to church; and therefore there ought to be a correspondence between the building and the end for which it was designed; consequently there ought to be a total sweeping away of all pillars and arches, and other arrangements that interfered with the great and paramount objects of seeing and hearing the preacher.

Of course every good Protestant scouted the

merely Romish idea of any peculiar or special presence of God in the Church, for Common Sense taught everyone except a few blind Papists and Tractarians, that God was everywhere, and might therefore be as well sought in the street as in the Church.

And thus the poor little squeaking thing went on proving at each succeeding paragraph the profundity of its ignorance both of the Scriptures and the Prayer Book, of which it professed to be the staunch upholder, at the very moment that it was denouncing its most manifest teaching and plainest laws.

The article concluded with an attack upon the use of the cross as an ornament of the Church, which was really offensive to every reverent mind, and did a good deal to open the eyes of even the most prejudiced to the animus of the whole article.

Of course there was no mention of any names, nor the remotest allusion to any circumstances of a local nature. *The Repeater* indeed wished it to be regarded as a calm and philosophical exposure of error in the abstract; and actually sought to persuade itself that this was the case—so very, very wonderful is the power of self-deception.

*The Repeater*, though really belonging to the very smallest class of small fry, was nevertheless a triton among the Clackingtonian minnows, and of course the agitation caused by its solemn and oracular utterances was something terrific. "The truly Protestant and pious part of the population of the place," to quote one of Mr. Sharpley's euphonious sentences, looked aghast; and without meaning to be disrespectful, one could hardly regard them in their fright without thinking of the white and horror-stricken faces of a lot of boys startled by the sudden "*too whoo*" of a solemn owl who was perched on a tree above them, looking as wise and clear in its perceptions as owls are in the habit of doing.

"Upon my word, Sharpley," said Mr. Cryson, taking that wonderfully talented little gentleman by the hand and shaking it warmly—"upon my word you have done yourself infinite credit by that magnificent leader of yours. We know very well that there is not another in the town could come near it either in power or elegance; and I am sure all good Protestants are under infinite obligations to you."

"Oh it's not worth talking of," said Mr. Sharpley grandly. "I rattled it off yesterday; for really I think some notice should be taken of the dangerous doings which are commencing at a certain railway station not a hundred miles from this."

"I think you've pretty well crushed him."

"Why yes. I think he'll find it rather hard to stand many broadsides such as he has had this week."

"One would think so," replied Mr. Cryson. "The only thing is that he gives one the idea of a very firm person. I hear that there has been quite a number at the morning and evening service every day since Sunday."

"There will be fewer to-morrow," said Mr. Sharpley sententiously, "and his firmness will make little difference if we can lead the people to desert him and his nummeries."

To this object *The Repeater* and its supporters directed their future efforts, and nothing was left undone that could excite suspicion against the new clergyman. The agitation became increased both in intensity and extent; and all sorts of misrepresentations of Mr. Evenley's doings and sayings were circulated through the town and about the neighborhood.

Mrs. Slowton or Mrs. Glumpington or Mr. Cryson would pick up some fresh tale of horror and go cackling over the whole place, and generally wind up by finding out that it was, after all, a falsehood or a mistake. Tim Donnelly, the Orange Tailor, who was a great orator, made ferocious speeches upon the increase of Romanism—drank more vigorously than ever to the pious, glorious and immortal memory of William the Third and Protestant Ascendancy, and sent the Pope to everlasting perdition with greater gusto than before. Worthy Mr. Slowton even—as time went on—was moved to go over his pile of sermons and look out his most vehement and crushing discourse against the errors of Rome. Of these homilies the good man had an abundant store; indeed you might have been led to imagine that his flock were in great danger of going over to Popery from the earnestness and frequency with which he was in the habit of warning them against its corruptions. Tim Donnelly was always specially edified by these sermons. He used afterwards to declare that it made him feel so much better to hear them murtherin' papists get a rale good

latharia' that he would stand a dozen stupid sermons against drunkenness or swearing or Sabbath-breaking for the chance of being present when *they* caught it.

On the present occasion, Mr. Slowton's sermon gave universal satisfaction, and Tim proposed that a copy should be obtained for publication, considering the threatening character of the signs of the times. This proposition, however, soon reached the ears of Mr. Slowton, who, for reasons no doubt very satisfactory to himself, thought fit to deny himself the prospect of fame by nipping the proposal in the bud.

Public meetings were spoken of, but the issue of the last had been far from satisfactory, and Mr. Slowton in particular had had enough of them; and therefore the idea was abandoned.

In the mean time, while *The Repeater* was weekly becoming more ferociously Protestant, and throwing the elder Clackingtonians into a fever of causeless excitement, Mr. Evenley went on quietly and unostentatiously with his work, apparently the most unexcited person in the whole town. He found the morning and evening prayers better attended than he expected, and he commenced a very systematic visitation of all the families in his parish, among whom he found a greater number of professed churchpeople than Mr. Slowton would ever have believed.

If any of his friends alluded to the hubbub going on in consequence of his proceedings, he generally turned the subject aside with a pleasant laugh, and took no further notice of it; but on other occasions matters took a different turn.

Mr. Brown lived in the parish of St. Paul's, but his mills were upon the stream the borders of which were included in St. Jude's, and consequently Mr. Evenley considered himself as having a considerable claim upon Mr. Brown for aid and countenance in parish matters, as so much of his property and so many of his workpeople were within his cure.

Calling one morning at Mr. Brown's office, he found Mr. Cryson there also; and after the usual salutations he explained to Mr. Brown a plan which he was contemplating for the establishment of a school, and he concluded by asking his assistance—a request which led to a conversation so lengthened that we must reserve the account of it until the next chapter.

#### The Approaching Synod.

THE Royal consent to the Synod Bill of the Canadian Legislature having been promulgated, the Lord Bishop of Toronto has appointed Wednesday, June 17th, for the meeting of the Synod. It will not, we trust, appear superfluous or presumptuous, if we offer a few suggestions for the consideration of those, who are to take a part in the solemn deliberations. In a country like this, where the Church has been but imperfectly developed, where among the clergy there are many, whose incessant and arduous parochial duties have left but little leisure for the study of Ecclesiastical History, where the laity, generally speaking, are men whose avocations render such study well nigh impossible, it cannot be a reproach to say that many, the majority perhaps, of those who are to take a part in the formation of the Constitution will enter the Synod with very crude and imperfect ideas upon the subject, and with little preparatory information to enable them adequately to discharge their solemn duty.

We do not propose however to delineate even an outline of a constitution. We wish rather to dwell upon one great principle, which is, we fear, in danger of being too much neglected if not altogether lost sight of. We may be,—we hope we are—mistaken; but we judge by what we see and hear. The principle we speak of is the unity of the Church.

That it was the design of our blessed Lord, that the Church should be ONE over all the world, cannot be doubted by any who repeat day by day, in the words of the Saints and Martyrs of old, "I believe in the Catholic Church." But this Unity was to be something more than a name. As there is One Lord, so there was to be One Faith. And we find that matters, not only of doctrine but of discipline, were never decided by individuals or by congregations, but were referred to the decision of "the Church." Even so Apostles did not take upon themselves to decide the question raised at Antioch relative to circumcision, but left it to the judgment of the Council of the whole Church at Jerusalem. And subsequently we find every important question referred to the decision of general Councils.

Now in our own days we cannot, alas! expect to see the various and discordant bodies, which form the Catholic Church, uniting in one gene-

ral Council, and submitting to its decisions. But we may ask, what, next to a general Council, was the predominant authority? And we find in the records of the early Church, clear and unequivocal testimony, that authority, second only to that of general Councils, was vested in National or Provincial Synods. The Church Catholic was divided not into separate or isolated dioceses, but into national Churches; these national Churches were subdivided into dioceses. It was by destroying the unity and independence of the national Churches that Rome succeeded in establishing her usurped dominion; and it was by asserting her unity and independence as a national Church, that the Church of England was the last to surrender, and the first to recover her freedom and her purity.

The great end therefore, which we have to aim at, is the organization and development of the "Church of Canada." The great danger which threatens us is that we shall become a certain number of separate, independent dioceses, instead of constituting one strong, united, Canadian Church. And this danger is not the less real, because at the present moment we cannot appreciate all the evil consequences of such a course. Bound as we shall think ourselves, each diocese, by strong ties of affection and duty to our Mother Church of England, we shall seem to be, in a manner, connected with each other; but, as years pass by, these ties will inevitably grow weaker, and when they are finally dissolved, there will no longer be any bond of union between ourselves.

The same danger threatened the church of the United States, but was happily averted by the wisdom and piety of her noble sons. Amid difficulties and discouragements, from which we are happily free; left without a single Bishop to direct their counsels; denied the aid and countenance of the Mother Church in England; they were led by the divine Head of the Church—can we doubt it?—to see the necessity of uniting together as one Church of the United States, instead of keeping aloof from each other as churches of the separate States; and see what great things in eighty years they have accomplished. A brief reference to the successive steps by which they effected this great object may not be without interest or profit.

The peace of 1763 accomplished the severance of the colonies from the Sovereignty of

England; and necessarily the separation of the Church in the United States from the guardianship of the Church of England. In August of the same year a convention was held in Maryland, where the independence of the "Protestant Episcopal Church of Maryland," was declared, with "its entire authority to establish its own internal government." In May 1784 the first step towards union was taken at a meeting of various members of the churches held at Philadelphia, when certain fundamental principles were adopted. In September of the same year similar resolutions were adopted at a meeting of clergymen of Massachusetts and Rhode Island. In October a number of clergymen from New York, Massachusetts, New Jersey, Connecticut, Pennsylvania, Delaware, Maryland and Virginia assembled at New York. They were not invested with any authority, but they agreed to recommend a series of resolutions to the churches of their respective States. The first was as follows: "That there shall be a General Convention of the Episcopal Church in the United States of America;" and the last designated Philadelphia, September 1785, as the place and time for the first meeting of such a body. Then and there accordingly delegates assembled from six of the States mentioned, and from South Carolina. Massachusetts and Connecticut stood aloof, and it appears from the memoirs of Bishop White, that the northern clergy generally were under apprehensions of there being a disposition on the part of the Southern members to make material deviations from the ecclesiastical system of England, in the article of Church Government. At this first General Convention the draft of an ecclesiastical constitution was submitted. The second General Convention met on the 20th of June, 1786. The constitution was debated and after several alterations had been made, unanimously adopted. The next meeting of the General Convention was in July 1789. Three Bishops, White, Seabury and Provoost, had been consecrated, and the former presided. The constitution was ratified and signed, and the convention adjourned to the 29th of September, in order to meet the views of the churches of Massachusetts, Connecticut and New Hampshire. Its labours were then resumed, and a committee was chosen to confer with the northern churches. The deputies from those churches finally signi-

ted their readiness to unite and accept the constitution, provided that the third article was so amended as to authorize the Bishops, when sitting in a separate house, to originate any measure and to negative the acts of the other house. This change was adopted with a slight modification, and, in the words of Hoffman, from whose Treatise on the Law of the Church we have chiefly taken the above narration, "Thus was accomplished the great work of the union of our churches. Through the ordeal of long investigation, of thoughtful and wise councils, of admirable steadfastness in all matters essential, of laudable concessions in all matters subordinate, the constitution was established. The fabric of the government of the Protestant Episcopal Church was founded upon the Apostolic rock, and built up of the living stones of the English Church."

We may derive a lesson of practical wisdom from this narrative. It is that time and patience are needed for every great and good work. It was in May 1784 that the first step towards union was taken; it was not until October 1789 that the Constitution of the Church of the United States was finally adopted. Let us be equally patient, equally persevering. Let us take at once steps for securing a union of all the Canadian dioceses; but let us not be discouraged, if difficulties and obstacles have slowly to be removed and gradually overcome. It would, we think, be unwise for a single diocese to form a constitution; that should be the work of a National Synod. Our Diocesan Synod should content itself with framing such rules and regulations as may be necessary for the subdivision of the diocese, and be satisfied to leave for a time a large amount of power in the hands of its well-tryed Bishop; and should invite the diocesan Synods of Quebec and Montreal, and of such new-dioceses as may in the meantime be formed, to co-operate with us in forming a general Constitution for the whole Church of Canada. Each diocesan Synod might elect a certain number of delegates, say ten clergymen and ten laymen, to act as representatives; and there would be at once a house of at least four Bishops, more than the United States possessed when their constitution was adopted. We should then obtain a National Synod, composed, we may assume, of eighty of the ablest and most experienced men in the

country, and aided by the wisdom and learning of four bishops, to whom the work of drawing up a constitution for the church could be entrusted with far more safety, than to our diocesan Synods as they are constituted. A year might well be given for the accomplishment of this work, and the Diocesan Synods might then be assembled for the purpose of accepting and ratifying the constitution submitted to them.

Subsequently the National Synod might meet once in two-years, at the chief city in each diocese in rotation; while the diocesan Synods, which would have authority in all matters not belonging to the general government of the Church, could meet each year. By some such course alone shall we be able to secure the prosperity and fair harmony of the church in Canada. Without a National Synod there can be no National Church; we shall not be a healthy and compacted body, but mere weak and dislocated members. The danger is great and imminent, and should be averted by timely action. Already a clergyman of the proposed Western Diocese has not scrupled to declare, that the Synod of that Diocese will adopt the Constitution agreed to at Toronto if they like it, and will frame a new one if they do not. Far be from us such pride of isolation and arrogance of judgment? Let us realize the fact that we are members of the One Holy Catholic Church, and not of a newly reared fabric, to be raised or pulled down according to our own will and our own fancies.

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### Miscellany.

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BISHOP WILSON.—"It was not to be expected that a man like Bishop Wilson could visit England without creating that impression which the moral influence of a good name always more or less produces. On being introduced at Court, where he appeared in his usual simple dress, having a small black cap on his head, with flowing silvery hair, and his shoes fastened with leathern thongs instead of buckles, George the Second was so struck with his venerable appearance, that the king rose to meet him, and, taking him by the hand, said, 'My lord, I beg your prayers.' Wherever he went, the people knelt before him, and implored his blessing.

"How beautiful your presence, how benign,  
 Servants of God! who not a thought will share  
 With the vain world, who, outwardly as bare  
 As winter trees, yield no fallacious sign  
 That the firm soul is clothed with fruit divine!



Such priest, when service worthy of his care  
Has called him forth to breathe the common air  
Might seem a saintly image from its shrine  
Descend. — happy are the eyes that meet  
The apparition; evil thoughts are stayed  
At his approach, and low-bowed necks entreat  
A benediction from the voice or hand,  
Whence grace, through which the heart can under-  
stand,

And vows that bind the will in silence made.

"More than once he was solicited to remain in England. This offer, however, he rejected, as he had done before when offered an English bishopric by George I. And it was to this circumstance that Queen Caroline alluded, when the bishop one day coming to pay his duty to Her Majesty, she observed to the prelates who were near her. 'See here, my lords, is a bishop who does not come for a translation.' To which he replied, 'No, indeed; and, please your Majesty, I will not leave my wife in her old age because she is poor.'—*Life of Bishop Wilson.*

People think themselves wise because they are selfish; cut a leaf from a ledger, and you have their lives.

What signifies on the great scale, the temporary misconceptions of individual candidates for immortality? They who are, through God's wise appointment, strong, may well bear the narrowed ideas or versatile jealousies of the weaker brethren; for that weakness will be soon over. In a little time we shall understand one another fully. The day shall break and the shadows shall fly away.—*A. Knox.*

Christianity is of an aspiring nature; it requires us to proceed from grace to grace; to virtues adding patience, to patience temperance; to temperance meekness; to meekness brotherly love and the like: thus ascending, by degrees, till at length the top of the ladder reaches heaven, and conveys the soul so qualified into the mansions of eternal glory.—*South.*

#### EXTRACTS FROM WESLEY.

1786.—"Whenever there is any Church service, I do not approve of any appointment the same hour; because I love the Church of England, and would assist, not oppose it, all I can."

This is taken from a letter to the Rev. Freeborn Garretson, of the Methodist Society in America, and clearly shows that in no instance did he suffer anything to be done to oppose the Church of England, whether in the States or at home.

1772.—"I attended the Church of England service in the morning and that of the Kirk in the afternoon. Truly, 'no man having drunk old wine, straightway desireth new.' How dull and dry the latter appeared to me, who had been accustomed to the former."

1775.—"Understanding that all the Methodists, by the advice of Mr. —, had left the Church, I earnestly exhorted them to return to it."

We have already noticed the work spoken of below, but the 'Church Review,' occupying, as it confessedly does, the foremost rank among the religious periodicals of the United States, we are glad to transfer the following extract to our columns:

LECTURES UPON HISTORICAL PORTIONS OF THE OLD TESTAMENT. By A. N. BETHUNE, Archdeacon of York, and Rector of Coburg, diocese of Toronto, Canada. New York: T. N. Stanford. 1857. 12mo. pp. 213.

The venerable Archdeacon, in these short and practical Lectures, finds, in the historical portions of the Old Testament, what every devout Christian finds more and more as he advances in years, that his own interior life, his struggles, temptations, conquests and joys are but a transcript of the lives of the saints in those early days. There is one heart in this vast company of believers now; one common experience of faith, and hope, and charity; as there will be one song of victory hereafter. These excellent Lectures are thoroughly orthodox, evangelical and earnest; are written in a style of great neatness and clearness, and will, we hope, be widely circulated and read. We are glad to see intimations that the venerable author may soon be called to a more important position in the Canadian Church.

#### Hymn.

##### A Prayer for the Bishops.

From a very early Hymn Book of the Wesleys.

Draw near, O Son of God, draw near,  
Us with Thy flaming eyes behold,  
Still in Thy falling Church appear,  
And let our candlestick be gold.

Still hold the stars in Thy right hand  
And let them in Thy ~~stars~~ <sup>lights</sup> glow,  
The lights of a benighted land,  
The angels of Thy Church below.

Make good their Apostolic boast,  
Their high commission let them prove,  
Be temples of the HOLY GHOST,  
And filled with faith, and hope, and love.

The worthy successors of those  
Who first adorned the sacred line;  
Bold let them stand before their foes  
And dare assert their right divine.

Their hearts from things of earth remove,  
Sprinkle them, LORD, from sin and fear,  
Fix their affections all above,  
And lay up all their treasure there.

Give them an ear to hear the Word,  
Thou speakest to Thy Churches now,  
And let all tongues confess their Loan,  
And let all knees to JESUS bow.

Amen.