

# The Church.

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## DEVOTIONS TO ST. JOSEPH.

(From The Irish Ecclesiastical Journal.)

In several papers which have appeared in this Journal, the Editor has, from time to time, brought forward a variety of proofs of the idolatrous nature of the worship, which Romanists are in the habit of offering to the Virgin Mary. He has also, repeatedly and most distinctly stated his conviction, that the teaching inculcated in the devotional books and tracts, at present circulated among them by their clergy and prelates, has a direct tendency to lead them, sooner or later, to renounce the doctrines of the Incarnation, and the Holy Trinity, as mythological fables. The more these pernicious books are examined, the more firm will be the persuasion of every devout and sound-minded Christian, that it is scarcely possible to over-state their impiety, or to over-estimate their mischievous effects: and by consequence, that it is equally difficult to guard too anxiously against any leading or tendency towards a system, which gives favour and encouragement to such abominable profaneness. In the present paper, some further examples of popular Romanism theory will be presented to the reader's consideration.

In the first volume of this Journal (p. 419), a passage was quoted from the treatise of the Scapular, which, most probably, may have appeared scarcely intelligible to those who are not familiar with such writings. It was this:

"O glorious tria on earth, Jesus, Mary, and Joseph, how dear a family to the glorious Trinity in heaven, Father, Son, and Holy Ghost! nothing is on earth so great, so good, so excellent!"

The irreverence of playing on that sacred and mysterious name of Trinity, which the Catholic Church has, for so many ages, consecrated to the purpose of expressing the doctrine revealed in Holy Scripture, respecting the incomprehensible nature of the Eternal Creator, was obvious enough. Few devout persons, it may be believed, could read such a piece of profanity without horror and amazement. The only palliation likely to occur was, that this is probably a solitary instance; an example of impiety which few could be disposed to imitate: that the fanatical author of it seemed himself to feel some misgivings, lest his language should be thought to outstep the bounds of decency, and thus he adopted the word "trium" in the former part of his sentence, and reserved the word "Trinity" to its only lawful use and application. Unfortunately, these palliations have no foundation. Instances still more shocking are but too easily found. One of the little books, for example, put out in a cheap form for distribution, by the [Roman] Catholic Book Society, under the patronage of the [Roman] Catholic Bishops, is "The Life of Teresa, the Virtuous Dress-maker, translated from the French, and revised by a [Roman] Catholic Priest, Dublin, 1838." At the end of this tract is "A Rule of Life for Young Persons," the seventh section of which concludes thus:

"Repine not at your obscure state, calling to mind the humble and hidden life of the Sacred Trinity of the earth, Jesus, Mary, and Joseph, and unite, in your hearts, to theirs, that they may be the more acceptable to the divine Majesty."—p. 76.

How it is possible for any young person to adopt a rule of life couched in such language, and at the same time retain an orthodox faith in the Holy Trinity, is not very obvious. But surely, it must appear evident, even on a very little consideration, that language so extraordinary was very unlikely to have appeared in a work of mere popular instruction, if there had not been some extravagant superstition, by which Romanists had become familiarized to expressions, at which otherwise the most thoughtful Christian must have revolted with horror and disgust. This language then, would seem to have its rise in the idolatrous veneration, which some of their religious orders pay to Joseph, the husband of the Blessed Virgin.

It is the object of this paper to furnish the reader with some proofs of the existence of this superstition, and the extent to which it is carried.

Within these few weeks has been republished in Dublin, a book which has for several years appeared in the list of books sold and circulated at reduced prices, by the [Roman] Catholic Book Society. It is entitled:

"The Glories of St. Joseph, Spouse of the Ever Blessed Virgin Mary, Mother of Our Lord Jesus Christ. Chiefly from the French of Rev. Father Paul Barrie. Second Edition, Revised, Corrected, and Improved. Dublin, 1843." 12mo. pp. 232. Price 1s. or 9s. per dozen.

The following extracts, nothing but a sense of duty could warrant any one in intruding on the attention of a Christian reader:

"The Christian's Pious Address to Jesus, Mary, and Joseph.—Most adorable Jesus, most admirable Mary, most amiable Joseph, wonderful Trinity of three persons, the most holy tria on earth, which is in this world! prostrate at your feet, in union of all the humanity and devotion of heaven and earth, I hail, honour and love you in every way in my power.

"O most venerable society of Jesus, Mary, and Joseph! I look on you and reverce you as a most perfect image of the adorable society of the three eternal persons of the Divinity, which you imitate, adore, and glorify most worthily. O holy Trinity of Jesus, Mary, and Joseph, what honour and glory you render; what praises and benedictions you give; what respect and love you bear whilst on earth, and now in heaven, to the divine Trinity of the Father, Son, and Holy Ghost! O the joy it affords me. O may you be blessed eternally for so doing, most dearly beloved Jesus, most amiable Mary, most worthy Joseph!"—pp. 221, 222.

"May all unite with you, O happy Trinity, to adore, praise, and love you the glorious Trinity of the three Eternal Persons, and to devote, consecrate, and sacrifice themselves with you to the glory of his Divine Majesty."—p. 223.

"May I be always, both in spirit and heart, with Jesus, Mary, and Joseph, ever in prayer, and ever in love, for ever my treasure, my glory, my joy, and my refuge in all my necessities.

"O Jesus! constantly offer your eternal Father, in my behalf, your most holy life and precious blood, your sacred wounds and adorable blood, in satisfaction of all my sins, and for the accomplishment of all his designs in my regard.

"O Mary! offer him for the same end your sacred breasts, and most sacred heart, all your actions, virtues, and sufferings in this life.

"O Joseph! present to him, for the same intention, your hands and sweat, whereby you earned for his Son a scanty livelihood.

"O Jesus, Mary, and Joseph, most blessed Trinity! bless me with the triple benediction of the three holy Lords. May Jesus replenish me with the benedictions he merited for me by his life and death. May Mary share with me the immense benedictions she has been loaded with by the blessed fruit of her sacred womb. May Joseph impart to me the abundant benedictions he received from Jesus and Mary. May Jesus, Mary, and Joseph, sanctify my memory, my understanding, and my will; may they bless all my thoughts, words, and actions; may they take so absolute a possession of all that is in me, that I may totally belong to Jesus, Mary, and Joseph, in life and death, in time and eternity; that I may adore, praise and love incessantly, and for ever, with this holy and blessed Trinity, the divine and eternal Trinity; and in fine, that I may employ and sacrifice with Jesus, Mary and Joseph, all my being and all my life, to the glory of the Father, and of the Son, and of the Holy Ghost, who live and reign in perfect unity, for ever and ever. Amen.

"Live Jesus, Mary, Joseph, live, My soul in glory to revive, O Jesus, Mary, and the Son, Be glory given and praises sung, Father, Son, Spirit, one in three, To you I breathe eternally."—A. M. D. G.

[pp. 226, 227.]

If this be Catholicity, then truly orthodox is a fable, and the faith of apostles and martyrs, and the confessions of the primitive saints, were the sickly ravings of enthusiasm. If this be not formal idolatry, and formal blasphemy,—unmitigated, and undisguised,

ed,—it seems impossible that such crimes can have any real existence. And yet truly it remains to be discovered, how it is, or ever could be, possible, to protect the church against such impieties, if the invocation of saints be tolerated under any form or disguise whatever. And after all, why should it be surprising, that a pride, which insinuated itself under the semblance of "a voluntary humility," should grow bolder and more daring, as the church was seduced to depart from the simplicity and uprightness of truth, and at last should stand forth in all the effrontery of an undisguised profaneness?

But then, it may be asked, is it possible that men of station in the Roman hierarchy can give any sanction to such atrocious impiety? To be sure, there is no denying, that the book has been for years in the list of cheap books distributed under the patronage of their archbishops and bishops in Ireland; and the quotations in this article have been made from a few editions published by this very year, and from a copy bought at the office of the [Roman] Catholic Bible Society. But, it may be urged, is it credible that the Court of Rome can countenance such extravagances? If there be any such thing as a living head and an infallible guide, is not he something to call forth the thunder of the Vatican? a "nodus vindice dignus"? We shall see. But, meantime, it may be as well to make one more short extract from "The Glories of St. Joseph."

"JESUS, MARY, AND JOSEPH."  
"Pius VII. by a decree of the 28th April, 1807, granted for ever, an indulgence of 300 days, to the faithful who devoutly repeat the following three aspirations, and if only one of them is said an indulgence of 100 days, and all applicable to the souls in purgatory.

"Jesus, Mary and Joseph, I offer you my heart and soul."  
"Jesus, Mary and Joseph, assist me in my last agony."  
"Jesus, Mary and Joseph, may I expire in peace with you."—p. 231.

## ON CHURCH DECORATION.

(By the Rev. J. B. Owen, M. A., Incumbent of St. Mary's, Bilston.)

David, as an individual, gave towards building a House of God, the largest contribution on record in the annals of human liberality. There is a beautiful simplicity in his view of the spirit and manner in which the earthly dwelling of the Most High should be built and adorned.—"See, now," said he, "I dwell in a house of cedar, but the ark of God dwelleth within curtains." He thought it unseemly and incongruous that the servant should be lodged in a sumptuous palace, and the Master in a wooden tabernacle, in something better than a shed.

When Solomon carried into execution the magnificent designs of his father, he in his wisdom and piety gorgeously adorned the Temple that he built.

I think we are too apt, in these days, to content ourselves with merely building Churches, while the decent and decorous adorning of the House of God is suffered to be neglected. A plainness, amounting often to positive ugliness, disfigures our Churches, to an extent we should never tolerate in our private houses.

Thousands and tens of thousands shall be willingly expended on the erection of a Town-hall, Exchange, Market, Custom-house, or Post-office,—but if a tithe of it were asked for the House of God, every month is opened in denunciation of the extravagant expenditure of public money. Furniture is admitted into Churches, with which we should often hesitate to furnish our kitchens. Archdeacon — once said (in reference to those long and unsightly chimneys of Church stoves, which often stretch across a congregation like a huge black box constrictor stuffed with soot), "Gentlemen, I have seen a monster in your Churches which none of you would tolerate in your drawing-room, yet it seems a welcome guest in the House of God."

Surely it need not minister to superstition, that a due attention should be paid to the adorning of Churches, at least, in proportion to the wealth and standing of the vicinities in which they are located. I am fully aware that the true and spiritual ornament of "the Bride, which is the Lamb's wife," is not "that outward adorning," "but the hidden man of the heart;" but superstition may be exhibited as much in excessive dress of what is merely decent and orderly, as in the opposite extreme of laying stress upon decoration.

There is nothing religious in the things themselves either way, though we certainly think there is more religion in a due and decent attention to the adorning of God's House, for His sake, than in the careless or Puritanical spirit, that would, "upon principle," neglect Him in these details. In rightly constituted minds, nothing will be deemed "indifferent," that intends, in however subordinate or remote a degree, to glorify God. The Quaker, whose "ark dwelleth within curtains" of brick, lath, and plaster, is so far consistent with himself, that he has abolished Psalms, Sacraments, Priesthood, and Liturgy, and is content with a kind (I cannot say a form) of worship, as plain, meagre, and severely simple, though less costly in material, than the ordinary apparel of his person. They are a sect who have monopolised all formality in their own speech and apparel, and naturally have none left for the service of God. But that more ancient, and Catholic, and better instructed Christians, should in any way emulate their systematic contempt of every usage and appointment which the Church of Christ has in all ages held sacred and essential,—that any of us should be found willing to approximate the ecclesiastical anomaly which distinguishes their eccentric denominations, is matter of equal surprise and regret.

Let us once give way to the principle in Churches, "the simpler the better," and the innovating spirit that commences its insidious attacks upon the externals of the Church, will further advance upon the citadel of truth;—they who began with casting lots upon the Lord's vesture, are not far from the next step of crucifying the Lord himself, and putting him to an open shame!

We have been led into these reflections from the inspection of some very beautiful devices for the Altar and Pulpit cloths of Churches, a notice of which will be useful to the readers of the *Midland Monitor*.

The character of our publication is now too well established to render us liable to the suspicion of inclining towards the ultra innovations upon the customs of our Church, commended, and in some instances adopted, by a certain class of theologians in the University of Oxford.

We are no advocates of their peculiar views, and do not wish to be thought to sympathise with them, except in such few simpler particulars, which we hold in common. We think they have carried their sense of what is desirable, in reference to the subject of this Essay, to the same excess that, in our humble judgment, marks the general tenour of their speculations.

Under the shelter of this protest, we must not be misunderstood if we express our decided conviction of the great propriety and expediency of more attention being paid to the decent furniture and homogeneous embellishment of the interior of our Churches.

In many cases, the Altar-table, for instance, is covered with a common coarse material, without any appropriate device or design, in fabric or construction, to intimate its sacred and peculiar use. It presents the general appearance of a common table, and as common a table-cloth, hastily borrowed for the occasion from the Sexton's sitting-room, and bearing none of the external emblems of a table sacred to the Supper of the Lord.

This we cannot think desirable. The same principle that appoints a peculiar shape and significance to the vessels used in the Altar-service, may advantageously be extended to its ordinary covering. Nothing of a merely domestic character is in keeping in Ecclesiastical places. The things should be as separate and peculiar to devotional purposes, as the thoughts of the worshippers should be in the use of them. Nothing suggestive of ordinary, secular, and every-day associations should obtain a permanent and prominent location in the House of God.

It is not hereby implied, that this attention to external ceremony and form will necessarily superinduce the devout and spiritual frame of mind, to which they are intended to minister,—we know that the operation of Divine grace in the heart can alone produce the feeling that tends to edification,—but we also know that God is pleased to work by means, and frequently chooses the humblest instruments; and that it was His Holy Spirit that directed the Apostle to enjoin upon the Churches that "all things be done decently and in order."

Now we have just introduced into our own Church a plain, yet decent, crimson damask cloth, at a very moderate cost, with the sacred monogram IHS II S placed in the centre of a glory, and woven in the texture, and appearing both in the front and on the top of the table. With a "fair white linen cloth," in damask, bearing the same device, we have displaced the old, unmeaning linen, for the use of the Sacrament; adding a napkin, or "corporal," to cover the Paten and Chalice, decorated with an emblematic border. Pursuing the same course with the floor of the Altar within the rails, we have laid down a carpet of the pattern of the ancient encaustic tiles; and have, we trust, by these simple alterations, rendered our humble Chancel more in keeping with its solemn and devotional uses.

We think it due to the enterprising inventor of these improvements, and we also think we shall be doing good service to the Clergy, to Churchwardens, and others interested in the comely decoration of Churches, to state that the whole of these alterations cost only a few pounds, and may be procured from Mr. Gilbert J. French, of Bolton-le-Moors, Lancashire, to whom we take this opportunity of expressing our thanks, for the zeal he has exhibited in promoting the improvement of every branch of Church furniture. We entertain the highest admiration of the device, both in their design and execution.

That we do not stand alone in this high sense of the value of Mr. French's services, is evident from the fact which we have learned during the past week, that he has supplied above six hundred Churches with the above articles, in one form or other, during the past year. His improvements have been adopted in "the Temple Church," and "the Chapel Royal," Brighton, and the Parish Church of Leeds.

We understand Mr. French is now engaged in preparing very rich linens, suited to the "decorated" period of our Church architecture; and, from the opinions of those gentlemen to whom the drawings have been submitted, they ought to prove equal to the advanced taste and knowledge in these matters.

It certainly looks like a dawn of improvement in these details of the sanctuary, when an intelligent trader is seen to make Ecclesiastical furniture a leading article of commerce, and meeting with sufficient encouragement to induce him to persevere. We wish him all the success which his judicious efforts have deserved, and we think the Clergy would do well to sanction by their patronage his liberal exertions to supply our Churches with ingenious and appropriate materials for their decoration.

In the "Homily for repairing and keeping clean and comely adorning of Churches," we read, "If a man's private house, wherein he dwelleth, be decayed, he will never cease till it be restored again; how much more, then, ought the House of God, which we commonly call the Church, to be sufficiently repaired in all places, and to be honourably adorned and garnished; and to be kept clean and sweet, to the comfort of the people that shall resort thither?" This sentiment embodies our view of the matter, and we do not hesitate to commend the consideration of it to the ministers and members of our Church.

It is one thing to attach an undue importance to these things, and it is another thing to keep them in their place,—to neglect them is neither lawful nor expedient. It exhibits slovenliness where it is least venial in itself, and most mischievous to the habits of others.

We love to see "the beauty of holiness" displayed in the externals of devotion, as well as to remember that "the King's daughter is all glorious within."

In giving God "tithes of all," we would devote to Him his portion of the beautiful and elaborate things of human handicraft,—consecrating to Him the first-fruits of his creature's ingenuity, that the genius of invention, having somewhat whereof to offer, might not be excluded from their filial tribute to His glory, from whom descends every brilliant gift of effective capacity.—*Midland Monitor*.

PLAIN DISCOURSES  
ON  
CHURCH GOVERNMENT:  
(Being the substance of Sermons on the same subject, by G. T. Chapman, D. D., late Rector of Christ's Church, Lexington, U. S.)

## SERMON III.

SAME TEXT.

We have now arrived at that stage in the discussion of Church Government, when it will be necessary to be a little more explicit upon the true nature of the question, which has for about three centuries agitated the Christian world.

The terms Episcopalian and Presbyterian are applied to the government or ministry of a Church, and not to the particular doctrines or forms of worship which it embraces. An Episcopalian is one who believes in the Divine institution of three orders in the Christian ministry, having a Bishop for the first and highest. A Presbyterian denies this distinction of three orders, and contends that there is but one, the order of a Presbyter—a word of the same meaning as that of Priest or Elder. This statement of the case may serve to remove the erroneous impression existing in the minds of many, that the advocates of Episcopacy are few in number, and on this account somewhat arrogant in their pretensions. Whereas, in reality, were you to divide the Christian world into twenty equal parts, eighteen, if not nineteen twentieths would be found to be Episcopalian. We do not, however, advance this as an argument for the truth of our persuasion,—being well aware that error is as likely as truth to have a multitude of supporters.

We make our appeal to the Scriptures, and are content to stand or fall by the result. If it could be shown that God has instituted no peculiar system of ordaining and perpetuating the ministerial officers of his Church, we should feel obliged to admit, that there ought to be no dispute on this subject, that either of these modes of government is as lawful as the other. If on the other hand there be full and decisive authority in Scripture for either, we cannot allow that any choice or discretion is permitted to us. We ought to abide by that which is of divine institution.

In the last discourse, I dwelt on the strong probability in favour of our three orders in the ministry, derived from the striking analogies subsisting between the Jewish and Christian Churches, at the first formation of the latter; I shall now proceed to consider

the acts of the Apostles in pursuance of that Commission which they received from their Lord after his death and resurrection, to go and evangelize the nations of the earth.

Now, all who truly reverence the authority of our Saviour, who acknowledge that he was the Son of God, and the messenger of his grace to the children of men, must needs admit, that whatever the Apostles did, in virtue of this commission, after they were endued with power from on high by the descent of the Holy Ghost, in relation to the Church and its ministry, is equally binding and imperative upon us, as if it had been performed by our blessed Saviour in person. They went forth as his Ambassadors to men, carrying his unquestionable credentials in the miraculous works they wrought. Their acts, therefore, are to be viewed as his, and their injunctions claimed the submission of mankind on his, not on their own authority. They attempted nothing but through his power. They did nothing, but what he had expressly directed them to do—as they themselves invariably declared.

Let us examine then the ministry they established, and see if it does not in all particulars correspond with our own. I shall commence the comparison with the lowest order.

In the Ordination service of Deacons, appointed by the Church of England, the ordaining Bishop addresses the candidate in these words,—"It appertaineth to the office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and especially when he ministereth the holy communion, and to help him in the distribution thereof, and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach if he be admitted thereto by the Bishop. And, further, more, it is his office, when provision is made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners or others: Will you do this gladly and willingly? To which the candidate answers—"I will do so by the help of God."

But where is the authority for all this; for ordaining a Deacon, and specifying these duties, as appertaining to his office? You will find it in various parts of the New Testament, and particularly in the 6th ch. Acts of the Apostles.—"And in those days, when the number of the disciples was multiplied, and there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the Twelve called the multitude of the disciples unto them, and said, 'It is not reason that we should leave the word of God, and serve tables. Wherefore, Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the Apostles; and when they had prayed, they laid their hands on them.'

And now in justification of our Church; if it be asked, Why do you ordain Deacons? It appears that the Apostles appointed men to this office and ministry, and when they had prayed, laid their hands on them. If it be asked, Why do you call them Deacons? Because it is a name derived from a Greek word which expresses the duty they have to perform, and in the 1st Epist. to Timothy, we find St. Paul giving certain directions about the office of a Deacon.—"If it be asked, Why should they attend to the sick, poor, and impotent people of the Parish? It is in conformity to the original cause of their appointment, the 'murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration' of charitable relief (Acts vi.). If it should be asked, Why are they permitted to read Sermons in the Church, and to instruct youth in the Catechism, and to preach the Gospel, if admitted thereto by the Bishop, as is always done? It is because the first seven Deacons were to be men, full of the Holy Ghost and wisdom, and because it is said, immediately after their ordination, that Stephen, one of their number, 'was full of faith and power, did great wonders and miracles among the people, so that certain of the synagogue, disputing with him, were not able to resist the wisdom and spirit by which he spake' (Acts vi. 8-10), and was afterwards put to death expressly because, contrary to their injunction, he persisted in preaching. If it be asked, Why are they allowed to baptize as well as preach? It will be found in the eighth chapter of the Acts, that Philip, another of the seven Deacons, 'went down to the city of Samaria, and preached Christ unto them; and when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women' (5, 12). If it should be asked, Was not the office temporary in its nature, and not designed to be perpetuated in the Church of Christ? We answer, that it was first established, because the number of the disciples was multiplied, and that this reason for its existence is far more obvious at present, than it was at the period of its original institution. We also find that long after this, St. Paul addressed one of his Epistles 'to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons.' We find him in another directed to Timothy, writing thus: 'Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience.' And to show that they were admitted by him to this ministry, St. Paul adds, 'Let them also first be proved; then let them use the office of a Deacon, being found blameless.'

And now let me ask, Have you not here a body of scriptural evidence upon this subject, which is utterly at variance with the idea of there being but one order of Christ's ministers? and which proves, beyond all reasonable doubt, that the office of a Deacon, as exercised in our Church, is conformable, in every particular, to the model furnished by the Apostles? You see that the Church has ample authority from the source of all authority to justify her course in this particular.

But what can the advocates of parity say in justification of their principle and practice? It is not enough to say that there are Deacons in their congregations as well as in our own. The office is recognised by them only in name. They do not allow them to be Ministers of the Gospel, for that would add a second order to their ministry, and prove an obvious surrender of their favourite doctrine that there should be but one. Those nominal deacons are not the deacons of the Scriptures. They do not baptize, as did Philip and Stephen. They do not preach the Gospel, as did Philip and Stephen. They were not separated to this office and ministry, by the imposition of hands, as were all those ordained by the Apostles. And what right or authority can they advance for making this great innovation upon the original constitution of the Church, which would not equally justify any other alteration or suppression which men might think it convenient to make.

The second order of ministers in our Church is that to which we apply indiscriminately the name of Priest, Presbyter, and Elder. They are taken from the

lowest order, upon the principle advanced by St. Paul—"they that have used the office of a Deacon 'well, purchase to themselves a good degree, (1 Tim. iii. 13.)' in other words, are worthy of promotion. Their ordination is frequently mentioned in the Scriptures. Paul and Barnabas, when they had ordained 'them Elders, in every Church, and had prayed with 'fasting, commended them to the Lord, on whom 'they believed. (Acts xiv. 23.)' Many other passages might be produced, but it is not necessary. The institution of this office by the Apostle is not denied. There is here no difference of opinion between us and our brethren of other denominations. All admit its original existence. They, however, contending that it is the only order of Christ's ministers; we, that it is the second, subordinate to that of Bishops, and without valid authority to perform the rite of ordination.

I persuade myself that you will allow what has been said to be a complete proof of the two orders of Priest and Deacon having been instituted by the Apostles. Let us proceed then to the more interesting question—Was there another? Undoubtedly there was during the lifetime of the Apostles; none can or do deny it. Their office is universally acknowledged to have been superior to either of the others, and thus it would appear, that during their existence at least, the analogy drawn from the Jewish Priesthood is perfect and entire. The Apostle was the Antitype of the High Priest; the Elder, of the Priest; and the Deacon, of the Levite.

But the opponents of Episcopacy assert, that the Apostolic office died with the Twelve, and with Paul called to be an Apostle in a miraculous manner. We, on the contrary, deny this supposed termination, and maintain, as antiquity were accustomed to maintain, that the office still exists, in the person of every regularly ordained Bishop. And if this position should excite surprise in any of you, as perhaps it may, that circumstance will be alone a sufficient proof of the expediency of making, as I now do, the Christian ministry occasionally a subject of discourse. I hope soon to produce such evidence in its favour from the Scriptures and the writers of the primitive Church, as will make it to you matter of surprise, not that we should affirm, but that any should have the confidence and temerity to deny, its truth.

But before I proceed to adduce this evidence I must clear the way for it by this remark. That this acknowledged cessation of the supernatural powers with which the Apostles were at first endowed, is no valid argument of the office itself having ceased to exist. For if you refer to their original commission, you will find it in allusion to those extraordinary gifts—and that every thing it enjoined could be performed without them. It is thus recorded by St. Matthew: 'Jesus came and spake unto them, saying, 'All power is given unto me in Heaven and in earth. 'Go ye therefore, and teach all nations, baptizing 'them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all 'things whatsoever I have commanded you: and lo! I am with you always, even unto the end of the 'world.' (St. Matt. xxviii. 18, 20.) This was the commission which constituted them the Apostles of our Lord. And read it as often as you will, it will be found to contain no allusion to miraculous powers—or to any thing which is not at this very day professedly enjoyed and exercised by the ministering servants of Christ. It only in general terms directs the Eleven to preach the Gospel, to establish the Church every where, to admit the members therein by Baptism, and to perpetuate its existence by a ministry, as duly authorized to teach others, as they themselves were authorized. The miraculous powers were conferred upon them at a subsequent period; and had they never been conferred, they could still have taught all that their master commanded, they could still have baptized and ordained. Not indeed with the same power and success; (for they would then have wanted that sensible evidence of their being teachers sent from God which were the similar extraordinary endowments of many Presbyters in those days to their office.

For I suppose I need not tell you that Presbyters and Deacons, and even private Christians also appear to have shared with the Apostles in these miraculous gifts. Are you then prepared to deny that the primitive office of Presbyter or Deacon any longer exists, because the modern Priest or Deacon can lay no claim to the performance of such wonderful works? I take it for granted that you are not; and that the manifest absurdity of such a conclusion, will at the same time evince the imbecility of that argument against the continued existence of the Apostolic office, which is founded upon the present inability of those who exercise its ordinary functions, to work miracles and speak with tongues.

Having thus cleared the way—I shall proceed in the next discourse to prove that it never has been abolished, but still continues to exist; and that we may fully rely upon the word of Christ that it always will.

In the mean time, let me again assure you that in the prosecution of this enquiry, my only object is to confirm your belief in the Apostolic character and authority of the ministry of the Church to which we all belong; and that if by the nature of my argument I am compelled, by inference at least, to question the validity and authority of any other system of Church Government, I entirely disclaim any intention to hurt the feelings of any Christian, or to derogate in the slightest degree from his attainments in grace, or his sincere devotion to the interests of the Redeemer's kingdom. On this point, I am fully persuaded that they have erred, not knowing the Scriptures, however deeply they may be versed in their doctrine, and however freely they may have imbibed their spirit in other points. And this persuasion I claim the right to profess as freely as they profess the opposite—cherishing, however, at the same time that kind of charity towards them, which imputes no evil intention, even when it perceives a plain departure from Divine Institutions.

SERMON IV.  
SAME TEXT.

In the last discourse, after proving from the Scriptures the Divine Institution of the office of a Deacon, and showing both from the Scriptures and by admission the equally authorized office of a Presbyter or Elder, some observations were made upon the highest or apostolic office, designed to obviate the common objection to its continued existence, which is founded upon the acknowledged absence of supernatural gifts, on the part of those, who now claim to exercise its powers. It was then shewn, I trust to your satisfaction, that if it at this time there are no Apostles, because there are none to perform miracles and to speak with tongues, neither can there be Presbyters, because they are now similarly incapacitated, although instances of the same powers having been once conferred upon them, are recorded in the Scriptures.

The discussion will be now resumed, by considering the language employed by our Saviour, at the separation of the Eleven to the work of the ministry, as affording no slight evidence of the perpetuity of the Apostolic office. In St. John (chap. xx. 21) the words are these—"Peace be unto you: as my Father 'hath sent me even so send I you.' What does this mean? Does it mean that—because the Father sent

his Son to be the Saviour of the world, to taste of death for every man, and, by that death upon the cross, to make a full and complete atonement for sin,—therefore Christ sent the eleven to work out the redemption already wrought, and by enduring the same suffering to offer another sacrifice and expiation for human guilt? Surely not: for this would put them altogether upon a level with their Divine Master, and at the same time declare the incompleteness of his work. Our view of this passage is that it refers to those acts of the ministry, which the eleven exercised in Christ's stead. We consider that they were sent to build up the Church and establish its ministry—that as by the Father's commission he had made them Apostles, so they by his commission were empowered to confer the same dignity on others, with authority on their part to transmit it ad infinitum.

This conclusion agrees well with the words from which it is derived, and it is verified by the latter clause of their grand commission, as it is given in St. Matthew. 'Lo, I am with you always, even unto 'the end of the world.' (xxviii. 20.) Individually and personally with them, we cannot suppose our Saviour to have promised that he would be, unto the end of the world—for the world yet exists, and in the world those Apostles no longer live, and move and have their being. But if you apply the promise to the office they sustained, and consider that as continued from their age to our own, and destined to continue by an uninterrupted succession to the end of time; we see at once the fulfilment of the promise through the ages which are past, and are led to expect with confidence a similar fulfilment of it for the time to come.

But these, it may be said, are mere inferences.—The perpetuity of the apostolic office is no where, in so many words, announced. We reply that if this objection be valid, it can be urged as strongly against every order of the Priesthood, and would thus leave the Church without a single authorized minister of Christ. We appeal also to the Scriptures, and before the close of that period of ecclesiastical history, which they embrace, can exhibit the names of other apostles than those originally appointed by our Saviour. The very first act performed by the Eleven after the ascension of Jesus, was to supply the vacancy occasioned by the treason and death of Judas. In relation to two candidates selected for this purpose, "they prayed and said—Thou, Lord, which knowest the hearts 'of all men, shew whether of these two thou hast 'chosen. And they gave forth their lots; and the 'lot fell upon Matthias; and he was numbered with 'the eleven Apostles.' (Acts i. 24, 6.) He shared their title and power. He was no more inferior to them, than if he had been called and appointed by Christ in person. And was not Paul inducted into the same office? Was not he equal to his brethren, who repeatedly styles himself "an apostle of Jesus 'Christ by the will of God;" (1 Cor. i. 1, 2 Cor. i. 1 &c.) who expressly says—"I suppose I was not 'a whit behind the very chiefest apostles;" (2 Cor. xi. 5.) and again "I am ministers of Christ?" (2 Cor. xi. 23) and again "I am more?" (same chap. verse 23.)

These two instances of Paul and Matthias contradicted the idea of the apostolic office being limited to a number, or person, or time. They were not of the twelve first selected by Christ. For a long period after the Saviour expired upon the cross, the former was a persecutor of the Christians, and was converted to the faith he afterwards so nobly preached and adorned, only by the miraculous power of God.

Should it be contended that these were extraordinary cases, and not to be used as precedents in the future organization of the ministry, we have other names to present to you. In the 14th Acts, Divine worship was about to be offered to two of the Evangelists, under the idea that they were Gods in the likeness of men, "which when the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran 'in among the people, crying out and saying, Sirs, 'why do ye use these things?" (14, 15.) Barnabas, therefore, was an Apostle. In this case and some others, by that title, his name is associated with, and even precedes that of the great Apostle to the Gentiles. But how is this to be reconciled with the favourite opinion of some, that this office itself was restricted, and incapable of being transmitted to others? How, also, is that opinion to be reconciled with this passage, in St. Paul's Epistle to the Philippians (chap. 2, v. 25)—"I supposed it necessary to send to you Epaphroditus, 'my brother, and companion in labour, and fellow soldier," and "my brother, and companion in labour, and fellow soldier;" as well as "your Apostle." And we not only find the plural of this title applied to Barnabas and Paul conjunctively; but we discover throughout their travels, as recorded in the Acts, that they always exercised co-ordinate power and jurisdiction to the very moment when "the contention" concerning the conduct of the Evangelist Mark, "was so sharp between them, that they separated asunder one from the other." (Acts xv. 39.) We read, that at this separation, Barnabas took Mark, and that Paul chose Silas, and that neither arrogated to himself the right or the power of regulating the conduct, or controlling the opinions of the other.

again, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—(2 Tim. ii. 2.) All which evidently relates to ordination, and not to instruction in doctrine or practice; for the things which he had heard were to be committed—not to the ignorant and unbelieving in the hope of effecting their conversion—but to such as were already Christians, "to faithful men," who, in virtue of this commission, were to do that which they had not power to do before, to preach the Gospel and "teach others also."

We find also this admonition, "Lay hands suddenly on no man." (1 Tim. v. 22.) wherein we perceive that this full power of ordination was possessed by Timothy, in the exercise of which he is here enjoined to use the greatest caution, lest any but men truly faithful should obtain the ministry of holy things. But when or where were such charges ever conveyed to the mere elders of the Scriptures? Some of that order were at this identical period resident at Ephesus; and St. Paul, on his journey to Jerusalem, long before this Epistle was written, had sent from Miletus to Ephesus, and called the Elders of the Church (Acts xiv. 17); and when they came, instead of charging them, as he charged Timothy, on the subject of ordination, he never referred to it; but addressed them altogether upon the subordinate duties of the ministry. Now, if elders were in reality entitled to ordain, how are we to account for this omission, when he had sent them for the express purpose of giving them his last advice, conscious that they would hear his voice no more. We think we have a right to infer that they had no such power, which indeed is no where attributed to them either in the Acts or the Epistles.

There is indeed a much controverted passage which is frequently appealed to on the other side of the question, viz., "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Tim. iv. 14.) But in that passage the preposition *with* is not to be taken as implying merely concurrence, and not the creative power asserted in the parallel passage already quoted, "Wherefore I put thee in remembrance that thou stir up the gift that is in thee by the putting on of my hands." Timothy, on the other hand, evidently possessed the right to ordain. It is ascribed to him, in the solemn charge, "Lay hands suddenly on no man." It was this that constituted his Apostolic character, and that gave him pre-eminence over the inferior order of Elders.

Again—how otherwise can we satisfactorily account for another class of duties as solemnly urged upon his attention? "Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." (1 Tim. v. 17.) "Against an Elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others may fear." (Same, verses 19, 20.) How can these charges comport with the opinion, that he was only an Elder himself? How can this obvious superiority and right to govern, to put upon trial, and to rebuke the Elders of Ephesus consist with his possessing no higher authority than theirs in the Church of Christ.

But we can adduce yet further evidence of the apostolic character of Timothy. In some of St. Paul's Epistles, we find him speaking of some persons as united with him in addressing the Churches to which he wrote. The 1st to the Thessalonians is one of them. It commences in this manner: "Paul and Silvanus and Timothy unto the Church of the Thessalonians." In the former part of the Epistle, plural pronouns are constantly used. "We give thanks to God always for you all." (i. 2.) "Ye became followers of us." (i. 6.) "They themselves shew of us, what manner of entering in we had unto you." (i. 8.) "As we were allowed of God to be put in trust with the Gospel, even so we speak, not in pleasing men, but God, which trieth our hearts." (ii. 4.) "Neither at any time used we flattery words." (ii. 5.) All these quotations plainly shew—if not that the persons named were in some degree associated with St. Paul in the composition of the Epistles—yet certainly that they knew and approved of its contents, and that they were equally authorized as he to address the Churches. But there is yet another passage of the same Epistle to which your attention is particularly directed as evidence of something more:—"Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ." (ii. 6.)

Plainly and directly then is Timothy here pronounced to be an Apostle. He would not have said "as the Apostles" but as the Apostle of Christ, if he had meant that title to apply to himself alone and not to his companions also. It is remarkable, that in the same Chapter, he distinguishes himself from those his brethren, as having been more particularly desirous of visiting the Thessalonians—"Wherefore we would have come unto you, (even I Paul) once and again; but Satan hindered us." (ii. 18.)

And now, I think, it has been fully shewn that Barnabas, Epaphroditus and Timothy are all expressly called Apostles in the Scriptures; and surely we have right to infer that they actually were what they are called. The case of Titus is scarcely less remarkable. To him St. Paul writes thus—"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee." (Tit. i. 5.) Here Apostolic power and authority are plainly ascribed to him, and on that ground we might claim for him also the title. But we are content with that which ancient ecclesiastical writers have given him—viz., "the Bishop of Crete"—as they call Timothy "the Bishop of Ephesus."

But none of these were among the persons originally appointed. We hold it therefore to be proved beyond reasonable contradiction that the Apostolic office did not cease at their departure; and the proof has been drawn, you will observe, wholly from the Scriptures. We have thus made a considerable advance towards the object we have in view—which is to shew that the office still exists. The next step will be to shew that, by the Primitive Fathers of the Church, the Bishops were always regarded as the successors of the Apostles, to whom alone the power of ordination lawfully belongs. You will remember that we have already argued from the terms of our Lord's commission that the office was designed to be perpetual. It will soon appear that this is no new construction of the words, but one which is supported and confirmed, alike by the conduct of the Apostles (in adding to their original number), as recorded in the Scriptures, and by the unvarying testimony of antiquity as to the form of Church government which they established every where.

CHURCH AND STATE.

It is not because the Church is an Established Church that we ask you to give your adherence, but because the Church is an Apostolic Church, able to trace her constitution to primitive times, and to shew on her ministrations the stamp of authority. It is not the fact of a Church being an Established Church which makes it true and Apostolic; its truth and Apostolicity are neither derived from, nor can be injured by, connection with the State. If true and Apostolic at all, it is true and Apostolic in and through its own constitution and creed; it cannot be made less so, if the kings of the earth throw over it their purple, and throne it on high places; it cannot be made less so, if they trample it under foot, and force it to seek refuge in deserts and mountains. Let the State exert some sect, clothing it with dignity, and employing it as its organ in the religious instruction of the land, we shall not a jot the more recognise in that sect the true and Apostolic Church; let the State degrade that Church which we believe to be the true and Apostolic, confounding her possessions, and

dis honouring her officers, and we should feel that the State had not touched, and could not touch, that which made her the Church. They may despoil her, they may strip her, they may insult her, but they cannot unchurch her; no Parliament could make her Christ's Church; and, being such, no Parliament can take away one iota of her sacredness.—Rev. Henry Metcalf.

THE CHURCH.

TORONTO, FRIDAY, MAY 26, 1843.

CONTENTS OF THE OUTSIDE.
First Page. Devotions to St. Joseph. On Church Decorations. Plain Discourses on Church Government.
Fourth Page. English Ecclesiastical Intelligence.

At the termination of this (the sixth) volume of *The Church*, on the 30th June next, the present Editor, and Messrs. Rowell, the Publishers, voluntarily relinquish their connexion with the journal. Messrs. Rowell had entered into an engagement for a term of three years with the Managing Committee of the Diocesan Press, and on the 30th of June that term will have expired. *The Church*, on the commencement of the seventh volume, will be published at Cobourg, under the editorial management of the Rev. A. N. Bethune, D.D., the Diocesan Professor of Theology.

We have already mentioned that the Lord Bishop of Montreal left Quebec, on the 8th instant, upon a tour of duty, principally for the purpose of visiting the Missions up the Ottawa, and there holding Confirmations, expecting to return home about the end of this month. We now learn, that in the Autumn, his Lordship hopes to visit the Missions in the District of Gaspé in the Gulf; and, in the course of next winter, those south of Quebec, as well as the Churches near to that city on the north side of the St. Lawrence. These journeys, added to the long and extensive Visitation of last winter, will complete the circuit of the Diocese.

His Lordship has signified to his Clergy, through the Secretaries of the several Diocesan Associations, his desire that Sermons should be preached for *The Church Society*, throughout the Diocese, on the Sunday next preceding the general Anniversary Meeting, which is to take place on the first Wednesday in July.

The Rev. T. H. M. BARTLETT, A.M., has returned to this Diocese from England, and will, we understand, be stationed for the present at Kingston, there to occupy the place of the Rev. R. D. Cartwright, whose lamented indisposition incapacitates him for the discharge of ministerial duties.

The Churchmen of Toronto are sorry to lose so effective a preacher and so zealous a parish priest as Mr. Bartlett, and their satisfaction at his return will be doubly great, when caused by the restoration of Mr. Cartwright's health.

On the 27th March, when the House of Commons was in a committee of supply, Mr. Home, having objected to the expenses incurred in the christening of the Prince of Wales, was thus answered by Sir Robert Peel:

"The hon. member had commented on the charge of 2,500l. for the christening of the Prince of Wales, and the hon. member thought that the Duchy of Lancaster belonged to the Prince of Wales. That was a mistake, it was the Duchy of Cornwall that belonged to the Prince of Wales. With respect to the whole of the revenues received by the Crown from the Duchy of Cornwall, Her Majesty had directed, on the birth of the Prince of Wales, that her interest in them should cease, and that every shilling derived from them should be accumulated for the purpose of making a future provision for the Prince of Wales. Such a settlement as this, it would be recollected, was not made at the birth of the previous Prince of Wales. There appeared, as the hon. member observed, a charge of 2,500l. for the christening of the Prince of Wales; but let it be borne in mind that christening of Princes of Wales was rare, and that within the last century there had only been two. It was undoubtedly true that this ceremony might have been performed in private, but HER MAJESTY WAS DESIROUS THAT IT SHOULD TAKE PLACE IN A CONSECRATED EDIFICE. (HEAR, HEAR.) HER MAJESTY'S DESIRE WAS AN EXAMPLE TO HER SUBJECTS, AND TO DEPART FROM THE RITE OF THE CHURCH, THAT THE CHRISTENING OF CHILDREN SHOULD TAKE PLACE IN A CONSECRATED EDIFICE. (HEAR, HEAR.) The King of Prussia came over to attend that ceremony, and his attendance and demeanor gave universal satisfaction and endeared him to the country. There was no doubt that this royal visit occasioned great additional expense, but the whole of it had been defrayed by Her Majesty, with the exception of this sum of 2,500l. (HEAR, HEAR.)"

It is indeed a cause of the highest gratification that Her Majesty should in this signal instance prove herself a faithful daughter of the Church, and set an example to her subjects of obedience to ecclesiastical and spiritual authority. What objection, drawn from motives of worldly pride and distinctions of rank, can now be made to the public performance of baptism, when the most exalted personage in the realm has thought it a duty to comply with the rules of the Church?

From many quarters, we are pleased to learn that the public administration of Baptism is becoming throughout Canada the rule and not the exception, and that the open and solemn performance of this holy sacrament is beginning to manifest a salutary influence over the congregations, reminding them of their own Christian responsibilities, and elevating the initiatory ordinance of our faith from that low estimation in which, when confined to private houses and vestry rooms, it was too long and too generally held. We seem, as a community, to appreciate at last the happy adaptation of the means which the Church provides for spiritual edification, and to work out our system with a growing conviction of its scriptural and apostolic character. One fact we can vouch for upon our own knowledge, which is, that in those parishes where the Prayer Book is most strictly adhered to in letter and in spirit, in rubric and in doctrine, the gospel is gladly received, and the works of faith abound.

Our friend of the Philadelphia *Banner of the Cross*, has been taunted by a Dissenting journal with the fact, that the late Mr. Wilberforce once received the sacrament of the Lord's Supper in a sectarian meeting-house. Having access to the *Life of Wilberforce by his Sons*, (2nd ed. London, 6 vols. 1839.) we can furnish our cotemporary with sufficient evidence to prove that Mr. Wilberforce, into whatever irregularities and concessions his ardent piety may have led him, was any thing but friendly to the principles or practices of Dissent.

"In the same year [1786] Mr. Wilberforce dissuaded a relation, who complained that in her place of residence she could find no religious instruction in the Church, from attending at the meeting-house. 'Is individual benefits,' he writes in answer to her letter of inquiry, 'are no compensation for the general evils of Dissent. The increase of Dissenters, which always follows from the institution of unsteeped places of worship, is highly injurious to the INTERESTS OF RELIGION IN THE LONG RUN.'" (I. 248.)

"Mr. Hughes of Battersea dined with us—Dissenting minister. He is a sensible, well-informed, pious man; strongly dissenting in principle; but moderate in manner. He confessed not one in twenty of Doddridge's pupils who turned either Socinian or Unitarian; (he himself strictly orthodox); and he said that all the old Presbyterian places of worship were becoming Socinian congregations.'" (III. 24.) This is an extract from the Diary of Mr. Wilberforce, and clearly shows his conviction that Dissent tends to Socinianism, in other words, infidelity.

ington, whom he had accompanied to their ordinary place of worship. 'So far,' he told Dr. Gaskin in reply, 'of his being my practice to communicate in Dissenting meetings, it is the only time it has ever happened.' It was an act which he never repeated. Dr. Gaskin's answer stated forcibly the grounds on which he deemed such conformity unlawful. 'He is a very worthy, and I believe truly religious man, and wrote me a very proper letter.' Mr. Wilberforce's next report to Mr. Stephen, 'After all I fear the fault was acting too much from impulse, and not enough thinking beforehand.' Dr. Gaskin's letter he docketed 'Claims of the Church—deserves most serious consideration;' and reading the 5th Book of Hooker, 'is a following entry in his Diary.' (IV. 318.) Dissenters indeed must be driven to sore straits, when they attach any weight to an act, which Mr. Wilberforce committed but once, and which he viewed in the light of 'a fault.'

"L. off to Birmingham to hear [Robert] Hall preach to-morrow: I should have liked it, but thought it wrong. In attending public worship we are not to be edified by talent, but by the Holy Spirit, and therefore we ought to look beyond the human agent.'" (V. 140.)

The *Banner* very justly notices that Robert Nelson, that eminently pious layman, would never countenance schism by entering a Dissenting meeting-house; to which we may add, on the authority of Bishop Burnet, the example of Robert Boyle, another bright pattern of what a Christian gentleman should be: "He was constant to the Church: AND WENT TO NO SEPARATE ASSEMBLIES, how charitably soever he might think of their persons, and how plentifully soever he might have relieved their necessities."

The *Banner of the Cross* of the 20th instant teems, as usual, with most excellent articles, selected and original, and, amongst other information, furnishes us with fresh evidences of the triumphs of Evangelical truth and Apostolic order.

In the first place, we learn that the son of Dr. Hewit, a distinguished preacher of the Congregational sect, has been recently baptized in Trinity Church, Newhaven, by the Rev. Dr. Crosswell, in the presence of two thousand persons. It is believed that Mr. Hewit, "at the time of his conversion to Episcopacy, was preparing for the Congregational ministry;" and in the *New York Churchman*, it is stated that Bishop Onderdonk's well-known and admirable tract, "Episcopacy tested by Scripture," led him to renounce Congregationalism, and become a candidate for orders in the Church.

The other incidents will be best told in the language of the *Banner*:

A SUDDEN CONVERSION.—Under this head, the Philadelphia *North American* of the 12th inst. states that a Methodist Society in East Cambridge, Mass., dissatisfied with the state of things among them, invited the Rev. Vincent, (we presume that the Rev. Alex. H. Vinton, rector of St. Paul's Church, Boston, is meant,) to preach for them. He so forth the beauties and advantages of the Liturgy, that the congregation determined to renounce their [to them] old usage and become Churchmen. The Rev. Patrick H. Greenleaf, rector of St. John's Church Charlestown, is said to have in hand the work of completing the important change. If so, he will make through work of it, for he is a most decided and uncompromising Churchman.

LYONSERIE BAPTISM.—On Sunday evening, 30th ult., in Trinity Church, Pittsburgh, Mr. William J. Baker, for twenty-five years a Unitarian minister, the last four of which he has been pastor of a congregation in that city, (to whose public renunciation of the heresy we allude two weeks since,) was baptized by the rector, the Rev. Dr. Upfold, in the presence of the Rev. Messrs. Crampton, Dyer, and Preston, and an overflowing congregation. A very appropriate and impressive sermon was afterwards preached by Dr. Upfold. We have seen a letter to a gentleman of this city, which describes the occasion as one of peculiarly deep and solemn interest. On the following Sunday, in the same church, Mr. Baker, partook of the Sacrament of the Lord's Supper. He is preparing to enter the ministry of the Church of England, and is a candidate for Holy Orders in this diocese, at a meeting of the Standing Committee on Tuesday afternoon last, 15th inst.

RENUCINATION OF PRESBYTERIANISM.—We notice among the proceedings of a late meeting of the Presbytery of New York, that Mr. Frederick M. Noll returned his certificate of licensure, intending to enter the ministry of the Protestant Episcopal Church, and his licensure was revoked.

If the Dissenting journals were really actuated by a love of truth, they would, after parading the almost worn-out list of the ten persons unhappily perverted to Popery, also place before their readers such facts as those which we have now, and often-times previously, adduced. We here reiterate the substance of our own statement, conveyed in the language and enforced by the sanction of the *Newhaven Church Chronicle*, that WHERE ONE CHURCHMAN, EITHER IN ENGLAND OR IN AMERICA, BECOMES A ROMANIST, MORE THAN ONE HUNDRED DISSENTERS BECOME CHURCHMEN.

The tendency of Dissent to cause insanity has been noticed more than once in this journal. The *Newhaven Church Chronicle* supplies us with this additional illustration:

The Boston *Witness* tells us, that "Dr. Ray, superintendent of the Insane Hospital, states in a late answer to inquiries made of him, that five patients have been admitted to the Asylum victims of Miller delusion. Eleven victims of Millerism have been admitted to the Massachusetts Lunatic Asylum."

The Philadelphia *Episcopal Recorder*, of the 13th inst., also furnishes proofs of a like description: "Our Methodist brethren, although their connection has already been broken into many parts by points of controversy in relation to the government and other matters, yet still in each one of these points they are dividing questions. A question has very recently been agitating the body of the Episcopal Methodists, which even the *New York Advocate & Journal*, the great organ of that body, supposed might result in the severance of the whole of their brethren in New England from their communion. The editor of *Zion's Herald*, a dissenting Methodist paper in Boston, did not anticipate so fatal an issue, but, to forestall any failure in his divinations, he makes the following very remarkable statement:

"Never was there, perhaps, on any equal portion of our globe, more religious distinction and novelties than at present exist in New England, and a fearful result is now arresting the attention of observing men, viz., that in this most free, most moral, and (in every respect) most competent country, the work of the devil, found a larger portion of insanity than is to be found any where else on the globe, and that among the states which compose New England, Massachusetts, the best of them all, presents a larger ratio than any of the others. Any species of lunacy, whether it relates to science, religion or politics, can command its champions. In such a state of the public mind no religion is secure; no one can predict how far the agitation is to extend; it may extend, but we have yet seen no evidence to alarm us; and we apprehend no losses which will not be repaired immediately by that wonderful state of revival with which the Lord is now blessing the greater part of our brethren who are seeking peace and pursuing it."

A full confession this, that Massachusetts, the hot-bed of schisms, presents a larger ratio of insanity than is to be found any where else on the globe!

It will be seen that Messrs. Rowell have advertised a List of "Articles of Church Decoration," manufactured by Mr. French, of Bolton, in England, the arrival of which they expect in a very few weeks, and several of which have already been spoken of.

On the first page of this week's impression will be found an article, having especial reference to these recent ornaments of the sanctuary. It is written by the Rev. J. B. Owen, a Clergyman of excellent character, well known for his adherence to that middle way which saves the Churchman from the Scylla of Popery, and the Charybdis of Dissent. In the recent debate on Lord Ashley's motion respecting the condition of the manufacturing classes, he was honourably mentioned as a strenuous promoter of religious education among the poor; and he is also known as the author of an excellent little work on *Confirmation*, and of a Lecture against *Papal Infallibility*. The present production, on our first page, sustains his character for orthodoxy and sound sense.

Church-decorations recommended by such a Clergyman as Mr. Owen, adopted in the Chapel Royal at Brighton, and introduced into their Churches by their eminent and good men, Dr. Hook, the Vicar of Leeds, and Mr. Benson, the Master of the Temple, will, we believe, be eagerly sought after in this Province. The importation of them is but one out of many benefits rendered to the Church by our worthy and considerate publishers.

We have been furnished with the subjoined statement by the Rev. R. Whitwell, the Rector of St. Armand West, and most heartily commend it to the notice of every Churchman:

On Saturday night, the 22nd April, the spire of the parish church, St. Paul's, St. Armand West, was blown down, and the walls, and the tower, and the steeple, and the roof of the body of the building, as to render it altogether unfit for public worship; thus leaving the entire parish completely destitute of proper church-accommodation. From the unfortunate location of St. Paul's—being nearly two miles out of the village, and distant from the greater part of the inhabitants—attempts were made to have the church removed to some other place, by erecting a church in the village of Philadelphia, the want of which has, for a long series of years, been attended with serious loss to the interests of our Zion, great inconvenience to the parishioners, and proved a severe trial to the spirits of the officiating clergyman; who is now reduced to the necessity of wholly depending to the people in four schools, instead of two convenient churches, with which at least the parish ought to be supplied, as was indeed decided by the unanimous and recorded opinion of the people at the regular Easter meeting of 1840.

With this short tale of disaster and church destitution, the patriotic parishioners of St. Armand West—unable to raise even one half the expected amount for the object contemplated, and unwilling to see the church removed to some other place, to solicit aid from their fellow churchmen and friends through the Province, towards building, in the first place, a church in Philadelphia, and will feel obliged if the clergy, whose missions are already blessed with church-accommodation, and also the Editor of *The Church*, will use their kindly influence in soliciting the regard of the members of the Church in this Province. It was led, not only to desire, but to earnestly endeavour to procure the whole of a comfortable support for our Missionaries, from England, with little, or perhaps no assistance from their own flocks.—Eight years were occupied in this endeavour, and I greatly rejoice, at the moment in the attainment of the object, in the year 1834. A suggestion was made to me soon afterwards, by a bright and shining light of the Church, the eminently great and holy Bishop Hobart, which I was then ill-prepared to receive. But long experience has convinced me of the wisdom of the venerable Father, who, with a mingled serenity and animation, and with his own, endeavoured to satisfy me, that so long as our Church should look, for its whole support, to the bounty of England, and should be unassisted by our own congregations, she would remain in a state of languor, and her prosperity would be delayed. Since that opinion was given, we have passed through several trials, and have been almost overwhelmed by apprehensions for their sake. Some of our Missionaries and their families have suffered severely, by an unexpected and sudden diminution of the moderate income they had been accustomed to receive from the Home Government. This indeed was a most unjust, and most undeserving and grievous injury, and a subject for our deep regret and sympathy.—But the labours of these suffering Clergy, (to their great praise,) were never diminished by this calamity, and it has pleased God to give them new encouragement from another source. A holy feeling has been awakened among our people, and a patriotic sentiment has arisen, which has led to the formation of a new body of the great body to which we belong, however separated from each other. They are learning at last to appreciate their religious responsibilities. They have been led already to give a portion of their time, and care, and contributions, to the Church, and to the patriotic sentiment which has been animated and strengthened. Nor is it too much to hope that such feeling, by the blessing of God, will be extensively increased, till the support of the Church will no longer be deemed a burthen, but a delight.

Already we have some earnest of such blessing. Within a few days past, our press has been crowded with notices of zeal has been manifested by our people—more Churches and Parsonages have been built, or commenced—and more provision has been made for the support of the Clergy, (small and insufficient as it still is,) than were ever hoped for by the most sanguine, in the preceding quarter of a century.

"In all this, we must that we behold a return to first principles and primitive love. The people of God in the earliest ages were accustomed to bring their free-will offerings for those who ministered at the altar. Such holy dedication of a good portion of his substance was the joy of the pious Israelites. Under the more perfect and more glorious dispensation of the Gospel, the same principle and the same affection were maintained, and produced similar results, of an higher and more spiritual character. If then we had nearly forgotten the duty and the privilege, which were performed and enjoyed by the ancient people of God, and by the first followers of the Saviour, we cannot but be sensible that we are in a state which the forgetfulness of sleep was upon us, are now breaking away, and we are permitted to see the dawn of a happier day. Nor can we reasonably doubt, that if it were in our power to obtain a full support for our Church and Clergy, from some extrinsic source, without any other or any other kind of contribution, we should be unwise to accept the seeming advantage. Our love would be cold—a bond of holy unity would be lost—our Church would languish; and lukewarmness, and indifference, and irreligion, in various measures, would be the certain effect.

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"Perhaps it ought not to create any surprise, that some anxiety should be felt respecting the selection that may be made of a person, to fill the important office of the first Bishop of New Brunswick. And yet there is abundant reason to ally any anxiety of this kind, with the anxiety of the most anxious of men, to see the most perfect principle and the same affection were maintained, and produced similar results, of an higher and more spiritual character. If then we had nearly forgotten the duty and the privilege, which were performed and enjoyed by the ancient people of God, and by the first followers of the Saviour, we cannot but be sensible that we are in a state which the forgetfulness of sleep was upon us, are now breaking away, and we are permitted to see the dawn of a happier day. Nor can we reasonably doubt, that if it were in our power to obtain a full support for our Church and Clergy, from some extrinsic source, without any other or any other kind of contribution, we should be unwise to accept the seeming advantage. Our love would be cold—a bond of holy unity would be lost—our Church would languish; and lukewarmness, and indifference, and irreligion, in various measures, would be the certain effect.

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The Church in New Brunswick.

We have been favoured, in the kindest manner, by the Lord Bishop of Nova Scotia, with a circular letter addressed by that venerable and unwearied prelate to "The Clergy and Lay Members of the Established Church in the Diocese of Nova Scotia," upon the subject of the proposed union of the two Colonies, and the necessity of forming part of the Diocese of Nova Scotia. His lordship, after setting forth, in a well-condensed summary, the proceedings of the great meeting respecting Colonial Bishops, held in London, on the 27th April, 1841 (see *The Church*, vol. IV. pp. 198, 204), thus proceeds to argue, in favour of the proposed union, and scattered through the duty of contributing towards the holy and necessary work of erecting New Brunswick into a separate Bishopric:

"In full accordance with the principles which have been brought before you, some good progress has been made in the last few years. The division of this unwieldy Diocese, which required the Bishop to travel, by sea and land, ten thousand miles to visit his scattered Churches, and the consequent appointment of a Bishop for Newfoundland and Bermuda, and the division of the Diocese of Quebec at the same time, though a little prior to the movement of the Archbishop and Bishops, were among the early results of the active operation of the principles on which that movement was made. For the first time in the history of England, the Church has been sent out, in her fulness, to a new Colony; and the establishment of a Bishop and a body of Clergy in New Zealand, was contemporary with the organization of the Colony. A Bishop of our Church has been placed in the Holy City of Jerusalem, to the delight of every pure branch of the Christian Church. Another Bishop has been appointed to the care of the Churches in our several dependencies in the Mediterranean. Another has been sent to Van Dieman's Land. Three Bishops have been sent to the Islands which lately formed the single Diocese of Barbadoes. The effect of all this has happily increased the desire for a much further extension of such blessings."

"The next object of the Fathers of the Church is the erection of the extensive and important Province of New Brunswick into a separate See—earnestly hoping by this measure, to obtain benefit and blessing for all the members of the Church in this Colony, and to increase the number of the Clergy in every part of this Diocese. They will know the hopelessness of expecting the full benefit of Episcopal care and superintendence, while so extensive a charge as that of the present Diocese of Nova Scotia is committed to a single Bishop.

"It is probable that some benevolent persons may desire to contribute towards the endowment of the new Bishopric, a larger sum than that which may be paid by one, or by two, or by three, or even four instalments; but the more promptly the payments can be made, the sooner will the work be completed. To do so, however, it will be difficult to make payments in money, the object may be assisted by gifts of available land, or some newly bestowed, for the benefit of the Church, and for the endowment of particular parishes, in all parts of Canada.

All contributions of every kind, and amount, will be received by the Rev. the Clergy of the Diocese of Nova Scotia, at the Archbishop's Office, at Fredericton, where it will be kindly associated with themselves, for this purpose, a few Members of the Society of the Friends of the Church, and a few Agents, in collecting, receiving, and forwarding local subscriptions, and contributions. In Prince Edward Island they may be forwarded by the Rev. the Clergy of the Diocese of the Charlottetown, the Rev. Dr. Jenkins, and in Nova Scotia, by the same Agents, the Clergy, to the Reverend Archdeacon Willis, at Halifax; and returns will be very immediately made, and will be entered into the completion of the object before next winter.

has been to promote the Glory of God, and the prosperity of His Church, among distant members of the flock of Christ, almost unknown to them. Here the object is to meet such Christian love with grateful hearts, and aid in all success, not for the benefit of distant brethren, but for the welfare, and temporal and eternal welfare of yourselves, and of those who are every dear to you; and therefore it is to be hoped, that every member of our flock will consider it not merely an indispensable duty, but a delightful privilege, to give his most earnest and active regard to the call now made upon him; and then he will be ready to make even inconvincible sacrifices if such he be required.

"The Clergy will feel it to be their duty without loss of time, to make known the peculiar demand which is now made upon the best feeling of all the members of the Church; and I earnestly recommend their endeavours to do this, by affectionate appeals to the pulpit, followed by personal communications with all the individuals of their respective flocks. Not one should fail to bear a part, however limited his means may be—nor should he omit by faithful prayer, to seek that his humble offering may be made acceptable to God, through the Divine Mediator.

"Perhaps some may be inclined to wish that what they almost consider a burthen, could have been provided for from other sources, without calling for any sacrifice from them. Instead of pronouncing harsh and hasty condemnation of such wish, I will acknowledge, that there was a time, when in the fervour of youthful zeal, and from affectionate regard for the members of the Church in this Province, I was led, not only to desire, but to earnestly endeavour to procure the whole of a comfortable support for our Missionaries, from England, with little, or perhaps no assistance from their own flocks.—Eight years were occupied in this endeavour, and I greatly rejoice, at the moment in the attainment of the object, in the year 1834. A suggestion was made to me soon afterwards, by a bright and shining light of the Church, the eminently great and holy Bishop Hobart, which I was then ill-prepared to receive. But long experience has convinced me of the wisdom of the venerable Father, who, with a mingled serenity and animation, and with his own, endeavoured to satisfy me, that so long as our Church should look, for its whole support, to the bounty of England, and should be unassisted by our own congregations, she would remain in a state of languor, and her prosperity would be delayed. Since that opinion was given, we have passed through several trials, and have been almost overwhelmed by apprehensions for their sake. Some of our Missionaries and their families have suffered severely, by an unexpected and sudden diminution of the moderate income they had been accustomed to receive from the Home Government. This indeed was a most unjust, and most undeserving and grievous injury, and a subject for our deep regret and sympathy.—But the labours of these suffering Clergy, (to their great praise,) were never diminished by this calamity, and it has pleased God to give them new encouragement from another source. A holy feeling has been awakened among our people, and a patriotic sentiment has arisen, which has led to the formation of a new body of the great body to which we belong, however separated from each other. They are learning at last to appreciate their religious responsibilities. They have been led already to give a portion of their time, and care, and contributions, to the Church, and to the patriotic sentiment which has been animated and strengthened. Nor is it too much to hope that such feeling, by the blessing of God, will be extensively increased, till the support of the Church will no longer be deemed a burthen, but a delight.

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