

The Church.

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Poetry.

UNITY.

"One Lord, one faith, one baptism."—Ephesians iv. 5.
That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—John xvii. 21.
"Let us love one another, for love is of God."—1 John iv. 7.

1 One baptism, and one faith,
One Lord, below, above!
The fellowship of Zion hath
One only watchword,—Love,
From different Temples though it rise,
One song ascendeth to the skies.

2 Our Sacrifice is one;
One Priest before the Throne,—
The crucified, the risen Son,
Redeemer, Lord alone!
And signs from contrite hearts that spring,
Our chief, our choicest offering.

3 Oh, why should they who love
One Gospel to unfold;
Who look for one bright home above,
On earth, be strange and cold?
Why, subjects of the Prince of Peace,
In strife abide, and bitterness?

4 Oh, may that holy prayer,
His tenderest and His last,
The attitude of His latest care,
Ere to His throne He pass'd,—
No longer unfulfill'd remain,
The world's offence, His people's stain!

5 Head of Thy Church beneath,
The catholic,—the true,—
On her disjointed members breathe,
Her broken frame renew!
Then shall Thy perfect will be done,
When Christians love and live as one.

—Episcopal Recorder. E. ROBINSON.

THE DISCIPLINE AND UNITY OF THE PRIMITIVE CHURCH.

(From the Rev. J. J. Blunt's "Sketch of the Church in the first two Centuries.")

Having established the three orders of Bishop, Priest, and Deacon, as appertaining to the Church of the first two centuries, I proceed to show that these were not empty titles; but that they who bore them were the accredited organs by which the functions of the Church were fulfilled; that they exercised wholesome discipline and superintendence over the great Christian household, being charged with the preservation of sound doctrine, and with the economical dispensation of the same to the world, according to their proper offices, and within their proper limits; the whole serving to prove, as I said on a former occasion, that the primitive Church was not the loose, unorganized body, which some seem to suppose it, but was a well-arranged structure.

I. Now the elements of such a restricted Institution may be gathered out of Scripture itself. Our blessed Lord observed it, in a measure, in the very first conception of His Church. He chose twelve disciples, and no more, though the harvest was such as to require many labourers. He afterwards added other seventy; but to that number he still confined his teachers. As the Church grew after His ascension, Deacons were appointed by the Apostles, they too limited in number and limited in their duties. After a while, the wants of the infant Church increasing, the means of supply were adapted to the wants; and St. Paul, duly taught of God, lays down certain qualifications for the ministry, and appoints certain channels in which it shall be transmitted, and provided those qualifications be found in the candidate for the office, and those channels convey to him the office itself, the numbers are no longer tied up, but are left to adjust themselves to the expansion of the Church. Furthermore, the surface occupied by it being now great, it is found that a division of labour for the due cultivation thereof is become needful, instead of that itinerant system which prevailed at the first; and a Paul begins to circumscribe himself, and will not stretch himself beyond his measure, but according to the measure of the rule which God hath distributed to him, (2 Cor. x. 13.); and a Timothy is appointed "to abide still at Ephesus," (1 Tim. i. 3.), and to apply himself to the construction and guidance of the Church there; and a Titus is to do the same by Crete, (Tit. i. 5.); and a Synod fixes itself at Jerusalem, with James at its head, to govern the whole Church; and a maintenance is now claimed as a right for him that teacheth, (1 Cor. ix. 7, 11), and the supply of it enjoined as a duty on him that is taught; the Church having attained unto a stage beyond that elementary state, when its ministers were to have "neither gold, nor silver, nor brass in their purses," (Matt. x. 9). And being so far fashioned and formed, it falls into the hands of the Primitive Fathers.

Having thus launched ourselves into our subject from off the Scriptures, even as we did before, let us proceed to observe how the ark of our Church rode in the times which followed.

II. Now the impression there was amongst the early Fathers of the necessity of a regularly constructed Church, may be seen in a remarkable passage in Clements Romanus. The Church of Corinth, which seems from the very first to have been more rent by divisions than any other of which we read, is addressed by Clement in a letter persuasive of peace. The call, therefore, for this interposition on his part, naturally suggests the following reflections on the subject of a Church, which I submit to your attention before we advance further, as furnishing a good foundation for what will ensue.

"Wherefore," says he, "having searched into the depths of divine knowledge, we must do all things in order, whatsoever the Lord hath commanded us; to wit, make our prayers and oblations at the stated seasons, and not irregularly and by chance, but at the times and hours appointed. Moreover he hath determined, by His sovereign will, where and by whom they shall be offered up; that every thing being done holily, and according to His good pleasure, the same may be acceptable unto Him. They, therefore, who make their offerings at the seasons appointed, are accepted and blessed; for following, as they do, the commands of their Lord, they err not. For his own proper services are assigned to the High Priest; and their own proper place is prescribed to the Priests; and their own proper ministrations are imposed on the Levites; and the layman is bound by laic rules. Each of you, then, my brethren, give thanks to God, abiding in your own order, in all good conscience; not over-stepping the established line of your own ministry, in all gravity. For sacrifices are not offered in every place, neither those which are daily, nor vows, nor sin-offerings, nor trespass-offerings, but in Jerusalem only; Temple, at the altar, having been first examined by the High Priest and the Ministers." When it is considered that Clement is here addressing a Christian Church; a Church not under the old covenant, but under the new; and that his argument is worth-while except it apply to this Church; nothing can well plead more strongly for the general question of an establishment, a hierarchy, discipline, ordinances, under the Gospel, than this reference to the construction of the Levitical Church. The *animus* of the early Fathers is hereby rendered clear.

Thinking this enough to say on the general question, I will now bespeak your attention to the manner in which the theory of the Church was in several particulars reduced to practice; to some of the ligaments, as it were, by which, in primitive times, it was actually braced together, making it one whole; and if at this interval, and after the loss of so many documents

which would illustrate the subject, we cannot get at every point in the detail, it is only fair to judge of what we have not by what we have.

II. By the twenty-seventh canon it is ordained that "the Bishops of every nation shall acknowledge a Chief Bishop, and regard him as their head." I do not quote the canons as an authority falling within the limits I have laid down—the two first centuries—though it is impossible to affirm how early they were; or to deny that they were very early; but I quote them as proving that an ordinance of which I discover traces, as I will show, certainly within the age I have prescribed myself, is found established beyond all dispute in an age, perhaps, but little later—I mean the office of a Metropolitan Bishop; he, not of a distinct order, otherwise I would have spoken of him in my last address to you, or capable of any ministrations for which his episcopal brethren were incapacitated, but simply a *Primus inter pares*, a priority expedient for discipline. And I adduce the fact itself, as one of many incidents which go to prove that the primitive Church possessed a constitution; was not that rope of sand which some would have us believe it.

Ignatius is deposed from the see of Antioch, and carried to Rome to die a martyr. On his way thither he addresses several letters to Churches of Asia, as well as one to Polycarp; and the solicitude he feels that his own place should be speedily supplied at Antioch, and the manner suggested by him for conducting the election, show the more than common importance of that see, and the decent and orderly way in which the early government of the Church was carried on.

"It is for you, most blessed Polycarp," so he writes, "to assemble a most reverend council, and to ordain (*χειροτονησαι*) one whom you hold right dear, and who will be zealous, so that it may deserve to be said of him, that he is running the race of God; him to charge with the honour of proceeding to Syria, that he may set forth your unwearied desire for the glory of Christ." Then follow more minute directions for the gathering of this council. "Since I have not been able," says he, "to write to all the Churches, by reason of having to sail on the sudden from Troas to Neapolis, such being God's pleasure, you will write to the neighbouring Churches, for you are in the councils of God, that they may concur in this same object."—Ignatius then adds certain salutations, and this amongst the rest: "I salute him who shall be accounted worthy of proceeding to Syria. Grace will be with him in every thing, and with Polycarp who sends him."

Here we have directions given by Ignatius, Bishop of Antioch, to Polycarp, Bishop of Smyrna, to summon a council at Smyrna, of which Polycarp himself was to be President, with a view of filling up the see of Antioch. We do not find any volunteer allowed to thrust himself into the vacant chair, but the appointment is left in the hands of the Bishops and Clergy, with the utmost regularity and attention to ecclesiastical rules. But this is not all. There is that in the passage before us, as well as in other passages of the early Fathers, which would seem to imply, as I have said, that even amongst the Bishops themselves there was a Head, a Primate, though we may not have the means of developing the matter in complete detail.—But it is perceived that Ignatius addresses himself, as his superior, to Polycarp; and that, in general, he delivers his injunctions in these letters to various Churches in Asia Minor, Smyrna, Magnesia, Ephesus, Philadelphia, Tralles, with the air of one who has a right and title so to do; every one of which Churches we know, nevertheless, from these self-same letters, had its own Bishop, as well as its Priests and Deacons. Moreover, in one of the letters he is designated *Bishop of Syria*; not of Antioch, but of Syria; a title comprising a province of great extent, and such as certainly contained many subordinate sees, which in those days were universally very small. Accordingly it appears that even Cilicia, which had doubtless Bishops of its own, was still in some sort subject to the ecclesiastical superintendence of Antioch; for there exists a fragment, preserved by Eusebius, of a document addressed by Serapion, a Bishop of Antioch, about the end of the second century, to Rhossion, a city of Cilicia, in the course of which it is discovered that he had visited that city officially, with a view to examine into the religious condition of the people, and that he meant to visit it again. The existence of Primates in the early Church is further confirmed by the remains of certain Epistles, or rather the titles and substance of them, found in Eusebius, written by Dionysius, a Bishop of Corinth, of the second century. One of these, it seems, was addressed to the Church of Gortyna, together with the other Churches (*συναγωγαι*) of Crete; and commendation is bestowed on Philip their Bishop; as though he had the oversight of the whole island. Yet another of them is written to the Gnostians, of which particular Church in Crete Pinytus is said to be the Bishop; in some manner, therefore, he must be subordinate to Philip—the latter a Prelate, the other a Metropolitan. And there is still another example, in the same document, of the like Episcopal arrangement, in the case of Palma, who is styled Bishop of Amantaris, and of the Churches of Pontus in general; he, therefore, like Philip, a Primate. Furthermore, it should seem that both the limits of the Diocese and of the Province, were defined, so methodical did the regulations of the Church very soon become. Of the Dioceses,—for it is incidentally said in the Epistle of Ignatius to the Ephesians, "Jesus Christ, our inseparable life, is the will of the Father, as the Bishops, who are settled according to their districts, are of the will of Jesus Christ." Of the Province,—for we find a phrase no less incidentally dropped in his Epistle to the Romans, relating to his own journey, to this effect: "The Churches which do not belong to me have assisted in forwarding me city by city;" as though the extent of his jurisdiction, and what cities were included within it, were matters perfectly ascertained and understood. It may, perhaps, be added, that these limits of the Province and the Diocese could scarcely be so definite, and those of the Parishes, which were the spheres of labour of the Presbyters and Deacons be left undetermined.

THE NESTORIAN MASSACRE.—No. I.

(To the Editor of The Banner of the Cross.)

My Dear Friend:—You ask me to give you some account of the recent events among the Nestorians, and of the causes which led to that awful massacre, of which the heart-rending details have reached your ears. I gladly comply with your request, and the more so because I have been myself most accurately and minutely informed of the whole matter from the

Canon Apostol. 27. p. 442. V. i. τοὺς ἐπισκόπους ἰσίδωρον θύμωνα χυρὸν ἰσὶν ἀδελφὸν πρῶτον, καὶ ἠγείδωτον αἰνὸν αὐτὸν ἐπὶ τῷ τ. α.
† Ignat. Ep. ad Polycarp. § 7. s. p. 43. V. ii.
‡ Ignat. Ep. ad Rom. § 2. p. 27. V. ii. τὸν ἐπίσκοπον Σερῖον καθήκοντον ὁ θεὸς σὺνδύναμι αὐτῶν.
§ South. Relig. Soc. V. i. p. 470. It may be added, in confirmation of what has been advanced in the text, that there exists a certain spurious Epistle, professing to be from Maris of Cassabolum (a city of Cilicia), and containing a request that he would send to Cassabolum a Bishop from a neighbouring district, and two Presbyters, whom she names.—So that, whenever this Epistle was written, it is clear that Cilicia was then under the jurisdiction of the Bishop of Antioch, and so were its Bishops. See the Letter in the Patres Apostol. Coteler. V. ii. p. 100.
¶ South. Relig. Soc. V. i. p. 170. 183. Φιλίππον ἐπίσκοπον αὐτῶν.
‡ Ignat. Ep. ad Ephes. § 3. p. 12. V. ii. αὐτὸς ἐπίσκοπος αὐτῶν κατὰ τὰ πρῶτα ὁμοθυμῶν.
§ Ep. ad Rom. § 9. p. 30. καὶ γὰρ αὐτὸν μετὰ προσηγορίας, τῷ ὀνόματι κατὰ ἄλλα, κατὰ πᾶσαν αὐτῶν προσηγορίαν.

beginning. Those brutal murders of innocent Christians, which are to you a great and solitary tragedy, standing out in bold relief, unconnected with the causes that preceded and the consequences that followed them, are to me but a link in a chain of events which reached back through a long succession of years. You ask if it be true that they indeed arose from "the jealousies of rival Missionaries," as some of the newspapers have reported. Let me tell you the tale as it actually occurred, and you may then judge whether religious strife had any part in the matter. But let me first say whence the report to which you allude arose. A young man regaling himself with the summer air of the Bosphorus, has a weekly task of writing a letter to one of the London Journals. His stock of news is exhausted, and he turns in his mind how he shall accomplish his regular stint. He seeks for some easy subject of speculation, and the Nestorian Massacre presents itself. He has already given the details of it, and now he imagines that he may fill his sheet with an ingenious theory as to its causes. He pitches upon the differences which he knows are existing among certain missionaries in Mossoul, a city indeed far removed from the scene of action; but what can distant readers know of that? He frames his theory. In the place of facts he puts surmises, and by means of sundry vague insinuations and one ramour, which to a hasty peruser may pass for a fact, he weaves the web of his story. Is one word of it true? Does he himself believe it? This is a matter of little importance. He has accomplished his task, and may now enjoy his repose. The letter goes to London, is published in one of the leading papers, and is seized upon by others. It passes to America, and there again runs through the papers. In how many I have seen it I can hardly tell, the self-same letter emanating from the idle brain of a young man on the Bosphorus. How much evil may come from one inconsiderate act! Did he reflect that he was injuring the good names of men to whom in many respects he might well look up for example and instruction? Not for a moment. He was amusing himself with his own ingenuity, and performing his task of a letter. He never dreamed of consequences. I brought the matter back to his recollection the other day. He had not a word to say in defence of his theory.

And it is possible, I have asked myself over and over again, that these idle leucubrations of an idle letter-writer are taken by grave and intelligent men as sober truth? When I first saw the said letter in print, its gross absurdity, to me who knew the facts of the case, was so palpable, that I pointed it out to one or two others as a most eminent specimen of nonsense. But a little knowledge of facts and circumstances makes all the difference in the world; and of this story it may at least be said, that it is not more erroneous than some others that have been told of the East, and believed too.

But the subject is a serious one, and I will therefore proceed at once to give you some serious reasons why this strange speculation of the letter-writer is and must be, a false one, a mere fabrication that never had existence out of the writer's brain. No one here at Constantinople, I believe, ever dreamed of imputing the massacre to such a cause, excepting the author himself; and whether he believes it seriously or not, to one single cause, the lust of Mohammedan chiefs for dominion. The Nestorians, you well know, have been an independent people for centuries. Living in the retreats of their snow-clad mountains, they have escaped the action of changes which have swept over their country. They have been unmolested, excepting their occasional quarrels with the Kurds, among whom they dwelt for ages; and they might still have been unmolested, if the ambition of the Mussulman rulers had not looked with envy upon their liberty. The Turkish government has long been anxious to subject them to its sway, for they live within the nominal boundaries of Turkey, although owning no allegiance to its authority. A powerful Pasha was some years ago sent to subdue all the refractory and lawless tribes of Kurdistan, and bring them into subjection to the Sultan. This he had well nigh accomplished, when he was cut off by death. In the execution of his commission he advanced almost to the borders of the Nestorian country, and if his career had not so suddenly terminated, that too would doubtless have yielded to his arms and intrigues, as did most of Kurdistan, to the west of it. But though arrested, the Turkish authorities did not abandon their purpose, and unfortunately they soon found an ally within the country itself. Nouroullah Bey, the chief of the powerful tribe of Hakkari Kurds had long looked with a jealous eye on the power of the Nestorian Patriarch, who was a civil as well as a spiritual ruler, and as head of the Christians, was first chief of the mountains. Nouroullah Bey wished at once to break the strength of the Patriarch, and make himself a sort of Pasha over the whole country. For this purpose he courted alliance with some of the Turkish Pashas, promising that if they would aid him to subdue the country, he would rule as a subject of the Sultan. They listened to his suggestions, and helped him with means, and I believe also with men. With their assistance he gradually acquired strength, and in 1841 had an open rupture with the Patriarch. He even deceived some of the Patriarch's own people and attached them to his interests. All this happened before there was a Missionary in the land. In 1841 the Patriarch fled for refuge to another part of the country, (the Teyari district), where among his own people he was safe at least from the Bey's design upon his person.

The Bey then sought to get him into his toils by stratagem, and sent him messages of peace, proposing to heal all their strifes by friendly conference. But the Patriarch would not listen to his proposals. Last winter, Nouroullah Bey sent two messages to the Patriarch, inviting him to come to a certain village and settle their differences in a fraternal interview. The Patriarch was warned by his own people that a snare was laid for him, and he evily declined the invitation. Nouroullah Bey, seeing that all hope of accomplishing his purpose by intrigue was cut off, set to Bedi Khan Bey, another powerful Kurdish chief, on the borders of Kurdistan, and proposed a joint expedition for invading the Nestorian country. Bedi Khan Bey, as eager for power as the other, readily accepted it.—The plan was formed, their forces joined, and they suddenly made an irruption into the Teyari district, burning, slaughtering, and leading captive, as you have heard. This was the Nestorian Massacre.

And now, in all this, where is there any appearance of missionary or religious discord? The events were in progress before there was a missionary in the country. When Nouroullah Bey sent his last message to the Patriarch, the English missionary, who has had so much of the blame to bear, had but just reached Mossoul, and whatever contentions arose afterwards—Neither Nouroullah Bey nor Bedi Khan Bey, probably ever heard of rival missionaries, or could now tell, if the question were put to them, that the missionaries in Mossoul are not all one body. It is idle to say that such men, wild barbarous Kurds, who know no more of western Christianity than of the religion of the South Sea Islands, could be governed by such a motive to make war upon the Nestorian Christians. These men were, I presume, never in Mossoul. Certainly they have not been there for years. They are Kurdish chiefs, who are as ignorant of most things beyond their own territories as of the regions of the

moon. There is one little incident that may serve to show you how little idea they have of rival missionaries or anything of the kind. It was necessary, before commencing their invasion, to give some pretext for it to the Pasha of Mossoul, whose country lay close upon that of the Nestorians, and whose sanction, or at least indifference, it was most important for them to secure. Dr. Grant, one of the American missionaries, had erected a spacious building on the mountains, which was intended for the use of his prospective mission. He had erected it with the knowledge and sanction of Nouroullah Bey, who was under special obligations to him for medical aid, and who well knew that his purpose was simply to educate the Nestorians and do good. But a pretext for the war was necessary, and a report was sent to the Pasha of Mossoul that the English were building a fort in the mountains, and might afterwards come and possess the land. The Kurds did not know enough to distinguish between English and Americans, but confounded them, as ignorant people generally do in this country. How little this looks like being moved by the rival jealousies of missionaries you will at once see. They did not even know that there were different bodies of foreigners at Mossoul.

English as well as Americans were involved by this pretext, and I happen to know that it gave the English missionary no small trouble. How did then, and I must say, how wicked, the insinuation, half conveyed, half withheld, by the letter-writer to whom I have alluded, that the English missionary himself was the author of the report to the Pasha? I cannot say with such dreadful trifling with truth and men's characters. It deserves the severest reprehension. The statement which I have given of the real and only cause of the massacre, is drawn chiefly from documents which have recently been before me from the Patriarch himself, and he, we must allow, ought to know the real origin of his troubles better than I. The history of the thing has been familiar to me for years. I was the first American who ever visited Mossoul, and I believe the first Protestant traveller who made inquiries among the Nestorians in that quarter. I knew of the state of things then or soon after, and more than a year ago, (before the English mission had reached Mossoul,) I was making efforts here to arrest the evils that were coming upon the Nestorians. How futile then to say that that mission, contending with the Americans, brought about these evils!

But I have said enough to show you that missionary operations or missionary jealousies, had nothing to do with the Nestorian massacre. You remark that the course of the Rev. Mr. Badger, the English missionary, has been much condemned. I agree with you in thinking that his hostile bearing towards the American missionaries is deserving of censure. No one regrets it more than I. No good, but much evil, must come of such contentions. But I should not do justice to the man, if I were not to say, that he is a friend to the Nestorians, and has been indefatigable in his efforts for their welfare. He has now with him three Nestorian priests, with their families, who have fled from their ravaged country, and are dependent upon him for their support. He has spared neither time nor labour to secure to the Nestorians their violated rights, to procure the restoration of the prisoners, and the re-establishment of the Patriarch in his own land. He is the last man to be suspected of injuring the Nestorians. He has shown himself, throughout these troubles, their unwearied benefactor; and of this all must give him the praise, however much his line of policy with regard to the other missionaries is liable to exception. You already know that I have no partialities which would lead me to speak better of him than he deserves, but I would render all his due.

Believe me, truly yours, H. S.

CONSTANTINOPLE, Dec. 6th, 1843.

THE SPIRITUAL RIGHTS OF THE POOR.

(From the Bishop of Exeter's Speech at the Meeting of the Plymouth District Association of the National Society.)

His Lordship, on taking the chair, said he felt great pleasure in being able to come among them to preside at their meeting on the present occasion. He said this with an especial reference to the incidents of the times in which they were living; for, however peaceable the state of things might be, however comfortable might be the prospect which now blessed the country through the better spirit manifested by all classes of the community, yet the memories of those present could not be so very weak as not to carry their minds back over a few years that had passed; and how full of fear were those years! A short time since to contemplate the prospects of the country for the year ensuing. A combination of circumstances had overwhelmed the country; while there raged an insurrection, such as had never before been beheld in Christian England, inasmuch as it was against religion as well as against the government of the country. That was the tremendous prospect a short time since. But now, by the blessing of God, that prospect had been ameliorated, and there appeared on the surface of things peace, harmony, and comfort. He presumed that he was now addressing persons who were satisfied that a great national sin had been committed by their neglect to instruct the people in the truths of religion—a sin which had extended over a long series of years, and with regard to which the people should, with bended knees, and contrite and humble hearts, fervently implore that, by the grace of God on their exertions, the country might be purged of it. The government of the country—and here he wished it to be distinctly understood that it was not for him to say whether the government had done wisely or not, done rightly or not, in looking at the question, not as once the government of the country would have met it, by making a demand on the public income, on the public revenues, for the instruction of the people—the government had not stood forward and said, "England shall be at the charge of sustaining those principles which have ministered so much to the honour and happiness, the stability and security of the country." He repeated, the security and stability of the country; and no country could be favoured with blessing, no country had a right to hope for that blessing, which forgot the task, the duty, of instructing her people, and in the neglect of that duty forgot the due sense of what belonged to the true dignity and honour of the nation. The grounds on which he justified the bringing before them of these considerations were to be found in the present state of the population of Great Britain. He thanked God that the lack of instruction and demoralization in the two counties which constituted the Diocese over which he presided, was, comparatively speaking, very small; though, nevertheless, their condition was not so moral as it ought to be. But infidelity, apostasy, declared hostility, not alone to the institutions of men, but to the high behests of God, were the tenets of hundreds in other districts of the country. Fearful was it to contemplate this guilt; but then, had due efforts been made to implant good principles? They had seen in the manufacturing districts extensive populations in a short time spring up; millions of people had arisen in the course of half a century, in what were merely agricultural districts. Could they be astonished, when these large bodies of people lived to manhood, died, and then were succeeded by others, without due care for that most important knowledge, the fear of God, and above all the saving knowledge of his Son Jesus Christ—of their corrupt state—without the knowledge of the necessity of the

Holy Ghost, to tell them their duty to God and man and to strengthen them in their faith in his mercy—could they wonder that blasphemy and infidelity and moral degradation abounded? Where lay the sin? not merely in the deluded ones, but in the people; and it was in the people, because they were plainly told that it was their duty to redress the evil, as far as it lay within their power to do so. He saw around him a large number of respectable persons representing the large population and property of this neighbourhood. Seeing them there he must tell them, that even in that parish there was much that required amendment in reference to the points on which he was speaking, and that beside having a share in that local evil, they also shared in the common responsibility of the nation for permitting the accumulation of sin within its confines. He ventured, however, to assume, that if any one who now heard him had forgotten that they shared in that responsibility, they would now no longer forget it, but that they would show themselves alive to the duty which devolved upon them, and join in co-operating with those plans he was speaking in an exaggerated tone of the spiritual amelioration which had been devised, and which promised, under the blessing of God, to restore the happiness which the country once had, in being a Christian land. He begged them not to think that destitution, and consequent sinfulness of the land. He held in his hand the report of the National Society—he would not trouble them with many extracts—but what he had said in reference to the manufacturing districts, and the neglected destitute condition of the country, was corroborated by the report.—(Hear his lordship read several extracts from the Report of the National Society and of the Factory Commissioners.) He was satisfied that the country at large was animated by the feeling that the evil should no longer exist. He must, however, be permitted to tell them that there were considerations of a peculiar nature in their own town, which should impel them to be active in this work. In their own town a most enormous injustice to the poor was committed, even by those persons, wealthy and respectable as they were, whom he now saw around him. A most enormous injustice (continued his lordship emphatically)—an injustice committed in that part, in that very place, in which it might reasonably be thought it was impossible that injustice could be shown in the Church. They went to church in the hope that they were well-doing; they prayed to God, they acknowledged Him to be the God of all men; they prayed to God for forgiveness, they prayed to Him to give them grace to discharge the duties which the love of God, and the love of man for the sake of God, had imposed upon them; and there, in that very hour, in that very building, they took to themselves the exclusive privilege of worshipping God, the common God of all people, high and low. Yes, those who regarded God as the common God of all mankind, actually managed to thrust out from the walls of their churches all those who were too poor to pay for accommodation—for really the miserable pence assigned for the use of the poor was not worth mentioning. He repeated, it was a most enormous injustice, the discredit of which attached to every one present, for he concluded that every one present had availed himself of the means which were afforded of obtaining seats in these churches. And how were seats obtained? By paying money for them. But while they were paying money for themselves, had they not been careless, whether others, the poor, had the means of paying or not? They who had the means of doing so ought to pay money that the poor might be accommodated; but instead of that they paid for themselves, and caused the exclusion of the poor from their churches. He said this as their Bishop with authority, but not with arrogant authority, God forbid; but yet with authority he emphatically said it, that this wrong of the poor should be redressed. He would not come to that place year after year, and see the right of the poor man to be accommodated in his parish church stolen from him, for it was stolen.—The rich had no right to pews or accommodation beyond the poor man. They paid for their pews at church it was true; but no one, no churchwardens had a right to raise a revenue from the letting of pews in church. Yesterday he had had the opportunity of seeing the beautiful church which was the decoration of Plymouth. He had inquired when it was built; and he had been informed in the reign of Edward the Third. Now there must have been at that early period a lively sense of the benefits arising from a Christian population; for all the inhabitants of the town were then able to worship God. How many churches had been built since? One; and when? In the reign of Charles the First, and it was very remarkable that the act of parliament which separated Plymouth into two parishes gave the following reason. He quoted; he should state, from a bill which was brought into parliament thirty years since, and which might have done some good, but which had been abandoned, and perhaps, not one thought given to it since. In that bill he found a reference to an act of 16th and 17th Charles I. the act which at that period divided Plymouth into two parishes. The preamble of that bill stated that the population of the borough was so much increased, that the parish church was incapable of enabling all the people to attend Divine Service; and gave permission to the corporation to build a new church, that of the parish of Charles. Now in the reign of Charles, the noble church of St. Andrew was not large enough to contain the people; and it was felt that a necessity existed for building another. What was the population at that period? He was not able to say; but he was able to say what the amount of the population was in 1801. In 1801 the population was largely increased, and it amounted to 16,000. In the last census it was 36,520, thus they would see that the population had nearly doubled in about forty years. Now what had been done to provide church accommodation for this increased population? Absolutely nothing. As for the two proprietary chapels which were occupied by the rich, he accounted them as nothing—he scorned them; those chapels were built for the rich—they entirely excluded the poor. They were not Christian congregations; for to constitute a Christian congregation there must be a bending of the knees, the outpouring of the heart, and the uplifting of the prayers of all classes; in these proprietary chapels the rich had the opportunity of cheating themselves with the idea that they were doing their duty in attending divine worship; though at the very time they excluded the poor from performing their duty to God. Now he said that they robbed the poor by taking pews. They allowed the poor to crowd into the aisles and in the corners of the church; but what right had they, the rich, to pews more than the poor? The poor had as good a right to accommodation in the parish church as the rich; and he would tell them that no churchwardens were either morally or legally justified in appropriating pews while the mass of the population of the parish was not fully accommodated. The law relating to pews, the common law of the land, was that where the church was large enough to accommodate the whole population, then the churchwardens might proceed to appropriate pews; not so much with regard to rank of the parishioner—though they ought not to disregard the distinction of ranks—but rather in reference to the requirements of the case. But even in church there ought to be no broad distinction; the seats should be so arranged as to humble the rich with the reflection that whatever station and wealth they enjoyed here, all distinction must cease above, and to elevate those who knew they were hum-

ble, but had as good a prospect of heaven as the rich; churchwardens had no right to appropriate any part of the church until all the people were properly accommodated, and then they might assign the church as they liked, bearing in mind that the object was the accommodation of the people. But if this were not the case, then he must tell them that it was their duty to make the church as commodious for all classes as they possibly could. He hoped that he spoke in the presence of those who understood the subject; he ventured to appeal to those legal gentlemen whom he saw around him on the platform, whether he was oversteering the clear right of the poor man to accommodation in his parish church? How did they manage in this town? Why, they paid for pews; by these means the expenses of divine service were defrayed, and thus they escaped from a church-rate. This *quæstio vexata* had been the source of much mischief and disturbance in other parishes; but here they thought best to avoid it by paying for pews, or in other words, by making the poor pay it, by depriving them of church accommodation. The common law of the land was, that the rich should pay the church-rate; it was a charge—not a tax—on the rich, who were bound to provide for the public worship of God. The church-rate was a common law obligation upon the property of the land. But the people of Plymouth chose to say that they would not bear the charge; the rich would not pay it, the poor should, by being shut out of their churches at whatever peril to their immortal souls. He would make no apology for the plainness with which he had spoken; he should have felt ashamed; he dared not refrain from distinctly telling them what had been done, and what was their duty to do.

WESLEYAN CHURCHMANSHIP.

(From the Wesleyan Chronicle, January 12.)

The controversy respecting the sale of the Church Catechism at the Depository of the Sunday-school Union, has given rise to some discussion in the columns of *The Patriot*, as to the practice of the Wesleyan Church; and, as usual, the writers betray a looseness of information on the subject perfectly unaccountable, considering the opportunities within every body's reach of acquiring accurate knowledge. One writer boldly urges, that, inasmuch as the *Wesleyans regularly use the Book of Common Prayer in all their Chapels*, they must be taken to approve of the Church Catechism, and, consequently, of the sale of that formulary by the Sunday-school Union. We need not tell our readers that in this argument the premises are almost totally false. The dissent of the Prayer Book is the rule; the use of it, the exception. Were it otherwise, the conclusion could not be sustained. The Prayer Book might be both bought and sold without necessarily implying the approval of the Church Catechism; but, when the Catechism, by itself, is either bought or sold, there can be no question that the act implies approbation of its contents.

There being so much misconception in the public mind as to the position of the Wesleyan Church, in relation to the Established Church and to its formularies, it may be useful to state clearly what is the nature and extent of the *Churchism* of our body.

In Mr. Grindrod's *Compendium of the Laws and Regulations of Wesleyan Methodism*, under the head of "Rules relating to the Public Worship of God," we find the following regulation, for which the authority is "the large minutes":—"Wherever Divine Service is performed in England on the Lord's day, in Church hours, the officiating preacher shall read, either the service of the Established Church, our venerable Father's abridgment, or at least the lessons appointed by the calendar; but the Conference recommends either the full service or the abridgment." This is all the rule of the Wesleyan Church on the subject. It will be observed, that the lessons only are *imperative*; and that, as to either the full service of the Established Church, or Mr. Wesley's Abridgment, the Conference wisely confines itself to a simple recommendation.—The facts of the case are, that "Divine service is performed" in every Wesleyan Chapel in England "in Church hours," and that neither the full service nor the Abridgment is read in one chapel out of a hundred; so little inclination is there in the connection at large to identify itself with the Established Church, that, if the Conference should ever be so ill-advised as to attempt to impose the Liturgy upon the congregations, the consequences would be disastrous in the extreme: There is not in Christendom a body of Christians more tenaciously attached to freedom of worship.

It will serve to open the eyes both of Churchmen and of Dissenters, as to the nature and extent of Mr. Wesley's Churchmanship, and that of those of his followers whose influence is supposed to prevail in the councils of the connection, if we compare his Abridgment with the authorised Book of Common Prayer.—The former is entitled "The Sunday Service of the Methodists; with other Occasional Services." London: published by J. Mason, 14, City-road, and sold at 66, Paternoster-row, 1842." It contains prayers for Queen Victoria, and for the Royal Family. This circumstance, as well as the date, proves it to be designed for present use, and to have the continued approbation of the Conference.

Omitting the prefatory matter, the Abridgment begins with the Calendar. Mr. Wesley strikes out the Epiphany, with Septuagesima, Sexagesima, and Quinquagesima Sundays, and Lent, as relics of popery. Substituting "particular days" for "holidays," he turns all the saints' days, and reduces the long catalogue to three—Christmas-day, Good Friday, and Ascension. The multifarious tables of feasts and fasts, moveable and immovable, are rejected, and the fasts reduced to "all the Fridays in the year, except Christmas-day."

In the order for Morning Prayer, the Abridgment omits more than half the Scripture sentences, curtails the preliminary address, substitutes a brief prayer for the absolution, omits the *Venite, Exultate, the Benedictus*, and the *Benedictus*, all repetitions of the Lord's Prayer, and the sentences preceding the Collects; in the Prayer for the Queen, the words *most and lady* are omitted from the expression "our most gracious sovereign lady;" in the "prayer for the Clergy and people," the words "all the Ministers of Thy Gospel" are substituted for "our Bishops, and Curates, and all congregations committed to their charge;" the Prayer for all Conditions of Men, and the General Thanksgiving, are included, to the exclusion of the Litany; and the service ends with the Prayer for Chrysostom, and the Benediction.

In the order for Evening Prayer, we notice the same or similar alterations, curtailments, and omissions.—The *Magnificat* and the *Nunc Dimittis* are retrenched. The Creed of Athanasius is wholly rejected. The Litany, which by the Church is ordered to be said or sung on Sundays, Wednesdays, and Fridays, and at other times when commanded by the Ordinary, is set down by Mr. Wesley "to be said upon Wednesdays and Fridays" days, however, upon which there is no service in the Wesleyan Chapels, unless in some circuits the week-night preaching may fall on the evenings of those days. In the petition for Christian Ministers, instead of "Bishops, Priests, and Deacons," we read, "the Ministers of the Gospel;" and the petition for "the Lords of the Council and all the Nobility," is wholly omitted; and all the occasional prayers and thanksgivings, except the two before mentioned, are left out. The Collects, &c., for what is called holidays and saints' days, are rejected as smacking of popery, and those for Sundays, and for Christmas-day, Good Friday, and Ascension-day, only retained.

The order for the administration of the Lord's Supper is much altered and abridged. The word "elder" is everywhere substituted for priest; and all the semi-popular directions, the Creeds, and the Exhortations, are omitted. The Absolution is again turned into a prayer, a "prayer of pardon," and the introduction of extempore prayer into the service.

The Minister of Baptism of Infants is altogether remodelled; and, even then, is left at the discretion of the minister to use as much or as little "as the time will permit." Godfathers and godmothers, with all their trimmings, disappear; and, although the prayer immediately preceding the act of baptism, is retained, it is minus the petition "Sanctify this water to the mystical washing away of sin." It is left optional with the "Minister (not Priest)" in the thanksgiving, the words, "who hath pleased Thee to regenerate this infant with Thy Holy Spirit," are expunged. The directions about Confirmation disappear, and provision is made for the introduction of extempore prayer. The service for private baptism is wholly omitted. The baptism of adults is retained, but with alterations and omissions corresponding to those made in the service for infants; the altered thanksgiving of the latter service being substituted for the popish one in the authorized service of adults.

The Catechism, which, in the authorized service-book, comes next, is not to be found in Mr. Wesley's Abridgment. Neither is the order of Confirmation.

The Form of Solemnisation of Matrimony is retained, omitting the ceremony of "giving away," the Ring, the declaration "With this ring, I thee wed," &c., the exhortation, and some of the prayers.

The Order for the Visitation of the Sick, with its popish doctrines of confession and absolution, is wholly omitted. The Communion of the Sick, in which there is nothing scriptural, is also retained, except that the Rubrical Directions are omitted.

In the Order for the Burial of the Dead, the well-known declaration and thanksgiving, implying that the deceased is assuredly in heaven, are omitted.

The Chanceling of Women and the Communion are wholly rejected. So also are the forms of Prayer to be used at Sea, the services for the Fifth of November, for "King Charles the Martyr," for the Restoration, and for the Sovereign's Accession.

Although the Wesleyan Church recognizes but one form of ordination, observed on the admission of ministers into full connection, the Conference simply appointing its individual members to all offices or stations of distinction; yet Mr. Wesley's Abridgment of the Prayer Book contains, in an altered and enlarged form, the three services for "making, ordaining, and consecrating of Bishops, Priests, and Deacons;" or, as he phrases it, "for making and ordaining (not consecrating) Superintendants, Elders, and Deacons." In the ordination of deacons, one of the elders is to present the candidates to the Reverend Father in God. The oath of supremacy is omitted.

The order of ordaining elders differs rather more materially from that of ordaining priests. All acknowledgments of the exclusive claims of the Church of England are omitted; and, although the principle of the ordination is, as usual, directed to say "Receive the Holy Ghost," &c., yet the blasphemous words, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," are expunged.

In the form of ordaining superintendants, elders take the place of the assistant bishops; there is no mention of robes or of vestments; neither is the presiding superintendent dignified as a "Most Reverend Father in God;" nor is the superintendent itself called upon to seek obedience from the clergy. The ordination of Bishops, as authoritative, is erased. There is no deviation from the authorized formula; Mr. Wesley even sanctioning the exhortation, "Remember that thou art in the grace of God which is given thee by this imposition of our hands."

Finally, the Articles, which, in the Book of Common Prayer, are thirty-nine, are reduced by Mr. Wesley to twenty-five. The Articles wholly omitted are the 3rd, the 8th, the 13th, the 15th, the 17th, the 18th, the 20th, the 21st, the 23rd, the 26th, the 29th, the 33rd, the 35th, and the 38th; of those which are retained, many are materially altered. In the second Article, Mr. Wesley omits the clause, "begotten from everlasting of the Father." The 9th is much contracted, if not in sense altered. The 16th is entitled, "Of Sins after Justification," instead of "After Baptism." In the 25th, the assertion that the Sacraments are "effectual signs of grace," is qualified by the omission of the epithet. The 27th is modified so as to exclude the idea of baptismal regeneration. The 37th is both curtailed and modified, so as neither to admit the Sovereign's power in Ecclesiastical causes, nor to warrant war or the punishment of death. In adopting the 38th, Mr. Wesley expunges the malignant fling at "certain Anabaptists." From the Articles omitted, it may be inferred, that Mr. Wesley and his followers differ from the Church as to the descent of Christ into hell, as to the Scriptural character of the three Creeds, as to the nature of good works before justification, as to predestination and election, as to the authority of princes in the calling of councils, as to "public authority," as to the necessity of the Church as to the worthlessness of ministers not hindering the effect of Sacraments, as to the avoidance of excommunicated persons, and as to the office of consecrating and ordaining Bishops, Priests, and Deacons, containing nothing "that of itself is superfluous or unscriptural."

Having made this analytical comparison, we leave our Episcopal and our congregational readers to estimate for themselves the real amount of official Churchmanship in the Wesleyan body.

THE CHURCH

COBourg, FRIDAY, MARCH 15, 1844.

CONTENTS OF THE OUTSIDE.

First Page. Wesleyan Churchmanship. The Discipline and Unity of the Church. Primitive Church. Paul of Samosata. The Nestorian Massacre. The Spiritual Rights of the Poor.

The article in a preceding column on "Wesleyan Churchmanship," emanating, as it does, from a journal in connexion with that body, is deserving of the careful consideration of those who have allowed themselves to be deluded into the belief, that the sect who bear the name of "Wesleyans,"—the leaders, at least, and more active and influential members of that sect,—are friendly to the Church of England.

It is, antecedently, not unnatural that such an impression should prevail; because it is entertained of persons who call themselves after the name of an individual who was a regularly ordained clergyman of the Church of England, and who, although he was the instrument of creating a schism in the communion of the Church Catholic in his mother country, persisted to the last, if we may believe his own words, in his attachment to that Church,—declared himself, at the latest moments of his life, a member of it,—and urged, almost as a dying injunction upon his followers, the duty of adhering to it also; for that "if they forsok the Church of England, God would forsake them."

No one can doubt the genuineness and the heartiness of these declarations, without making Mr. Wesley inconsistent with himself,—without rendering him, in short, a hypocrite and a dissembler. With such an imputation, whatever may have been his errors and extravagancies, we do not, however, think him chargeable: he was, we firmly believe, a good and well-meaning, though in many respects a weak and mistaken man; and, if through his agency, a schism was created in the Church to which he appeared always to cling with a filial reverence and affection, it was more, we are persuaded, through the force of circumstances which he did not foresee or calculate upon, than because he desired or anticipated any such separation.

The impression upon the public mind both in England and Ireland, that the becoming a Wesleyan Methodist involved no separation from the National Church, but that the assumption of the name was merely the solemn expression of a determination to adhere with more strictness and devotion to the spirit of the religion which is so eminently diffused throughout the Church's formularies,—to live, in short, with more closeness to their profession,—with more method in their religious duties,—this impression, we repeat, and only this impression, has reconciled to the new denomination thousands of sober-minded and sound-hearted people who assumed it; who felt indeed that wantonly and causelessly to sever themselves from the communion of the Church planted and perpetuated in their father-land from the Apostles' times, was to cut themselves off from the pledges and promises of the covenant,—to alienate themselves from the instituted channel of blessings,—to surrender and abandon the divinely appointed means of grace. And so strongly

did this impression weigh with thousands who have permitted themselves to bear that designation,—and the same feeling is a deeply seated and widely diffused one amongst that body to the present hour,—that, although willing to avail themselves of what they believed to be the life and spirit, in other words the excitement, of the new religious system they had adopted, they looked to the Church, and the Church only, for the ordinances of religion, properly so called: their children were uniformly brought to the font at the national altars, and they themselves could not be content to receive the hallowed memorials of our blessed Lord's passion, in any hope of the spiritual strength and refreshment of which these were appointed to be a means, except from the lawfully ordained and authorized ministers of the Church.

In the facts just adduced, we have the great secret of the comparative success of that body in the work of making proselytes. Multitudes in England and Ireland, yes and in the Colonies too, attached themselves to the Wesleyans, because, in uniting with that body, they did not feel that they were cutting themselves off from their Mother Church,—they thought, whether erroneously or not, that they need not charge themselves with the sin of being schismatics,—and, when occasion offered, they in many instances indignantly repudiated the name of Dissenters from the National Faith. And it is well known that, in employing the usual efforts to attach them to that body, the leaders and preachers of Wesleyanism have not failed to manifest a spirit of conciliation towards this prejudice, as we may call it: they have not scrupled, at the very moment that their design has been to cut them off completely and irrevocably from the National Church, to profess respect and love for that Establishment, and to say, that in becoming Methodists they were not accompanying necessity for their abjuring either the name or the principles of Churchmen.

With persons who, from habits of life or education, are not likely to reason upon these points, or to be influenced by much more than the feeling or impulse of the moment,—especially when such impulse is not made to run counter to antecedent bias and prepossession,—we cannot wonder that there should be no careful or well-weighted reflection upon the ultimate consequences which must necessarily result from such a step; that the very fact of annexing themselves to a body whose teachers assume a ministerial power, as if they were just as lawfully held by them as by those ordained within the National Church, must sooner or later bring about separation, and, as a reasonable consequence, engender rivalry and hostility; that the professed alliance with the Church, as having no innate cause of sustentation, must turn out to be spurious and nugatory; and that the conjunction of the profession of Methodism with the designation of Churchmen, is a moral contradiction.

This web of delusion, which had been so artfully woven, and flung, with such good effect, over the intellectual perceptions and religious prepossessions of many who adopted the designation of Wesleyan Methodists, a combination of circumstances in late years has served, in a great degree, to unravel and dissolve. Public inquiry has been directed very widely and earnestly to the question of Church order and Ministerial authority, and the more clear and positive development of the principles of Churchmen upon these points, has awakened in many of such professed friends and members of the National Faith the keenest opposition,—has changed their language of respect and attachment into words of hatred and defiance,—and from allies has converted them into rivals and opponents. Not that the principles which in late years have been more formally and distinctly asserted, had ever ceased to be principles of the Church, for they were all the time contained in the treasury-house of her articles and formularies, and in the writings of her best accredited theologians; and in one important respect it has ever been practically shown that such were the principles of the church,—from the fact, that in the case of the conformity of any religious teacher or preacher, whether Methodist, Presbyterian, or Independent, it was always held to be necessary that they should receive ordination at the hands of a Bishop; thus tacitly affirming it to be the judgment of the Church that the orders previously conferred were invalid.

The resurrection of such subjects of inquiry have naturally alarmed, while they have excited the jealous and angry feelings of the individuals holding the office of teachers and preachers in the Methodist body. And the alarm and offence have been just as naturally heightened by the fact so mortifying to them, that vast numbers, through the influence of the spirit of inquiry that has been abroad, have felt the error and admitted the peril of their position; and that while thousands of the laity have abjured their equivocal standing and returned with undivided affection to their spiritual home, numbers of their ministers, too, have sought admission to holy orders in the Church, that, with the genuine and hearty desire to be labourers in their Master's vineyard, they might be enabled to prosecute that labour with a clear conscience.

But while so many in that body have been affected by correct and conscientious feelings touching their false position, others,—whether from wounded pride, or the ambition of maintaining their standing and name, or from a belief that they are right,—have converted themselves into the most bitter assailants of the principles of the Church, and of the characters and motives of its clergy and members. One specimen of this we have already seen in the unscrupulous attempt, through mangled citations and the shameless perversion of the plain meaning of writers ancient and modern, of Mr. Thomas Powell to overthrow the polity of the Church; and another, on a smaller scale but in a more vindictive spirit, lies before us in the form of a pamphlet, professing to contain "Thirty-five Reasons for not being a member of the Episcopal Church, commonly called the Church of England," by George Fred. Player. From the manner of this introduction, we are to infer that by the individuals of Mr. Player's stamp and profession, the Church of England is so called, not because she has a right to the designation, but from the conceded courtesy of the dissenters from her pale! We should not wonder, if the occasion offered, that the writer of this insolent document would be found to ascertain "Thirty-five Reasons" of equal cogency why he should be a Mahometan; for many of them would be found about as applicable to the defence of the religion of the Grand Sultan, as affecting really or essentially the question of duty and adherence to the Church of England. It is easy, too, to detect throughout this publication the morose and unsettled spirit of radicalism,—the evil leaven of disaffection to the principle of monarchy itself,—and the ready will to engulf all, both in Church and State, in the vortex of democracy.

But our space will not allow us at present to analyze this production, even if it were worth while to bestow any serious notice upon one so pre-eminently disgusting, and so rife in all the ribald statements which characterize such publications as "Lesslie's People's Almanack." But we may, next week, adduce two or three specimens of this tract, in order to show our readers,—who perchance may hitherto have been sceptical upon the subject,—of what nature, from its avowed organs and advocates, both in the Mother Country and in the Colonies, is "WESLEYAN CHURCHMANSHIP."

We observe in some of our Kingston contemporaries a notice of a rumour which appears to have gained some credence in that city, that the Rev. Egerton Ryerson, Principal of Victoria College, is to be appointed Superintendent of Education for this Province, with a seat in the Executive Council!

It would be unsafe to speculate as to the amount of credit which is really to be given to this rumour; but if our Provincial Government should, from any blunder in policy or any lapse from moral dignity and propriety, be induced to contemplate such an appoint-

ment as amongst the possible things which might lead to the cementing of parties, or the allaying of civil or religious disputes, there can be no harm in interposing an earnest word of caution, in time, against the deplorable misallocation of the forbearance of all that is right-minded and trustworthy in the Province, which the very contemplation of such an appointment would betray.

The existence of political feuds and religious animosities is sincerely to be deprecated, and his will be a master-mind which can charm into coalition and peace the elements of strife which, by the factious and the selfish, have in this Province been engendered; but we must be permitted to say, that to follow up the baneful system of conferring rewards and distinctions upon those who have been the most active agents of such convulsion, is not the way to extract the root and destroy the germ of the evil. Common sense, added to a very slight knowledge of human nature, will teach us that this method of dealing with the agents of insubordination and the patrons of agitation, is to proclaim to all our hasty and ambitious spirits,—to every political adventurer and religious intriguer,—that they have only to show themselves troublesome, in order to be rewarded with honour and emolument; that they have only to kindle up the fires of sedition, and evince that they are dangerous and unprincipled men, and power and riches will be thrown into their lap.

The overthrow of the late Executive Council,—an overthrow which may be traced to the obnoxious appointment to its ranks of a notorious and unscrupulous agitator in 1842, and who, released from the trammels of office, has gone back to his work of agitation with even more virulence than ever,—the overthrow of this pernicious and distrustful body, upon which the loyalty and intelligence of the Province has so warmly congratulated the Governor General, seemed to bear indication that a policy, so objectionable in principle and so destructive in its results, would be pursued more; and it may be discovered, when perhaps too late, that nine-tenths at least of the right-hearted individuals who have testified in this way their support of Sir Charles Metcalfe, would be loud and unequivocal in the expression of their dissatisfaction,—yes, their disgust,—at an appointment such as we have referred to. Nothing could be conceived more body whose teachers assume a ministerial power, as if they were just as lawfully held by them as by those ordained within the National Church, must sooner or later bring about separation, and, as a reasonable consequence, engender rivalry and hostility; that the professed alliance with the Church, as having no innate cause of sustentation, must turn out to be spurious and nugatory; and that the conjunction of the profession of Methodism with the designation of Churchmen, is a moral contradiction.

In such a case as this, the Church of England is to be slighted and degraded; if she who, in numerical strength and especially in moral and intellectual weight, stands immeasurably higher than any single denomination amongst the multitude of religious sects and parties which mar the concord and break the energies of this noble Province, is to be overlooked and set aside in her claims; if none of her learned and gifted and loyal sons are thought fit to be entrusted with the chief direction of Education in Canada, then let not this important and responsible trust be delegated to an individual who, for years, has taken the lead in every species of agitation against her.

We disclaim all intention, in these remarks, of alluding to Mr. Wesley in any other light than as a public man: we make no reference whatever to his individual respectability, which we should be amongst the last to think of impugning; he may be ended with every personal qualification which can adapt him for the highest and most responsible office in the gift of the Crown; but we protest, on public grounds,—on moral, and equitable, and religious grounds,—against his nomination to the office of Superintendent of Education, and in this protest we shall be joined by nine-tenths at least of those within the Province to whom our honoured Governor General, in the hour of political peril, could appeal for the maintenance of the Queen's prerogative and the preservation of British connexion.

Much has been written, within the last few months, upon a subject which has naturally excited a painful interest,—namely, the massacre of the NESTORIANS. The accounts, however, which appeared in the public papers in reference to this deplorable event, were so contradictory, and in many cases so unjust, that we declined any notice of them,—contenting ourselves with a brief narration of the fact itself. To-day we publish a letter on our first page, explanatory of the unhappy circumstance, from the Rev. Horatio Southgate, a Clergyman of the Church in the United States, who, from having been for some time resident in the East, is necessarily well acquainted with the springs and details of passing events in that interesting quarter of the world. What he communicates, therefore, we may safely receive as correct. His first letter, which we give to-day, is very valuable and satisfactory; and we shall publish his further statements as they may appear in the columns of the valued contemporary from whom we have made the present extract.

We beg to announce to our subscribers in Richibucto, New Brunswick, that L. P. Desbrisay Esq. has obligingly consented to act as Agent for this paper at that place and in its vicinity. We are happy to state that we have both in Nova Scotia and New Brunswick a large, and a steadily increasing, number of subscribers; and it is peculiarly gratifying to us to learn from such of our fellow-labourers in those noble Provinces as we have the privilege occasionally to hear from, that the principles of the paper afford them satisfaction, and that they are so cordial and zealous in the support which they render to it. It will at all times afford us great pleasure to be made the vehicle of any information touching the ecclesiastical condition of that portion of the vineyard, which our brethren of the Clergy in those parts may think it desirable to communicate; at the same time that we always transfer to our columns any intelligence of interest, referring to our beloved Church in those Colonies, which we may observe in the local newspapers. We are glad, in advertising to this subject, to express the obligations we are frequently under to that excellent paper, the Halifax Times.

Ecclesiastical Intelligence.

CANADA.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections, according to the Circular of the Lord Bishop of Toronto, July 10th, 1843, Continued.—

Table with 2 columns: Name of collector and amount. Includes Rev. John Flood, St. Mary Magdalene's, Cecil Mortimer, Esq., Churchwarden, At the several Stations in his Mission, Vaughan and Markham, through the Rev. V. F. Meyerhofer, Village of Newton, Township of Clarke, St. George's, ditto, through the Rev. T. S. Kennedy, In the Church at Medonte, additional, through the Rev. John McIntyre, The Church at Bytown, through the Rev. S. S. Strong, The Church at Richmond, through the Rev. John Flood, At the several Stations in his Mission, through the Rev. J. Gibson, St. John's, Cavan, St. Paul's, ditto, Additional contribution afterwards, through the Rev. W. F. S. Harper, St. John's, Sandwich, through the Rev. W. Ritchie.

Table with 2 columns: Name of collector and amount. Includes The Treasurer has also received, A Donation from "E. L." by the hands of the Treasurer, A Donation from W. Winstanley, for Missionary purposes or building Churches, Various sums transmitted to John Kent, Esq., while Editor of the Church, towards building a Church in the Township of Albion, The following sums from W. H. Bottam, Esq., Treasurer of the Western District Branch Association, transmitted to him by the Brockville Parochial Committee, For Students in Theology Fund £2 0 0, For Widows and Orphans do 1 2 6, From 57 Boys at the Boarding House of U. C. College, to be applied to the purchase of a Stone Font for Trinity Church, Toronto.

£25 1 3 T. W. BIRCHALL, Treasurer.

CHURCH SOCIETY AT DUNVILLE.

In our paper of the 1st instant, we apologized for the erroneous insertion of the Rev. B. Hill as connected with the formation of the Dunville Church Society as given in our preceding number. We have since been informed by the Secretary of the Meeting, that other misprints had occurred; and therefore we re-insert the names of the gentlemen composing the Committee as established, with the addition of some others, which, from some inadvertence, were not communicated at the time.

Rev. A. Towlay, Chairman, R. J. Letterman, G. Docker, W. Ingham, J. Hoggin, Chas. Crawford, H. Boucher, J. Manly, H. Davis, W. Johnson, H. Sheehan, Col. Johnson, Hon. Boulevant, Capt. Dobbs, Composing the Lake Shore Church, F. Hyde, J. McMurdo, A. P. Farrell, Committee.

DIOCESE OF QUEBEC.

LETTER FROM A MISSIONARY TO THE LORD BISHOP OF MONTREAL.

Waterloo, Sheffield, 16th Feb. 1844. My Lord,—I have with a deep sense of gratitude to Him, "who is the Author of all our mercies and perfect gift," transmitted the enclosed note of a good and valued friend in mine in England, Lieut. Col. C. F. Head, (late on particular service in Canada), intimating the religious and benevolent purpose of a lady in England, (whose name is not given), to appropriate the sum of £100 sterling, "for the purpose of attaching a glebe or portion of land (for the use of the Clergyman) to the Church lately built or building at Waterloo, in the Township of Sheffield, in the Diocese of Quebec, and of which the Rev. Mr. Balfour is local curate." The sum proposed will be treated with as much of the object of the donor can be so far arranged as to meet with your Lordship's approbation and secure the end in view.

About two months ago, I received from the same quarter a token of the warm zeal and Christian sympathy and sympathy from England to one labouring in the wilds of America. This, I believe, was intended to be private; but knowing, as I do, the intense interest and paternal sympathy of your Lordship, arising from the length of the Christian era, which I have been permitted to witness, and the happiness to be placed under your Lordship's tender supervision and friendly counsel, the satisfaction afforded me, as the immediate object of such benevolent solicitude, will be greatly increased, if your Lordship will be so good as to signify your approval of the sum of £100 sterling, which I have satisfied your Lordship will derive from its intelligence.

I regret to say that the valuable service of Communion-plate, (to me more valuable than its intrinsic worth), lately shipped from England, having been made to order, and embracing also the services of friends I and fellowship of our brethren there, and for which your Lordship was pleased to institute an enquiry at the Custom House of Quebec, has not yet come to hand. I fear it is lost to us for ever; but it is doubly cheering to know, that the Christian friends of the Diocese, from being quenched by this failure in reaching its object, has renewed its exertion and multiplied its principle, as in the instances above referred to. In addition to all this, I have also noticed the receipt of a Bible and Book of Common Prayer, (sent gratis), from the Rev. Mr. Robert Dampier, in England, which I received last summer by the hands of his brother, one of my parishioners, and which is designed for the use of public worship. Such proof of religious affection and Christian benevolence, extended to persons to whom I have not the highly respected individual who has addressed the enclosed note to your Lordship, lay me under deep obligations of gratitude: they exhibit, in a very attractive manner, the pure and Scriptural bearing of our beloved Catholic Church, and cannot fail, under the Divine blessing, to strengthen the hands and encourage the hearts of those who labour to extend her benign influence in foreign lands, and to provoke those amongst ourselves, who are able, to a similar work and labour of love.

In connexion with these gratifying acts of liberality on the part of the friends of the Church in the Mother Country, we are instructed to add that the Rev. W. J. D. Waddiford, of Hexham, Northumberland, well known for many years past by his zealous exertions in different parts of the Province, has been drawing upon his Banker in London for the sum of £25 sterling, to be applied to any purpose within his Lordship's Diocese that he may judge expedient.—Ed.]

NOVA SCOTIA.

DIOCESE OF QUEBEC SOCIETY.

The Lunenburg District Committee of this Society held its annual meeting in the school room at Lunenburg, on Tuesday evening the 30th January. The Rev. J. C. Cochran, and a large and respectable number of the members of the Church both male and female, were present. The Committee was the first formed out of the Church in this Society, and the most satisfactory evidence was given this evening, that the good spirit which prompted its formation, is still unabated. The proceedings commenced with singing the 100th Psalm, a good old tune, which, as it bears so good a name, should be ever remembered, and the beautiful song of Zion. Prayers were then offered by the President according to the form used by the Venerable Society for Promoting Christian Knowledge.

An interesting report of the proceedings of the past year, and embracing also a general view of the missions sustained by the Church in the Eastern and Western hemispheres, was then read by the Secretary, C. B. Owen, Esq., by whom it had been prepared.—Whereupon it was moved by John Heckman, Esq., M. P. for Lunenburg, and seconded by Mr. E. K. Knapp, Esq., and churchwarden, "That the said report be adopted and recorded on the minutes of this Committee." In moving this Resolution, Mr. Heckman expressed his best wishes for the prosperity of the Society, and his conviction of its usefulness; and he related some interesting facts which had come under his personal knowledge, showing the beneficial tendency of the humble labours of this Committee.

The second Resolution was moved by C. B. Owen, Esq., M. P. for Lunenburg, as follows: Resolved.—That this Committee, while deeply impressed with the important blessings derived to the world at large, and in these Colonies in particular, through the means of the Venerable Societies for Promoting Christian Knowledge, and the Propagation of the Gospel in Foreign Parts, has heard with regret of a large deficiency in the funds of the latter institution, and offers up the fervent prayer that the Lord may increase its means of usefulness, in proportion to the increasing calls that are made upon it for assistance.

The motion enlarged upon the blessed influence which by the Divine favour has been exercised for 150 years by the two great Church Societies to which the resolution refers, and he dwelt more particularly on the debt of gratitude which we in this Province owe to them both, and he presented a long and interesting paper, concluding by a warm appeal to all who prize their religious privileges, to show it by aiding this Society in extending the like advantages to those who are now without them.

The third Resolution was moved by Michael Rudolf, Esq., and seconded by Mr. Adolphus Gaetz: Resolved.—That the cases which in the year 1837 called the Diocesan Church Society of Nova Scotia into existence, still continue to operate with not only undiminished, but yearly increasing force; and that therefore it is the duty and zealously to support that Society in still the duty of every friend of the Church and of true religion.

Mr. Rudolf spoke at considerable length. He avowed himself a warm friend to the Missionary cause, and especially considered it a duty, as a Churchman, to advocate the interests of the Society, so closely connected with the Church. He turned the attention of the audience to the present condition of heathen countries, giving some striking instances of the abominations which are practised in those dark places of the earth, against the souls of the poor heathen, the efforts of Missionary institutions are directed. He contrasted the present condition of those who dwell in this happy land, on which the blessed light of the Gospel so brightly shines. In conclusion, he urged a general and hearty support of this Society, to whose usefulness he bore the fullest testimony.

The fourth Resolution was moved by Daniel Owen, Esq., and seconded by Mr. Henry S. Jost, with this effect: Resolved.—That the benefits which have already been diffused by the Society to which this Committee is an humble auxiliary, demand the tribute of thankfulness to Almighty God, for His gracious blessing upon its labours of love.

In supporting this resolution, Mr. Owen illustrated the beneficial tendency of two branches of the Society's designs—the distribution of the Scriptures, and the establishment of lay readers in destitute places—by relating certain facts which had come to his knowledge, showing the eagerness with which the Word of God is sometimes sought, and the blessed effects of even one Bible judiciously bestowed; and in the other case, how much good a well disposed person may sometimes do in our secluded stations by reading that Sacred Book to those who cannot do it themselves.

Twenty-two names were then added to the list of members, and a collection was made; after which the favourite Missionary Hymn of the lamented Heber, was fully and powerfully responded to by many voices; and then the Apostolic benediction, with which the business of the meeting closed. It was very pleasing to see the harmony and good feeling which characterised the whole proceedings of the evening. Zeal for the cause of "Christ and His Church" did not dim the sentiments of those who spoke, and it was not doubted that it also warmed the hearts of those who did not speak.

In the course of the week upwards of twenty-five additional names were sent in, making the whole number on the books of the Lunenburg Committee more than 260, exclusive of those sent in at Mahone Bay, which is situated in the same parish.

Lunenburg, 5th February, 1844.

MAHONE BAY DISTRICT COMMITTEE.

This Committee is only a year old, but its growth is promising. The annual meeting was held in a School-room at the Bay, on the evening of the 10th inst., when there appeared a goodly number of persons in attendance, some of whom had come on foot a distance of three miles. The weather was moderate, in comparison with the extreme severity which had marked the previous days, and the bright and extended sheet of ice which now binds the admired waters of this beautiful bay, afforded a convenient bridge for the accommodation of those who attended the meeting.

The Rector of the Parish was in the chair—and after prayers and reading of the Scriptures, he endeavoured to explain the objects of the Society, as well as to make the audience acquainted with the past and present operations of the Church Societies at home, by whose means so much has been done for the advancement of the Redeemer's Kingdom for the purpose of forming a Committee of the Diocesan Church Society of Nova Scotia. The meeting having been opened by the Rev. George Townsend, Rector of the Parish, with prayer for the Divine aid and blessing, he proceeded to explain at considerable length the constitution of the Society, and the objects which it had in view—and having related to the audience the early operations of the Mother Church in England, in sending Missionaries with God's word to distant parts of the world, and her present greatly increased and increasing exertions, she has been enabled to send forth the Church and her care, to bestow their services likewise, and discharge their duty to God, to themselves, and to their neighbours. The following Resolutions were then passed:—

1st.—Resolved.—Moved by the Rev. John Black, Rector of St. Andrew's Church being the divinely appointed dispenser of God's Word and the instructor of the people, it is the religious duty of every member thereof, to devote a portion of his time and means for the accomplishment of the holy objects the Church has in view, and according to the mode which she directs, which was seconded by Dr. Ball, with some appropriate remarks.

2nd.—Moved by J. W. Smith, Esq., Post Master,—"That the National Branch of the Church Catholic, to which we belong, being by its Apostolic charter, essentially Missionary in her constitution and character, and having been the first and for many years the only Protestant Church which sent Missionaries, and the Word of God to foreign lands; therefore Resolved, that it is the duty, as it is the privilege of all her members, to assist in her greatly increased exertions for the evangelizing of the world," which resolution having been introduced by Mr. Smith with some earnest remarks upon the obligations of Christians to exert themselves in advancing the objects of the Church, and the Society, and being seconded by the Rev. Robert Arnold, of Parbro, accompanied by a sound and eloquent appeal to the audience, in behalf of the Church and its Missionary cause.

3rd.—Resolved.—Moved by Mr. Robert K. Smith, and seconded by Mr. Delaney, Resolved,—"That the ancient people, the Jews, to whom we have derived so many blessings, have the strongest claim upon our Christian regards, and the signs of the times, in reference to this remarkable people, are such as to encourage us to pray and activities in their behalf." Both of the above gentlemen addressed the audience on the debt of gratitude the Colonies owed to England and England's Church, in sending and supporting among them Clergymen, in building Churches, and otherwise administering to their spiritual wants. They concluded their remarks upon the obligations which we as members of the Church in this Province to exert themselves in behalf of a cause with which their own interests were so nearly connected.

4th.—Resolved.—Moved by Mr. Mills, Churchwarden, "That the members of the Church, by their prayers and enjoy, our sympathies should be called forth to ameliorate their sad condition," which was seconded by R. B. Dickey, Esq., in an able address, recounting various operations of the Church, and the progress of the Gospel throughout the world, and concluding with a warm appeal to the audience, to exert themselves in behalf of the Church and its Missionary cause.

5th.—Resolved.—Moved by Mr. Robert K. Smith, and seconded by Mr. Delaney, Resolved,—"That the ancient people, the Jews, to whom we have derived so many blessings, have the strongest claim upon our Christian regards, and the signs of the times, in reference to this remarkable people, are such as to encourage us to pray and activities in their behalf." Both of the above gentlemen addressed the audience on the debt of gratitude the Colonies owed to England and England's Church, in sending and supporting among them Clergymen, in building Churches, and otherwise administering to their spiritual wants. They concluded their remarks upon the obligations which we as members of the Church in this Province to exert themselves in behalf of a cause with which their own interests were so nearly connected.

6th.—Resolved.—Moved by Mr. Robert K. Smith, and seconded by Mr. Delaney, Resolved,—"That the ancient people, the Jews, to whom we have derived so many blessings, have the strongest claim upon our Christian regards, and the signs of the times, in reference to this remarkable people, are such as to encourage us to pray and activities in their behalf." Both of the above gentlemen addressed the audience on the debt of gratitude the Colonies owed to England and England's Church, in sending and supporting among them Clergymen, in building Churches, and otherwise administering to their spiritual wants. They concluded their remarks upon the obligations which we as members of the Church in this Province to exert themselves in behalf of a cause with which their own interests were so nearly connected.

JOHN W. SMITH, Secretary.

[We observe in the Halifax Times of a late date, an account of similar Meetings at Antigonish, St. Margaret's Bay, and Antigonish, where the same objects were pursued, and interest which is felt in that excellent, and if vigorously maintained, most influential institution, the "Church Society."—Ed.]

FROM OUR ENGLISH FRIENDS.

EDUCATION.

(From the London Times.)

Our readers may have noticed a day or two ago a short report of a meeting of the public friends of "popular education" held in Marlborough chapel, Old Kent Road, London, to adopt measures for establishing schools in that district on the principles of the British and Foreign School Society. The names of Mr. Wood and Mr. Haies appear as speakers. We have little to say about the meeting itself, except the above facts. The arguments of the speakers were about the same as the arguments usually employed at such meetings; and therefore it would be simply absurd to notice them. As specimens of the spirit which prevailed, we will quote a sentence from the speech of Mr. Aldis, who figures in the report as a dissenting minister:—"We, the Nonconformists, have at any rate prevented a long and tyrannical priesthood from laying hold of the minds of the youth, watching their religious liberty, and dragging them down to the darkness of the middle ages." By the "gorge and tyrannical priesthood," this gentleman means the clergy of the Established Church. At the same time he remarks of the latter, that "he was glad to see that those now showed the utmost anxiety to educate the people who were accustomed but a short time ago wholly to neglect the subject."

Be it so: we will excuse the rather rough-hewn phraseology of people who have apparently suffered from the want of what they so vehemently patronize. And now, gentlemen of the British and Foreign School Society, allow us to tell you, that you could not more effectually and irretrievably cut your own argumentative throats, than you have by the admission you have just now made. You admit that it is no question now whether people should be educated or not, and that you do not make it your object to educate persons who would otherwise go without education. No; your object is to seize them out of the hands of another class of educators, certainly as able and as conscientious as yourselves—a class who are ready and willing to take the youth of the country in hand, who stand by and invite all who want education, to come to them, and to give you their confession, only too anxious and enthusiastic in the cause of education. Too anxious and enthusiastic, say you, in their own way—that is your objection. But as all schools of educationists are, and can only be, anxious and zealous for the cause in their own way, we will let this pass. It is quite

enough that you acknowledge that the clergy of the country are not now zealous and active in the cause of education, and that you are actuated in your scheme to do so, to oppose them, and prevent them from spreading the education they want to spread. But by a sectarian desire to spread your own particular line of education. Time was that you boasted yourselves to be the only educators; but that you do not even pretend this now. You say that things are changed now, and that there are others besides yourselves who are eager in the cause. You are only one among twenty thousand; and yet you from your hole-and-corner conventicle in Old Kent Road presume to lay a bar to any other kind of instruction but your

