

CHURCH FOR THE SEAMEN OF THE PORT OF LONDON. In May last the foundation-stone of this Church was laid by His Royal Highness Prince Albert, and we have the pleasure of stating that the building is nearly completed, and will be ready for consecration early in the ensuing year.

WALKS.—In our last, we offered some remarks upon the past and present state of Wales. It is a subject which is forcing itself upon the attention of Government, from its own intrinsic importance; and we beg to direct to the reader's notice a letter which will be found in our subsequent columns, signed by C. W. W.

A Commission of Inquiry into the state of education in the Principality has been appointed, in pursuance of an address to the crown, last session, by the House of Commons. The instructions under which this Commission is to act have been published. They are hardly comprehensive enough; but they are a beginning in the right direction which will lead to other measures.

THE CHURCH.

TORONTO, FRIDAY, JANUARY 8, 1847.

CONTENTS OF THE OUTSIDE.

First Page.—The Christian Intelligencer in Society. The English Branch of the Catholic Church. The Castles of Europe and Asia. The Circumcision.

We noticed lately in the pages of our excellent contemporary, the Gospel Messenger, an extract from a leading Baptist paper in the United States, complaining that those religious excitements called REVIVALS were not found to answer the end proposed, and that a genuine and healthful spirituality or piety was rather injured than advanced by this modern and novel agency.

A judicious and impartial observer soon detects the springs of this "revival" system. When a religious denomination or sect have nothing to rest upon but an organized community but a human foundation; when its ministers have not had ordination according to Apostolic rule and Divine appointment; when the attributes and essential structure of a Church are in their case wanting, and the defect is not only recognized and admitted but regarded as a matter of indifference; we cannot wonder that there exists not amongst its members any tie of attachment, which can be weighty or lasting, to the religious organization they have adopted.

The preacher or preachers, with physical powers of declamation at least if there be not much beneath to improve the understanding or rightly to move the heart, get up and carry on the "protracted meeting," as it is called: there are many subordinate agents, male and female, to aid them in every exciting topic is started and dwelt upon, to induce, inflame, and alarm: there is the loud, declamatory, "stirring, frenzied appeal: there are the vociferous and mingled and confused cries to the mercy-seat from preachers and hearers: there is, in short, a spiritual intoxication all around; and while reason is overpowered, the decency and order of a pious and reverential deportment is wholly put to flight.

All this is felt and vaunted as a triumph; but it is a mere worldly triumph after all, and is therefore as evanescent and precarious as all else which worldly feeling and passion engender. Religion, in its genuineness, is too pure and bright a thing to bear affinity to the excitements of the carnal mind, or the feelings of the earth-stained heart.

one: it is the heat and fire of the human constitution counterfeiting the pure bright light of religious warmth and holiness. The first best test of piety, is humility: meekness and gentleness are the most satisfactory evidence of God's grace holding its legitimate dominion within: a sense of sin, a dread of estrangement from our merciful Creator and Redeemer, make us go softly and penitently: true devotion is quiet and unostentatious: deep feeling is always comparatively still; and noisy and clamorous excitements, attendant upon religious duty, are always suspicious, and evince, in practice, but too surely that they have neither strength nor permanence. A sober, steady prosecution of religious obligation is always the most satisfactory; for intoxications of the spirit and the feelings have, like all others, their reaction. They unhappily soon evaporate; and when that is the case, there is more languor, dullness and deadness than ever.

This is no random or unsupported conception, experience proves. One by one these converts drop off: like Jonah's gourd, they are the production of a night; and, like that hasty plant, a day will wither them. Place them in contact with the buffeting or temptations of the world, and soon we have it revealed that a worm is busy at the core. There is no foundation, nothing to foster the influence so suddenly begotten; and the superstructure, airy, fragile and unsupported, must, at the first external shock, come to the ground.

From all this, however, let it not be thought that we are averse to means and agencies by which the sinner may be awakened, and the ungodly converted to holiness of life. But we object to the principle and the manner of the "revival" system. We object, and we protest against, the vicious and unscriptural system of regarding the whole Christianized world,—Jax and negligent and wicked as the great mass of it may be,—as in a state of virtual heathenism, as unconnected with the privileges and duties of the Gospel, until they shall have undergone this process of conversion.

We protest against this unscriptural and most evil system of holding none to be Christians in their hopes or their responsibilities, but those who have passed through the ordeal of this sect-device. We protest against it because it is unscriptural in principle, and in practice ruinous to the growth and stability of real religion; because it goes formally to exclude the young from a careful religious tuition, and fosters the impression that it is useless to cultivate piety as an habitual thing,—to persevere in godliness as a duty consistent with and dependent upon the first start and first pledge of the Christian life. We protest against it, because it treats the ordinances of God as things contemptible, and strips especially of all efficacy and all meaning the Baptismal Sacrament. It tells the young, and those of mature years, that this vow of fealty on their part, and the promise of adoption and grace on God's part, are nothing,—that the Christian life has, in reality, no beginning till the flagging energies of some declining and dissolving sect shall move certain of its interested adherents to provoke the excitement of the "protracted meeting," and in the frenzy and clamour and heat and witness which rage around them and take away all judgment and discrimination, induce them to proclaim aloud that they are "saved." And more solemnly and earnestly still do we protest against it, because, being unscriptural and a delusion, it wounds and disfigures our genuine Christianity,—hardens the soil in which the plants of the Lord's planting are placed,—engenders tares instead of healthful fruit,—and encourages and introduces the recklessness of infidelity and the effrontery of ungodliness.

In connection with the subject which has called forth the foregoing remarks, we may make a few brief observations on what the Church, at this season, brings before our view,—the Circumcision of our Lord, and his subsequent presentation in the Temple. The first showed that he bound himself to an obedience of the Law, so that, in the person and form of man, he might fulfil what man never could accomplish. And thus, by the corresponding Sacrament of Baptism, we are bound to the fulfilment of the rules of the Gospel; and we are suffered to make that pledge of fidelity which is a pledge on the other hand of grace and strength for our work if we diligently pursue it.

This, more than aught else can, shows that the spiritual life and responsibility begin with this first and early consecration to the Lord,—that the enlistment into his service was then begun,—and that it is treason and rebellion ever to forsake him afterwards. In regard to the other event in our Lord's history to which we have referred,—his presentation in the Temple,—we shall quote as appropriate and impressive the words of a late writer, the Rev. H. Blunt:—"Many are the Christian parents whom I am now addressing: many who delight, far above all other gifts with which the Lord has blessed them, in the thought of those young heirs of immortality who are so especially commended to their regards, and entrusted to their guardianship. May I not then venture to ask all such, Have you imitated the example of this holy pair, by presenting your little ones as a free-will offering to the Lord? How beautiful to the Christian mind is the picture of a mother presenting for the first time her babe into her arms, and raising in silent thanksgiving to him who gave it, freely presenting it to the Lord,—giving it back again to the Author of all her mercies, and declaring from the very ground of her heart, that, as her first and dearest petition, she asks for it neither health, nor fortune, nor power, but that portion in the love of God, and a place in his kingdom. We trust there are many among you, brethren, who have realized these Christian feelings, and have already had reason to believe, by the opening indications of Divine grace visible in the first drawings of your children's minds, that your offering had been accepted. Some of you perhaps there are, who have seen even more than this,—who have lived to see the Lord, to whom you presented your offering, prepare by the more than ordinary outpourings of His Spirit, their young hearts for the enjoyment of himself, and you have mourned over their early grave, where you should, perhaps, rather have exulted over their early blessedness, and have praised God that some of the best and dearest have been removed from the coming evil, and safely housed before the tempest has set in. And are there not a few, in all sincerity and devotedness of heart, have presented your children to the Lord, and yet are called to exercise much faith and patience while awaiting his decision, who give no sign of early grace, no evidences that he has condescended to accept your offering. Christian parents, be of good courage; continue to bear your children upon your heart before the Lord: He will not disdain a mother's offering, he will not despise a mother's prayer. You may never see your child, but you will know that your offering has been accepted; but if you are conscious that it has been sincerely, and faithfully, and heartily made, there is every encouragement which revelation and experience can supply, to lead you to believe that your Father will yet be your Father, and your God your God."

We must be careful that the charge of little faith, that the sin of unbelief do not attach to this enjoined and interesting offering. We must believe that the Lord has accepted the little ones consecrated to Him in his own appointed way; and we must act, in every after year,—in all the care and culture we supply, in all the religious instruction we communicate,—as if they were the Lord's indeed, not less by his own adoption and grace than by our free offering. Then having faith at the beginning, we may have trust in after years and hope at the end. The work will be one of confidence and love: there is a promise above, while there is a vow below; and though there be weakness and sin and temptation here, there is strength and sufficiency and willingness to help on the part of Him to whom we have dedicated those our dearest treasures.

In transferring to our columns last week certain official appointments, we intended expressing our gratification that an old friend and neighbour, and long a contemporary in the vocation of the press, Mr. CHATTERTON, of Cobourg, has been gazetted to an office of respectability, and we hope of emolument. These our congratulations are due to one who has so long laboured,—with that mighty engine for good or ill, the press,—in the cause of loyalty, order, and the laws; and the more so, as he is a gentleman estimable in every relation of life,—an amiable and exemplary member of society,—and, above all, in hearty

and devoted adherence to the Church of his fathers, a zealous and pious Christian.

In saying this, we have said enough to manifest our sense of certain petty attacks which, in reference to a trifling office he had long ago received, have been from time to time made upon him by a city contemporary. The party said to be aggrieved,—the individual alleged to have been deprived of a clerkship or its emoluments, through his instrumentality,—has voluntarily tendered his denial of this, as contrary to fact, and has affirmed that, instead of being oppressed, he had been treated with generosity.

But waiving all this, we rejoice that Mr. Chatterton has been enabled to forsake a sphere of duty to which neither his habits nor his feelings were congenial, and that he has been permitted to adopt a vocation more likely to yield him the quiet and independence for which he has been so long solicitous.

While we pray that he may long be spared to enjoy the comfort of his present position, and that no bitterness nor disappointment may be permitted to mingle with his earthly lot, we have every kind wish for his successor in that sound and constitutional paper, the Cobourg Star. There is everything to induce us to look upon the public and private career of that successor with interest and hope; and very sure we are that, in adherence to the cause of monarchy and the laws, the Church and the Queen, he will be all that the good old school of British conservatives could desire or expect.

Communications.

To the Editor of The Church.

Sir,—Having noticed in the Church of yesterday an article copied from the Streetsville Review, which then, for the first time, came under my observation, I hasten to inform you and the readers of the Church, that the statements contained therein are untrue, and convey a false impression of what I said on the 27th of October. I do not deny having used the observations imputed to me, but not as connected or consecutive phrases, and that the latter quotation from my speech had any reference to the former I utterly disclaim.

As the Publisher of the Church, in acknowledging the toast of "The Mayor and Corporation of Toronto," I mentioned the rapid progress of manufactures of every description in the neighbouring country, and the vast benefits arising from it, and in the excitement of the moment I did say "that whoever holds himself advanced to the former expression, nor that of the latter, and that generally poor manufactures in Canada, would do more towards advancing the real prosperity of the Province than all the Lawyers or Clergymen in it," or words to that effect; and subsequently, when regretting that we were obliged to have recourse to the United States for so many things which our own country ought to produce, I so expressed myself that my remark was joyously received by those present as somewhat applicable to myself, and entering into the just idea, "Yes, I made the observation in the simplicity of my heart, and I do not regret it," nor referring in the slightest degree to the former expression, nor that of the latter, and that generally poor manufactures in Canada, would do more towards advancing the real prosperity of the Province than all the Lawyers or Clergymen in it," or words to that effect; 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