

are heretics, whereas you have seen that ours, not theirs is the true and orthodox church of Christ in this country, the real catholic church, in and of England. If they dislike the name of Papist, we may speak of them as Romanists or even Roman Catholics. Roman Catholics they may be styled, for (though schismatics and dissenters in England,) in France, and Italy, they belong to a church true by descent, though corrupted by Roman or Popish superstitions. A bad man is still a man, and you may refuse to associate with him before he reforms—but still you will never permit him to style himself a man as to imply that you yourself are an inhuman being.

Pure in its doctrine, apostolic in its discipline, and edifying in its ceremonies, this catholic and apostolic church diffused its blessings, and preserved its purity for many hundred years. In the middle ages it existed, still working good and administering grace according to the exigence of the times; emitting a ray of light when all around was dark. But the surrounding ignorance and gloom prevented the detection of various corruptions and disfigurements which by degrees crept into it, until, in the sixteenth century, the sun of learning having dawned upon Europe, its defects in this country began to betray themselves too obviously to be any longer tolerated. Of these defects, so far as the English branch of the church was concerned, the bishops of the Church of England as I have before stated, by degrees became aware, and while they venerated the fabric which apostles had reared, and of which Christ himself was the chief corner stone, they carefully removed the incrustations which disfigured it, and sweeping away the rubbish by which it had been overlaid, displayed the real rock upon which it had been built. Thus was the catholic and apostolic church, of which we profess our belief in the creeds, rescued in England from Popish domination, and (reformed or brought back to its primitive purity, dignified in its simplicity) it retained the ministry in regular succession from the apostles; and a ritual and liturgy which can themselves in great part be traced back to the apostolic age.

Although causelessly to separate from such a church must be a schismatical act, yet we do not uncharitably pronounce sentence of condemnation upon those who have by circumstances over which they have had no control, been brought up without its pale. In error, of course, we believe them to be, but certainly not in such error from that circumstance as to endanger their salvation: and if we suppose them, as we must do, to lack our privileges, this ought only to make us respect them the more if at any time we find them (with fewer advantages) surpassing us in godliness. We do not confine God's grace and favour to the church, for we remember that though Job was not a member of the then church of God, still he was a man eminently pious and highly favoured; we remember that though Balaam was not in the church, yet he was an inspired prophet; we remember that Jethro also, the father-in-law of Moses, though not a proselyte to Israel (and the church at that time was confined to the Israelites) was yet a servant of God; we remember, that the Rechabites were actually commended by God at the very time He passed censure upon those who were then his church—the people of Israel.

Remembering all this, we say not that other denominations of Christians are cast out from the mercy of God through the Saviour, because they belong not to the church; all that we say is, that it does not follow that these concessions must render void the divine appointment of the church, the divine command to all nations, and of course to all mankind, to be united with it, or the scriptural evidence for episcopacy as the divinely sanctioned organization of its ministry—and we contend, that a treasure having been committed to us, we are not to undervalue it lest we should offend others, but are to preserve it in its purity, and in all its integrity to transmit it to our children and our children's children.

And let me ask, is not the privilege of belonging to a church thus orthodox in its doctrine, and true by descent thus both Catholic and Protestant, a privilege for which we should be deeply grateful to the providence and grace of God? And will not the account we shall have to render be awful, if we neglect, despise, or forego, the advantages thus placed within our reach?

Let us ever remember, that the primary object for which the church was instituted by Christ, its author and finisher, and for which the apostolical succession of its ministers was established,—that the primary object for which, through ages of persecution, and ages of prosperity, and ages of darkness, and ages of corruption, and ages of Latitudinarianism, and now in an age of rebuke and blasphemy, now when we have fallen on evil days and evil tongues, the primary object for which the church has still been preserved by a providential care, marvellous sometimes, if not miraculous in our eyes, was and is, to convey supernaturally the saving merits of the atoning blood of the Lamb of God, and the sanctifying graces of his Holy Spirit, to the believer's soul. In the church it is, that the appointed means are to be found by which that mysterious union with Christ is promoted in which our spiritual life exists—in her it is, that the third person of the blessed Trinity abideth for ever, gradually to change the hearts of sinful men, and to make that flesh which he finds stony—gradually to prepare us for heaven, while our ascended Saviour is preparing heaven for us. And, oh! my brethren! what a privilege it is to have this well of living waters, in which you may wash and be clean! You know that you are sinful creatures, very far gone from righteousness; you know that your condition is such, that you cannot turn and prepare yourselves by your own natural strength and good works to faith and calling upon God; you know that by nature you cannot love the Lord your God with all your heart, and soul, and strength; you cannot discharge the various duties of your various situations in life; you know that whatever your condition now may be, the hour must come of affliction and sorrow, of sickness and sadness, the inevitable hour of death; and the church is instituted to convey to you pardon upon your repentance, and grace in time of need; it is instituted to instruct you in your ignorance, to comfort you in your sorrows, to elevate you in your devotions, to bring you into communion with your Saviour, your Sanctifier, your God; to prepare you for the hour of death, yea, for the day of judgment; and this she chiefly does through the Gospel, and other divinely-appointed ordinances of religion, if of them you will but avail yourselves.

But this is not all; while the Church thus ministers grace to individuals, it is part of her business to preserve, hand down and proclaim the truth, the whole truth, as it is in Jesus—And our duty, therefore, it is—especially, if we happen by God's providence to be called to situations of influence, rank, or authority—by all the means in our power to increase her efficiency in this respect, to place her on the watch-tower, that her voice may be heard through the length and the breadth of the land; our duty it is, to take care that her faith be preserved intact and pure; our duty it is, to vindicate her from the glosses of ignorance, and the misrepresentations of preju-

dice and malice; our duty it is, clearly to define, and zealously to maintain, those peculiar doctrines and that peculiar discipline, which have always marked, and do still continue to mark, the distinction between the church of Christ, administered under the superintendence of chief pastors or bishops who have regularly succeeded to the apostles, from those sects of Christianity which exist under self-appointed teachers.

Against the church the world seems at this time to be set in array. To be a true and faithful member of the church requires no little moral courage. Basely to pretend to belong to her, while designing mischief against her in the heart, this is easy enough; but manfully to contend for her because she is the church, a true church, a pure church, a holy church, this is difficult to those who court the praise of men, or fear the censure of the world. May the great God of heaven, may Christ the great Bishop and Shepherd of souls, who is over all things in the church, put it, my brethren, into your hearts and minds to say and feel (as I do), "as for me and my house, we will live in the church, we will die in the church, and if need shall be, like our martyred forefathers, we will die for the church."

THE CHURCH.

COBOURG, SATURDAY, DECEMBER 8, 1838.

By late accounts from England, our readers will have perceived that the greatest excitement prevailed throughout the United Kingdom in consequence of the resignation of the Earl of Durham,—an excitement which would doubtless be renewed upon the arrival in his native land of the noble Earl himself.

From the past political career of Lord Durham, we certainly did not receive with any favourable or hopeful anticipation, the news of his appointment to the high and difficult office which he has recently held among us. It was natural to regard with some suspicion a peer of the realm who had, during part of his political life at least, administered to the caprices of the change-loving populace, and who had closed himself under a designation of politicians, which so much has occurred in these cis-atlantic regions to make us regard with distrust and aversion. The many and monstrous abuses of the once-honoured name of Reformers naturally engendered a fear that the stability of those institutions which ensured the permanency of our connexion with the British Empire, would experience a hopeless shock from the advocacy of the influential head of our Government of those principles which have been so ruthlessly employed for its overthrow. But it was, we confess, scarcely fair to presume that because so many who were bankrupt in every sterling principle, chose to adopt that respectable designation as the cloak under which they matured their dark plans of revenge for mortified vanity and disappointed ambition;—it was, we repeat, scarcely fair to presume that the owner of hereditary estates, the wearer of princely honours, and the descendant of a long line of gallant and loyal ancestors, would evince, either in principle or practice, the slightest assimilation to those who have so often recklessly and criminally abused the same political profession.

Still it was not unnatural, for the reasons we have stated, to feel some apprehension that the Earl of Durham was not the individual best suited to suppress the spirit of rebellion in our land, and check that stream of political license and moral insubordination, which, having diffused itself far and wide, unrestrained and unheeded, has proved the fruitful source of all our troubles. Yet, amidst many imperfections which we have no desire to call up or blazon to the world, it was easy to discern in that noble Lord, very soon after his arrival amongst us, a spirit of honest good intention, and a desire to promote, to the best of his knowledge and ability, the prosperity and happiness of the people he was appointed to govern. The uprightness of his Lordship's intentions—his manifestations once and again of a manly British spirit—the indications neither few nor weak of his indomitable love of British institutions and the British name, the loyal portion of the community were not the only ones to discover: these were evidences of a sound heart in the noble Earl, which the enemies of British domination were amongst the foremost to detect, and therefore we soon found them arrayed in sullen opposition to all his Lordship's plans and policy.

We are sensible, as we have said, of many imperfections in the views of Colonial government entertained by the Earl of Durham; and we believe that some of those which he had originally conceived, if carried out, would have subverted and demolished the very political structure which, at heart, he was desirous to strengthen. His Lordship, however, was not inaccessible to advice; and his early abandonment of one objectionable scheme, after a clear conviction of its 'destructive' tendency, bade fair for his ultimate rejection of every crude and impracticable theory which his philanthropy may have conjured up. We do believe, that had time been allowed—had full opportunity been afforded him of gaining a better acquaintance with the country,—with its local wants and the spirit of its population as respectively developed by its loyal and rebel divisions,—Lord Durham would have become practically a valuable as well as influential friend of the Canadas.

But good is often euded from evil. His recall has thrown the administration of affairs in the Lower Provinces into hands, in those days of actual hostility, most fitted for their discharge; and his presence in England in his proper character as a peer of the realm, and on the floor of the House of Lords, may help to achieve a preliminary blessing for Canada in the ejection from office of the most un-english and un-patriotic cabinet which ever dishonoured a public trust and tampered with the public confidence.

It is true there are those who,—swayed perhaps by personal reasons for clinging to the falling fortunes of these "shabby" administrators of the Empire's affairs,—affect not simply surprise but a species of pious horror that subjects of our gracious Queen are to be found who would dare to designate as otherwise than politically virtuous or purely patriotic the cabinet of Viscount Melbourne! If in this we err, we err in company with a vast majority of the enlightened, the sterling, and the religious people of England, Scotland, and Protestant Ireland, and with even a greater majority of the inhabitants of every Colony in the Empire. But that the risings of our honest and patriotic indignation may be suppressed at the fountain, and that the objects of our unfeigned condemnation may be permitted to stand forth as politically immaculate, we are gravely told that the support of the Queen's ministers and loyal devotion to the Queen herself are contemporaneous duties,—that to decry the servant is to find fault with the mistress,—that to withhold confidence from the Cabinet is to withdraw allegiance from

the Throne! To a doctrine so novel and absurd it would be paying an unmerited compliment, to afford to it a special reprobation: we shall, therefore, be content with asserting that there would be just as much ground for accusing us of hostility to the principle of an hereditary peerage, because we held up to obloquy the dishonest or injurious conduct of the head-steward of some noble lord, whose own popularity was suffering and whose tenants were seriously aggrieved by his servant's mismanagement of his trust!

Loyalty is a duty unfortunately much misunderstood in these licentious days; at least, there is a very obvious desire and a very open attempt to contract it within a narrower and more convenient signification than was wont to be entertained in the better days of our sires. For our own part, when we look to our beloved Queen, we feel as David felt towards the kingly power: neither personal injury nor a series of undeserved persecutions could shake in him the ingrafted principle of loyalty, nor provoke him, even in self-defence, to raise his hand against "the Lord's anointed." And as for incompetent or unprincipled advisers of the Crown, an era in Jewish history not much farther advanced, warns us of the private misfortunes and the national calamities of which they are frequently the instruments. To the influence of evil counsellors was owing the dismemberment of the Jewish kingdom, the desertion of Rehoboam by ten of his tribes, Jeroboam's unauthorized and calamitous assumption of the regal and priestly office, and a succession of misfortunes which only ended in their common captivity by a heathen king.

That the stewards, if we may term them so, of our beloved and gracious Queen, have been unfaithful to their trust, we have long catalogues of their religious as well as political delinquencies to prove. That their stewardship has been unfaithful as respects these Provinces, our present afflicted and harassed state affords an awful evidence. A natural regard for the struggles of our loyal population and a prompt vindication of the outraged laws would have saved Lower Canada from this second rebellion: a timely vindication of the national honour, and a prompt interposition of the might of the empire when first its majesty was insulted and its peace assailed, would have saved Upper Canada from this last invasion. But the injuries deep and aggravated which we have sustained—the precious blood of our fathers and sons which has been shed—the withering influence of these commotions upon our commerce and trade—the fearful blight which they have thrown upon our religious peace and prosperity,—these are crying with a voice which will be heard—yes, and answered too—throughout every corner of the wide British Empire.

In the Toronto Patriot of the 30th ult. we observe, and have perused with much gratification, an Address from several members of the British Wesleyan Connexion to his Excellency Sir George Arthur, together with a long and warm-hearted Reply from his Excellency.

In the course of his reply, his Excellency takes occasion to deplore the acrimonious disputes which have disturbed the religious harmony of our land, and "the unchristian and unchristian spirit" in which they have been too often prosecuted. For this remark of his Excellency there is, unhappily, too much foundation; and sincerely do we pray that there may never again be a renewal of a contention so painful to every Christian mind. It is often difficult for the most meek and forbearing, in the course of such disputations, to avoid what may seem to partake of angry or excited feeling; because he possesses but the alternative either of a passive surrender, or of a vigorous maintenance of the position which conscience dictates to be right.

If in our own defensive parrying—for we have had rough assailants to encounter—we should ever have inflicted an unintentional wound, we heartily regret the casualty. Our labour has been, while we would not cast aside our protecting armour nor throw open our gates to the foe, never to inflict a needless wound—never to seek a victory more complete than the security of those defences which we were appointed to guard, and which, without a dereliction of solemn duty, we could not abandon.

In the Kingston Chronicle of the 28th ult., is contained a very sensible and very affecting appeal to the good sense and right feeling of that portion of the United States community, who may be supposed to deprecate the late most unprincipled aggressions upon our territory, and to be sincerely desirous for the maintenance of peace between the two countries. It is embodied in a handbill entitled the 'True Patriot,' published in, and addressed to the inhabitants of, Jefferson County. The writer is evidently a person of humanity as well as of sense, and affected by a feeling which, if it were more general, would soon put a stop to the flagitious proceedings on their frontier. Speaking of the confederation which has been formed for the subversion of the government of these Provinces,—a confederation, which as in the days of Cataline, is cemented by fearful oaths,—the writer has the following declaration, astounding we should call it, if a full knowledge of the atrocity had not been circulated far and wide already:

"It was known that meetings of these societies were frequently held and numerously attended: receiving constant accessions of strength; inspired by a strange and extraordinary enthusiasm; surmounting every obstacle of inconvenience and expense, avocation and duty. Labourers left their employ—apprentices their masters—mechanics their shops—merchants their counters—magistrates their official duties—their families—children their parents—Christians their churches—MINISTERS OF THE GOSPEL THEIR CHARGE,—to attend these disorganizing and sensual assemblies."

Here, then, is a practical commentary upon the assertion we lately made, and which, in some quarters, we thought was rather incredulously received,—"that the mask of religion,—yes, by those who push their professions to the very extreme of sanctimony—is worn by many who are in unholo covenant with the lawless invaders of our soil." And here, too, is a deplorable evidence that when the fabric of a government is not based upon principles of religion, consequences the most appalling will sooner or later succeed. A more atrocious dereliction of solemn duty—a more contemptuous mockery of the sanctity of an oath—a more awful prostitution of the ministry of peace, it would be hard to discover in the annals of human turpitude! But who are these ministers of religion, would be no unnatural inquiry?—It would not be difficult to single them out, and hold them individually up to the execration they deserve; but for the present we forbear. We blush, we grieve for this depravity under the mask of Christian profession; but in every christian breast let it enkindle the prayerful hope, that a temper of deep and abiding penitence may soon return to those erring brethren,—may return to them, before the judgments of heaven shall be interposed for the punishment of hypocrisy so foul, and of a crime so awful.

The President of the United States, in his recent Proclamation, has committed an important error in asserting that "disturbances have actually broken out anew in different parts of the two Canadas"! Public and official documents ought always to be marked by a rigorous adherence to truth, and the truth should be minutely ascertained before any statement is thus authoritatively promulgated: a deviation from this course naturally begets suspicion, and in some cases may induce a doubt of the complete sincerity and full impartiality of those who are chargeable with the inaccuracy. It is a matter of notoriety that the only "disturbance" experienced in this Province has arisen from the lawless inroads of the citizens over whom Mr. Van Buren presides; and it is a matter of equal notoriety that for the recent "disturbances" in Lower Canada, we are mainly indebted to the professions of "sympathy" and the promises of succour in which these same citizens have for some time abounded.

Our excellent contemporary, the Editor of the New York Albion, has inadvertently committed the same mistake in the first sentence of his article on Canada, contained in his paper of the 24th ult. As worded, it would lead the reader to infer that a rebellion had broken out in Upper as well as in Lower Canada; but the context proves that the error is casual and inadvertent.

We cannot make mention of the Albion, without taking the opportunity of expressing the very high gratification which we have uniformly derived from the perusal of its pages. As a literary journal, we are free to say,—and we have had the pleasure of welcoming its weekly visits for more than fifteen years,—it stands unrivalled on the American continent. The selection of its articles is marked as much by purity as by elegance of taste; and the political opinions of the Editor are of the highest order of sound and constitutional Conservatism. Our esteemed friend and contemporary will accept our most hearty wishes for his continued success, and our hope that the New Series which he proposes to commence, will meet with all the encouragement to which his literary efforts and patriotic services so abundantly entitle him.

Our readers, we feel assured, will not consider that any apology is due from us for occupying so much of our space to-day with the incomparable sermon of Dr. Hook—a sermon worthy indeed that a Queen should hear. "The well-read theologian," as an English paper observes, "will find nothing extraordinary in this discourse; but the important truths which it embraces having been kept so long in the back ground and almost lost sight of, assume the appearance of novelty, and quite confound the superficial readers and thinkers of the present 'enlightened age,' who have been taught to consider the matter in a widely different light from that in which the Rev. Doctor has so clearly placed it." One of the prominent excellencies of this sermon is its remarkable plainness,—exhibiting a beautiful specimen of the 'simplex munditiis' of the poet—vigour and elegance arrayed in simple attire.

We have no intention of entering into a history of the circumstances attending the publication of this masterly sermon: suffice it to say that by certain members of the cabinet, offence was taken at some of the sentiments it contains, and to this is mainly owing the treat we possess in its publication; but that our gracious and enlightened Queen never participated in any such displeasure, is evident from the following letter from Dr. Hook himself to the editor of the Times:

"Sir,—I hope you will permit me, through the medium of your paper, to contradict a report which you have recently copied from a provincial journal, that I have been prohibited from preaching in the Chapel Royal. I have received no notice whatever to that effect, nor have I any reason to suppose that her Majesty is otherwise than pleased with what I stated in my sermon when I was last in waiting. I thought it necessary to publish that sermon, because many false reports of what had been advanced in it were spread abroad, and it is to these that allusion is made in the note which is prefixed to it.

"I am, Sir, your obedient servant,
"W. F. HOOK, D. D.
"Chaplain in Ordinary to her Majesty.
"Vicarage, Leeds, Aug. 31."

We have much gratification in publishing to-day the proclamation of his Excellency the Lieut. Governor, appointing Friday the 14th inst. as a day of PUBLIC FASTING AND HUMILIATION. Our defensive preparations being well nigh complete, and the country armed at all points against the machinations of our unprincipled foes, it becomes us to show that we repose not for safety in the "arm of flesh," but that our dependence is upon Him who "ruleth unto the ends of the earth," and who only is our "defence and refuge in the day of our trouble." We trust that but one feeling will, on that occasion, pervade the whole community,—to go to the house of God, and with united voice implore Him to avert his righteous judgments, and bless our efforts to defend our country, our altars, our Queen and the laws.

From the Form of Prayer prepared for the occasion, we make the following extracts for the benefit of such of our readers as may not have it in their power to obtain a copy for themselves:

MORNING PRAYER.
Proper Psalms, 25, 38, 57.
Proper Lessons, Isaiah xxxvii, and Luke xxi.
Epistle, Isaiah lviii, 1—9
Gospel, Matthew iii, 1—11.

EVENING PRAYER.
Proper Psalms, 7, 64, 86.
Proper Lessons, Joel ii, and 1 Peter iv.
There will be divine service in St. Peter's church Cobourg, on the 14th inst. at 11 A. M. and 7 P. M., and at Grafton at 3 P. M.

We particularly request from our agents and friends the transmission to us, BY THE FIRST DAY OF JANUARY NEXT, of whatsoever subscriptions they may be able against that day to collect.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF PERTH.
Rev. M. Harris, A. M., Incumbent. Service is performed in Perth every Sunday at 11 A. M., and during the winter months at 6 P. M.; on every alternate Sunday at 3 P. M., in the 3d and 8th Concessions of Drummond; on every alternate Tuesday at 11 A. M. in the 6th concession of Bathurst and 10th concession of Drummond; on every second Thursday in the 3d Concession of Bathurst,—making five services per week, and six stations supplied.
The Sunday School numbers on the list 106 scholars, the regular attendance from 60 to 70.
Baptisms in 1837, 98; Marriages 29; Burials, 16; Communicants 268.
Number of persons confirmed on the 31st of Oct. last, 156.