

THE CHURCH.

COBOURG, SATURDAY, JANUARY 26, 1839.

Who is a sweet savour between God and man, Jesus, the precious sacrifice, by whom alone sinners draw near to God—by whom alone God draws near to sinners.

O, we delight, with joy unspeakable, in all the facilities given us to propagate this sound, to carry it throughout the whole land, not to those only who are able and willing to pay for churches and ministers, but to those also who are unable and unwilling;—and the unwilling need it most.

If the only people in the country whom we cared for were people of property—people competent and inclined to supply houses of worship for themselves, we might then, though even then it would be unsafe, because all are liable to fluctuate,—we might then, perhaps, feel less concerned about a national establishment, considered with reference to its effects. But our anxieties are not confined to such;—nay, our chief regard goes amongst the poor: "to the poor the Gospel is preached." Thousands and tens of thousands find it difficult to supply their families with food, and have not, and cannot have, the means, were they ever so willing, of contributing either to places of worship, or to the salaries of ministers. For the sake of these it is that we desire a nationally-endowed church,—that those who are appointed to toil hard through the week for their daily sustenance may have a house to go to freely on the Lord's day without money and without price, and hear of him who is a sweet savour unto God for them,—Jesus, dying that they might live.—*Rev. Hugh McNeile, M.A.*

LOYALTY NATURAL TO MAN.

From Dr. Chalmers's *Bridgewater Treatise*.

A monarch, neither hateful for his vices, nor very estimable for his virtues, but who stands forth in the average possession of those moralities and of that intellect which belong to common and every-day humanity,—even such a monarch has only to appear among his subjects; and, in all ordinary times, he will be received with the greetings of an honest and heartfelt loyalty, while any unwonted progress through his dominions is sure to be met all over the land, by the exclamations of a generous enthusiasm. Even the strictest demagogue, if he come within the sphere of the royal presence, cannot resist the infection of that common sentiment by which all are actuated; but, as if struck with a moral impotency, he also, carried away by the fascination, is constrained to feel and to acknowledge its influence. Some there are, who might affect to despise human nature for such an exhibition, and indignantly exclaim that men are born to be slaves. But the truth is, that there is nothing prostrate, nothing pusillanimous in the emotion at all. Instead of this, it is a lofty chivalrous emotion, of which the most exalted spirits are the most susceptible, and which all might indulge without any forfeiture of their native or becoming dignity. We do not affirm of this respect either for the sovereignty of an empire, or for the chieftainship of a province—that it forms an original or constituent part of our nature. It is enough for our argument, if it be a universal result of the circumstances in every land, where such gradations of power and property are established. In a word, it is the doing of nature, and not of man; and if man, in the proud and presumptuous exercise of his own wisdom, shall lift his rebel hand against the wisdom of nature, and try to uproot this principle from human hearts—he will find that it cannot be accomplished without tearing asunder one of the strongest of those ligaments, which bind together the component parts of human society into a harmonious and well-adjusted mechanism. And it is then that the wisdom which made nature will demonstrate its best superiority over the wisdom which would mend it—when the desperate experiment of the latter has been tried and found wanting. There are certain restraining forces (and reverence for rank and station is one of them) which never so convincingly announce their own importance to the peace and stability of the commonwealth, as in those seasons of popular frenzy, when, for a time, they are slackened or suspended. For it is then that the vessel of the State, as if slipped from her moorings, drifts headlong among the surges of insurrectionary violence, till, as the effect of this great national effervescence, the land mourns over its ravaged fields and desolated families; when, after the sweeping anarchy has blown over it, and the sore chastisement has been undergone, the now schooled and humbled people seek refuge anew in those very principles which they had before traduced and discarded. And it will be fortunate if, when again settled down in the quietude of their much needed and much longed-for repose, there be not too vigorous a reaction of those conservative influences, which, in the moment of their wantonness, they had flung so recklessly away—in virtue of which the whips may become scorpions, and the mild and well-balanced monarchy may become a grinding despotism.

REBELLION NO REMEDY FOR TYRANNY.

If things are rightly considered it will appear, that redressing the evils of Government by force, is at best a very hazardous attempt, and what often puts the public in a worse state than it was before. For either you suppose the power of the rebels to be but small, and easily crushed, and then this is apt to inspire the governors with confidence and cruelty: or, in case you suppose it more considerable, so as to be a match for the supreme power supported by the public treasure, forts, and armies, and that the whole nation is engaged in a civil war; the certain effects of this are, rapine, bloodshed, misery, and confusion, to all orders and parties of men, greater and more insupportable by far, than are known under any the most absolute and severe tyranny upon earth. And it may be that, after much mutual slaughter, the rebellious party may prevail. And if they do prevail to destroy the government in being, it may be they will substitute a better in its place, or change it into better hands. And may not this come to pass without the expense, and toil, and blood of war? Is not the heart of a prince in the hand of God? May he not therefore give him a right sense of his duty, or may he not call him out of the world by sickness, accident, or the hand of some desperate ruffian, and send a better in his stead? When I speak as of a monarchy, I would be understood to mean all sorts of government, whosoever the supreme power is lodged. Upon the whole, I think we may close with the heathen philosopher, who thought it the part of a wise man, never to attempt the change of government by force, when it could not be mended without the slaughter and banishment of his countrymen: but to sit still, and pray for better times. For this way may do, and the other may not do; there is uncertainty in both courses. The difference is, that in the way of rebellion, we are sure to increase the public calamities, for a time at least, though we are not sure of lessening them for the future.—*Bishop Berkeley.*

The enemies of every thing British, both on this continent and in the mother country, have long delighted in representing our venerable Constitution in Church and State, as tottering beneath the weight of centuries, and rapidly hastening to dissolution. They have painted the august form of our ancient Monarchy as an ulcerated carcass but barely covered by the costly trappings of regality; our nobility, the most enlightened, patriotic, and religious that any nation ever boasted, as feudal tyrants and the slaves of pleasure; our country gentlemen, as rent-distraining and oppressive landlords; our noble merchants and princely manufacturers, as heaping up riches at the expense of human misery; and all of the higher classes, in fine, as banded in one impious and interested league against the rights and happiness of the lower orders. Of course the Church has not escaped being included in this malignant caricature.—Against her, as the loftiest turret of the Citadel of Conservatism, the fiercest discharges of the democratic artillery have been levelled, and it is not from any want of perseverance with which the siege has been urged, that her walls are not yet levelled to the dust, but still stand to mock the wrath of Infidelity and Republican Dissent, and to vindicate the overruling Providence of God.

But amidst all the troubles which menace our Protestant Constitution at home, and all the conflicts and difficulties which environ our Church in Upper Canada, it is consolatory and animating to look back on the last few years, and to behold the Ecclesiastical Establishment of England awakening its dormant energies, and preaching a Holy Crusade throughout the width and breadth of the land. Neglect, and apathy, and spiritual torpor had been engendered by a long succession of uninterrupted security, and the Army of the Church had, as it were, become dissolved and encrusted by the luxuries and repose of a Capua. The salt was in the land, but it remained almost untouched and comparatively inefficacious in its subterranean bed. Now and then a better spirit came over the Establishment; but it was not until the French Revolution burst upon the world, that the necessity of a wider diffusion of pure religion to the well-being of the State was visible to the national eye. A livelier and self-defensive zeal then began to quicken the Clergy and the Laity; and the example of a righteous monarch on the throne did much to elevate the religious character of the people. Still, however, no movement on a gigantic and united scale was attempted; and the growing extension of education, unsanctified by religion and uncontrolled by salutary checks, was more rapid in its progress, than the effort of the Christian philanthropist to divert it into a safe and well-embanked channel. Isolated exertions, glorious to individuals and partially beneficial to society, here and there erected a dam to arrest the onward torrent of schism and infidelity in religion, and democracy and revolution in politics—but the waves were to be resisted by nought but an extensive break-water, to be constructed by national combination. It was reserved for the present BISHOP OF LONDON to concentrate the scattered energies of the wise and the good, and to commence a work which will canonize his own name in the annals of Christianity, in characters more brilliant and illuminated than those which emblazon his achievements on the classic page, or gild his triumphs on the records of theology.

In the noble effort of BISHOP BLOMFIELD to redeem from profligacy and irreligion the immense population with which London overflows, we attribute the first shock of that electric fluid which has run through and vivified the whole of England, and, conducted by a Chalmers, has even reached to the remotest extremity of Scotland. A prelate more admirably fitted for the emergency could not have occupied the see of London. Sprung from the people, his sympathies were popular; possessed of strong passions he was enabled, by the grace of God, to tame their vehemence without diminishing their legitimate efficacy and strength; adorned with learning beyond his contemporaries, he made it subservient to his sacred profession, and used it to simplify, not to darken religion; endowed with powers of debate, and with a statesman's mind, capable of comprehending a subject in general, and analyzing it in particulars,—he has yet had the prudence to abstain from becoming a political prelate, and has applied to the temporal economy of the Church those sound and varied talents, which a less sincere or wise man might have exercised for the purpose of aggrandizement, or the gratification of political revenge. He saw the wretched state in which London lay through the population outgrowing the means of religious instruction. He girded himself to the task, undismayed by its Herculean difficulties, and called upon the metropolitan city to cease a moment from the pursuit of gain, and to recollect that Tyre and Sidon, queens of Ocean in their day, were now but places where the fisherman dries his net, because they forgot the Lord their God in the fulness of their prosperity and pride.

The City of cities responded with alacrity to the call of its Diocesan, and the voice which thrilled through the heart of the metropolis, penetrated to the extremities of the most distant county. From that moment the work of renovation commenced in right earnest. And here may we not indulge in a patriotic reflection which must come home to the bosom of every British Christian, and in which to indulge, is the privilege of no other nation but our own. Peace prevailed all over the world; England was secure in her own might and the strength of her own repose; and wealth strewed around her every blandishment that could blunt her moral sense, or lull her into a delusive slumber. But within her bosom there existed an Establishment for the safe keeping of the word of God; and the Bishops and Clergy to whom was committed the custody of the National Ark, saw a storm, a deluge approaching; they beheld the startling prevalence of political dissent and licentious immorality; they observed the tempest which was brewing from afar, and they warned the people, that there was but one ark in which they could find safety and survive the flood, and that that ark was the Church of God by law established in the realm.

This faithful warning fell upon ears, not yet barred by human conceit against the lessons of heavenly wisdom.—The piety of Anne was rekindled in the ancient precincts of London, and Churches arose where the poor could listen to that Word which they above all other classes are entitled to hear. A spirit, akin to that which ushered in the Reformation, seized hold of Old England's honest heart, and warmed it into a fervour, with which it never dilates except upon momentous occasions. Societies for building and enlarging Churches were not confined to London, but arose in each diocese throughout the kingdom; munificent bequests of land and money for the perpetual endowment of these

newly erected places of worship became a matter of daily occurrence; associations for supplying the barren wastes of spiritual destitution with divinely commissioned and legally authorized ministers, aided the pious work: old incorporated bodies, connected with the Establishment, threw off the torpor of age and new ones sprung up into the strength and vigour of manhood; and Protestant and Conservative England acted under the conviction that the only means of maintaining the glory of the Empire, and of neutralizing the deleterious effects of excessive national wealth, was to be found in extending the influence, and strengthening the hands of the Church. On this rock she built her hopes, and we know that it is a foundation which can never fail.

At the same time the Press contributed a resistless impetus to this newly awakened zeal. The Church was no longer left to be assailed by the calumnies of freethinkers and sectarians, without a voice being lifted up in her defence. The old orthodox publications maintained their footing, and their ranks were swelled by the *Church of England Magazine*, the *Church of England Quarterly Review*, the *Penny Sunday Reader*, and a host of other periodicals adapted to the understanding of every rank in society, from the highest to the lowest. The Provincial Journals ably seconded these righteous combatants enlisted under the Banner of Church and State; and the Clergy, as a body, dragged into polemical controversy against their will, when they found themselves on the field of battle, drove the enemy headlong from it, and not only remained masters of the ground, but followed the routed squadrons of the foe and razed their very strong holds to the dust.

A glorious change was quickly visible. The Bishops, as they proceeded on the visitations of their dioceses, found the young press forward, in increasing thousands, to receive the rite of confirmation, and lay their fresh and best affections on the altars of their country. They were unremittingly called upon to preside at the meeting of some recently-formed association for the promotion of the Established Religion, or to consecrate some edifice which modern piety had erected; and truly might these right reverend pastors exclaim in the language of Wordsworth, a poet whose Muse never takes a loftier flight, than when circling, like a guardian angel, the venerable cathedrals of England,—truly might they exclaim with this noblest of living bards,

"The time
Is conscious of her want; through England's bounds
In rival haste, the wish'd-for Temples rise!
I hear their Sabbath Bells' harmonious chime
Float on the breeze—the heavenliest of all sounds
That hill or vale prolongs or multiplies."

The change too was visible in the State. As the Church arose from her slumber, and put on her robes and beautiful garments, the State dashed the ashes from its head, and the sackcloth from its loins. The right hand of democracy was palsied; dissent sickened; and the demon of Revolution withdrew his harpy talons from the prey, which he was about to clutch. Every rising Church became a fortress of Conservatism; and up to this very moment at which we are writing, the National Christianity and the cause of Conservatism, have steadily, and hand in hand, advanced in the career of victory.

And are not these general reflections pregnant with encouragement to the Churchmen of Upper Canada? Did we not want some stimulus to rouse our lagging zeal? and may not the discordant murmur of treason long since hushed, and the loud shoutings of surrounding enemies still ringing around us, be sent by Providence to dissipate the deafness of our spiritual ears? May not the late conflagration at Toronto be a minor instrument in the hands of God for testing and strengthening our devotion to the Christian Institutions of the Empire, and for summoning us to that course of individual and aggregate exertion, which shall enable the Church in Upper Canada to tread, though unworthily and at a distance, in the footsteps of the "Mother of us all,"—that Mother, who while her own wants press heavily upon her, yet careth for us, and gathereth us as chickens under her wings.

We can scarcely take up an English Newspaper, that does not contain one or more accounts of Testimonials of esteem presented to Clergymen of the Established Church by their parishioners, or the people among whom they minister. To one is given "a beautiful gown and cassock"—to another "a piece of plate"—to a third, "a silver coffee-pot and two prayer-books containing the lessons of the day"—to a fourth, "a splendid Polyglott Bible"—to a fifth "a house to live in"—to a sixth, "a handsome silver Tea-service." Indeed so numerous have these marks of attachment to the National Clergy become, that in some of the periodical publications of the Establishment, there is a monthly space allotted for the insertion of these gratifying notices.

It also occurs to us as worthy of remark, from a tolerably familiar acquaintance with the English Papers, that the greatest number of works advertised in any department of literature, are religious and theological in their character, and that by far the largest proportion of these are written by Clergymen of our Church.

Yet many of these very individuals, who receive these spontaneous tokens of affection, and who devote themselves to the pursuits of sacred learning, are designated in the language of certain Dissenters,—we quote their exact words, from various sources,—as "a heathen and popish caste of priests," "masquerading wolves," "belly-gods," "black-footed locusts," and "murderers!"

If any other proof be required of the increasing success of the Church, and of the weakness of its opponents, it is to be found in the use of such vituperative language as this,—language which, in those that employ it, is the surest indication of desperation and defeat!

It affords to us the most unfeigned satisfaction, to observe the alacrity and zeal with which the congregation of St. James's Church at Toronto have come forward to restore the noble edifice of prayer of which, in the inscrutable Providence of God, they have lately been deprived.

A public meeting of the congregation was held in the City Hall on the 9th inst.—two days after the fire—when the Venerable the Archdeacon, with a spirit bowed but not broken by this great calamity, presented a luminous Report, embodying a plan for the restoration of this sacred edifice to its former commodiousness and beauty. The principle of the plan thus submitted, was, that every pew-holder should have his pew restored to him, in the renewed edifice, precisely in its former state, upon his advancing one-third of its original cost. The amount thus calculated upon, including debts due to the church and the sum for which it was insured, would leave available—after deducting a considerable amount due by the church—upwards of £4000 towards the restoration of the building. This does not, however,

comprise the free donations which may reasonably be anticipated, not merely from citizens of Toronto but from generous Churchmen throughout the Province at large,—and which we have every confidence will be more than double the amount that, with a becoming consideration of the pressure of the times, was set down by the Archdeacon.

The particulars contained in this Address were submitted to the consideration of a Committee of eight gentlemen, of which the Hon. W. H. Draper, Solicitor General, was Chairman. To the excellent Report drawn up by these gentlemen, and submitted to a general meeting of the congregation on the 16th inst. there are annexed the opinions of various Architects in the city, pointing out improvements which might judiciously be adopted in the re-edification of the Church, and stating the cost at which they could respectively be carried into effect. The following which we extract from the Resolutions passed upon this occasion, will state the decision which, upon this important subject, has been arrived at:—

Resolved,—That excepting the free sittings the interior of the Church be laid out into Pews precisely as in the former Edifice, so that each owner of a Pew in the Old Church may have the same situation and accommodation in the New.

That the recent Pew-holders have their Pews restored to them in the same state as when first purchased, on paying one third of the original upset price, together with such arrears on the former sales and accruing rent as may be still due.

That a Subscription List be opened for the re-edification of the Church, payable in four instalments, to be called in at intervals of not less than three months, at the discretion of the Building Committee.

That a Building Committee be appointed for the restoration of St. James's Church, with power to obtain Plans and Specifications, and to adopt the best mode to carry the foregoing resolutions into effect, at an expense not to exceed £7000, and that such Committee consist of the Gentlemen who composed the Committee who prepared the foregoing Report, with power to add to their number."

We have much satisfaction in calling attention to the advertisement on our last page, relating to the HOME DISTRICT SCHOOL. We consider this Institution to be fortunate in the acquisition of a Master so competent and experienced as Mr. CROMBIE. The testimonials which this gentleman has received from the various places in which he has exercised his laborious and honourable vocation, of the high respectability of his general acquirements, and of his peculiar diligence and success in teaching, enable us to express our confidence that the Home District School will prosper under his management.

The various other facilities of education, developed in our advertising column, are a subject for congratulation; and they who avail themselves of them, we feel assured, will not be disappointed.

We regret to state that, on Sunday the 13th inst. the house occupied by our esteemed brother, the Rev. C. T. Wade, Rector of Peterboro', was totally consumed by fire. The accident took place during Divine Service; but through the zealous and praise-worthy exertions of the Militia forces stationed in that town, the most valuable part of Mr. Wade's property,—books, paper, plate &c.—was rescued from the flames. His loss, nevertheless,—we regret to learn—is very considerable. The house, which belonged to J. Hughes Esq. of Emily, we understand was insured.

To the Editor of the *British Colonist*, in whose editorial qualifications courtesy and good nature form such conspicuous ingredients, we beg to say that we omitted the extract from the *Times* to which he alludes, for the same cause that we did not insert a passage from the *Standard* of quite an opposite character,—because, with the respectable Editor of the *Montreal Gazette*, we are unwilling to throw before the public any subject for further irritation upon the Church Questions.

We tender our cordial welcome to "THE BANNER OF THE CROSS," the first two numbers of which we had the pleasure of receiving this week. May this banner never be furled, until, beneath its folds, the Lord's battle shall be fully won!

ECCLESIASTICAL INTELLIGENCE.

EASTERN CLERICAL ASSOCIATION.

This body held an interesting Session in By Town on the 9th and 10th inst. It was attended by ten of the Brethren, viz. the Rev. Geo. Archbold, E. Boswell, W. Harper, M. Harris, J. B. Lindsay, J. Puffer, H. Patton, R. V. Rogers, S. S. Stroug, and W. W. Wait.

The time of the Brethren was pleasingly and profitably occupied, during the season they had the privilege of remaining together. Among other matters that engaged their attention, may be mentioned, a plan for extending to the more destitute of our Brethren, those precious blessings of the Gospel, enjoyed by their more fortunate fellow Churchmen, who have it in their power to attend the regular ministrations of God's word and sacraments, at the hand of his regularly appointed ambassadors. Although the Members of the Association feel that they have individually, as much, nay more duty to perform within the bounds of their respective charges, than they are capable of discharging in an adequate manner; still they cannot view the spiritual destitution of many hundreds of the children of the Church,—the scattered sheep of its flock,—without feeling an earnest desire to minister to their necessities as far as is in their power. It was with this view that two years ago they pledged themselves to the Lord Bishop of Montreal to raise £75 per annum for three years towards the support of a Travelling Missionary to labour in the Johnstown and Bathurst Districts. Having been hitherto disappointed in their long cherished hopes of obtaining such a Missionary, owing to the scarcity of Clergymen at the disposal of the Bishop, the Members have resolved, that until a zealous and efficient labourer can be procured, they will themselves endeavour to supply the pressing want by their own personal ministrations at stated intervals. Their plan is scarcely yet matured, but they hope to be prepared by the next meeting of the Association to put it into immediate operation.

The Report of the "Committee appointed at the late visitation of the Clergy at Toronto, for the purpose of framing such Rules and Regulations, as they might deem expedient with a view to the establishment of a "Widow's fund," was submitted to the attention of the meeting, but as the discussion arising upon it was found to intrude too much upon the time of the Association, a Committee was appointed to consider the question maturely, and report at the next meeting of the Association.

Another subject brought before the notice of the Brethren, was the cruel and unjust system of persecution to which the Church in this Province is at present exposed. The