

THE CHURCH.

COBOURG, SATURDAY, OCTOBER 27, 1838.

The fulfilment of the repentance and faith insisted upon, authorized in the Apostle the declaration of the remission of their sins. St. Paul admits the possession of such powers in the duly accredited minister of the Lord, when he forgives the submissive Corinthians "in the person of Christ;" and he recognizes them distinctly when he says, there has "been given unto us the ministry of reconciliation." In illustration of this subject, Dean Comber happily remarks,—“a temporal prince can choose which of his subjects he pleaseth to act in his name and by his authority. Much more may the God of heaven do so.—A condemned man may be told of a pardon intended to him, but he will then believe and rejoice in it, when the prince's herald approacheth with it in his hand.”

But for a more satisfactory discernment of the propriety of the office of Absolution, let us briefly examine its various parts as furnished by the Church.

The sinner, trembling in the sight of a pure and holy God, —looking to the exactions of his law, and assured that for every transgressor his justice demands satisfaction,—has comfort conveyed to him in the very first words of the Church's Absolution. It is true he may be startled at the majesty of the Name with which it is introduced—the ALMIGHTY God; but hope is restored when he hears this adorable Being represented as the FATHER of our Lord Jesus Christ. In this manner of introducing his Name, we are reminded that he cannot desire the death of those sinners whom he sent his own blessed Son to seek and to save; that, in short, while he is "just," he is, at the same time, "the justifier of him that believeth in Jesus."

But we are not left to glean our comforts from the mere epithets of condescension and kindness which Almighty God is pleased to adopt. As our Father, and the Father especially of our Lord Jesus Christ, he has compassion upon our wanderings; but we are reminded further, and upon Scriptural authority, that HE WILLETH NOT THE DEATH OF A SINNER. Amongst his prominent attributes are loving-kindness and long-suffering: he is over-represented as pitying the distresses of his creatures, as desiring their recovery from their guilt and condemnation. Rather than that he should perish in his sins, Almighty God desires that the sinner should TURN FROM HIS WICKEDNESS AND LIVE.

But he does not leave the penitent to gather, as he may, these assurances of his unceasing compassion and love: he hath GIVEN POWER AND COMMANDMENT TO HIS MINISTERS to make known this boon of his grace. "Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained," are words, which if they do not sanction an actual and authoritative conveyance of pardon on the part of the ambassador of Christ, declare in terms sufficiently positive the forgiveness which will follow from unfeigned "repentance towards God and faith in our Lord Jesus Christ." The Gospel, in short, which the ministers of Christ are commanded to preach to every creature, is in itself a message of consolation and glad tidings; and in preaching the Gospel, they are actually proclaiming pardon to the penitent and the believer. To such, however, THE ABSOLUTION AND REMISSION OF THEIR SINS is limited; it is ONLY DECLARED AND PRONOUNCED TO HIS PEOPLE, BEING PENITENT.

The minister of God pronounces not this absolution in his own name. He simply promulgates the terms of pardon granted by its heavenly Author. The words of the Church, lest there should be any misconception upon the subject, are, HE (that is, Almighty God) PARDONETH AND ABSOLVETH; and in proof that this pardon is to be referred to God alone, and that no human or fallible being can possibly confer it, we have its limitation to those THAT TRULY REPENT AND UNFEIGNEDLY BELIEVE HIS HOLY GOSPEL. None but God can possibly know how far these conditions are fulfilled; and although his ambassadors on earth may declare the terms of pardon, yet from ignorance of the secrets of the heart, they cannot confer absolutely the pardon itself. The impenitent and unbelieving can derive no benefit from this authoritative declaration, but it is a source of comfort to those alone who are unfeigned in their godly sorrow, and sincere in their faith.

But who is sufficient for these things? Who, through a native impulse, could repent—who, from other teaching than the Spirit of God, could believe? How, then, should we fly to the mercy-seat? How gladly should we obey the appeal of the Church,—LET US RESEARCH HIM TO GRANT US TRUE REPENTANCE AND HIS HOLY SPIRIT!

To please God must be the heart's desire and prayer of all his children: they will, therefore, pray earnestly for the divinely bestowed gifts of repentance and faith, that in the words of the Absolution, THOSE THINGS MAY PLEASE HIM WHICH WE DO AT THIS PRESENT,—upon our penitential acts, our offerings of prayer, our assembling together in his holy house. But the real Christian is not content with this as the mere fruits of the passing hour; his prayer is not merely that his present acts may be pleasing to God, but that THE REST OF HIS LIFE HEREAFTER MAY BE PURE AND HOLY. He will never lose sight of this as the evidence of the soundness of his faith—as a proof of the reality of his repentance. He who has been redeemed from endless ruin, "not with corruptible things as silver and gold, but with the precious blood of Christ," will love God and strive to keep his commandments. Gratitude more than fear will operate upon the regenerate, and we will "love Him because he first loved us."

Peace on earth, quietness and assurance during these probationary trials, will be the effect of the sanctifying influence of our faith; yet there is a state before us in which the tear of repentance will be wiped away, the sigh of sorrow hushed, and the conflict of faith succeeded by everlasting triumph. We so "pray for true repentance and God's holy Spirit," THAT AT THE LAST WE MAY COME TO HIS ETERNAL JOY. Of this it is sufficient to say, that it is "a joy unspeakable and full of glory;" one, however, which no merit of ours has been instrumental in acquiring, but which is bestowed only THROUGH JESUS CHRIST OUR LORD.

Such is the language, so replete with comfort and drawn from the word of God itself, which the Church instructs her Ministers to pronounce. Arrayed in their sacerdotal garments, they rise to speak this kindly proclamation; but they on whose behalf it is spoken remain still in the posture of humility, meekly kneeling upon their knees. As sinners who feel, and who have just confessed their unworthiness, they, in the same unchanged posture of abasement, humbly and thankfully receive the message of pardon.

But while they hear this declaration of the counsel of God in silence, their hearts accompany its utterance; and, at the conclusion, they respond to the comforting truths which have been proclaimed, by a hearty AMEN. In this short but expressive word, they declare their assent to the truths which have been uttered, as well as pray that God would be pleased to confirm and verify to them all the blessings and benefits which have been entreated. The congregation of the children of Israel were required to say Amen on the proclama-

tion of the curses of God against notorious offenders; among the first Christians, the people "said Amen at the giving of thanks;" and, as an incitement to present worshippers to be diligent and earnest in the utterance of this word of assent to the several petitions in which they join, we may adduce the example of believers of a later age who, as St. Jerome informs us, answered Amen in the congregation with a voice so fervent that it resembled a peal of thunder.

"Still," says an excellent writer, "it is not barely putting Amen to the Confession and Absolution, that can prove us either true penitents, or truly pardoned. Our hearts and lives must be in a growing state of conformity to the will of God, before we can draw any just and favourable conclusions respecting our own safety. For the Lord hath clearly revealed it, and our Church invariably speaks the same language, that none will be admitted at the last to his eternal joy, but such as have confessed and forsaken their sins, and fled for refuge and pardon to the love of God, through Jesus Christ our Lord. And the more lively sense we have of the riches of his grace, the more holy shall we be in all manner of conversation."

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THE NECESSITY OF A CHRISTIAN EDUCATION.

From the Church of England Quarterly Review.

No education, however excellent in its branches, and extended in its range, which does not impart a knowledge of revealed religion, can supply the youthful mind with that firm and unyielding principle which shall enable him to resist the temptations, the snares, and fascinations, to which he is exposed at every turning of his path, and to bend to whose influence the suggestions of a corrupted nature render him so liable. "Wherewithal shall a young man cleanse his way?" is the question asked by the Psalmist. What reply will the worldling make? Will he tell us, by an acquaintance with science, literature, and art; by a knowledge of geography, chemistry, natural philosophy, the rudiments of political economy, and legislation? The wise King of Israel returns a very different reply: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee." Science will not tell us how to resist evil thoughts, or to banish them from our minds; literature will not furnish us with a guide to direct our footsteps in the journey of life; nor will a knowledge of the liberal or the mechanical arts enable us to overcome the allurement of sin. Man is a candidate for immortality, and on his conduct during his earthly pilgrimage, depends his condition in another world. But the philosophers of this age appear to regard him only as a perishable being, whose course is limited to threescore years and ten, and would therefore educate him accordingly. It is well for us, when young, and in the possession of health to pride ourselves upon the extent of our knowledge and the range of our acquisitions, to talk of the march of the human intellect, the triumphs of Philosophy, and the wonders of art! But youth will become maturity, and maturity will pass into old age; health will fade away, sickness will take its place, the last hour arrives, and we are stretched upon the bed of death. Where, then, will be our pride; where our triumph? A still small voice within will whisper to us, in no measured terms, our blindness, our folly, our madness, in having cast away the eternal hope, and betaking ourselves to the perishable. We shall look around for consolation, and find it not in man. We shall wish—oh how ardently shall we wish!—that in our youth we had been trained up in the way which leadeth unto life, in the knowledge of Jesus Christ, and him crucified, in obedience to a Saviour's precepts, in the trust upon the merit of a Saviour's blood.

RELIGIOUS INSTRUCTION AN ESSENTIAL PART OF EDUCATION.

(By Rev. R. Watson.)

We undervalue neither useful nor elegant acquisitions, but if education comprise not instruction in the things which, before all others, belong to our peace, it is a venerable name unfitly and deceptively applied. From a process so partial and defective, no moral influence can spring: it gives no virtue to the individual, it corrects no evil in society. To this the refined nations of antiquity bore mournful but instructive testimony; and why, on a subject so solemnly important to our children and to our land, is not the voice of history regarded? She has written them refined, learned, and mighty; but she has recorded their vices, and points to their desolation. If learning could have preserved them, why has their renown survived their political existence, and why does it live only in other climes? Were they without that knowledge, the attainment of which we have too often considered to be the chief or the exclusive end of education? Were they destitute of genius, and taste, and art, and philosophy? In all they are the professed models of modern nations; and that state has the highest fame which most successfully though still distantly, approaches them. Those they wanted not, but they wanted a true religion, and a people instructed in it. The politics they erected and adorned were built like Babylon, the capital of a still older state, with clay hardened only in the sun, and which has long become a mass of ruin undistinguished from its parent earth. They were without perpetuity, because they were without the elements of it. The fabric of their grandeur has crumbled down because it was not combined with the imperishable principles of virtue, and their want of virtue resulted from their want of religion. Shall examples so frequently suggested to our recollection by the books of our boyhood, the study of our riper years, the very terms and usage of our language, admonish us in vain? Yet, if reflection fail to teach the absolute inadequacy of knowledge, however perfected, to sustain, without the basis of religion, either the virtues of private life, or the weight of national interests, let us suffer ourselves to be roused into conviction by evidences which are ocular and palpable. Go into your public libraries, enriched by the literature of the classical states of ancient times, and see them also crowded with mutilated marbles, brought from the fallen monuments of their greatness, and saved from the final wastes of time, and barbarism, to be placed in monitory collocation with the wisdom of this world, mocking its imbecility, as though providence had thereby designed to teach us, that length of days is the sole gift of that wisdom whose beginning is the fear of the Lord, and whose great lesson is to depart from evil. Athens mourning, along the galleries of our public Museum, over the frailegis of her Minerva, admonishes us to put our trust within the shadow of the impenetrable shield of the Truth of the Living God.

The *Hamilton Express* quotes a statement from an English journal, by which it appears that out of 887 criminals, confined in the House of Correction for the county of Middlesex, 719 were members of the Established Church. The statement is of course brought forward to throw discredit upon the Church, and to lead to the belief that its adherents form the most profligate portion of the population of the mother country.

A little examination into this subject will convert what, at first sight, appears so derogatory to our Church, into a strong argument in its favour, and furnish additional reasons in support of religious Establishments in general.

In the first place, the population of England may be divided into twelve parts; of which twelve,—upon a calculation most favourable to dissenters, and from data supplied by themselves,—one only consists of Dissenters, one of Wesleyan Methodists, and the other ten of members of the Established Church. So that, even on the showing of her opponents,—in the particular case of the Middlesex House of correction,—the members of the Church are only five times as many as the separate denominations put together; that is, in the House of Correction alluded to, there are no more Churchmen than Dissenters and Methodists in comparison with the proportion which they respectively bear to the whole population.

It is also a well-known fact that Dissent in England is mainly confined to what may be termed the lower half of the middling classes, and that it includes but a fraction of the great bulk of the pauper population. Of this the reason is obvious: Dissent derives its support from the Voluntary system, and that system compels every man to pay for his religion. The poor cannot pay for the support of their religion; and therefore, for that reason alone, if for no other, the Establishment is the Church of that class of society from the ranks of which the prisons in England are chiefly filled. The accusation, however, is a very old one, and is only presented in a new dress. Some few years ago, Mr. Beverley, a course assailant of the Church, remarked that,—"Go into the streets; stop any one reeling from the alehouse, or any one walking into the brothel, and ask them to what sect of Christians they belong, and they will instantly reply, to the Church of England. All the rogues and villains of the kingdom belong to the Church of England." In answer to this, a clergyman observes,—“in Mr. Beverley's offensive sense, this is not true; they are not, in any religious view, members of any communion; they are voluntary baptized outcasts. But amidst all their vice and wretchedness, the Church does not abandon them.”

Our Saviour pointed it out as a characteristic of his religion, that "the poor have the Gospel preached unto them;" and he said, moreover, that he "came not to call the righteous but sinners to repentance." And the Church—be it said with all reverence—directs her ministers to walk in the footsteps of the blessed Redeemer; to sit down with the publican and sinner; to penetrate the haunts of crime and sensuality in the dark alloy of the crowded city; to "excavate" the wicked from the pit of guilt in which they lie buried; to descend into the dungeon of the condemned criminal; and to invite the "rogue," the "villain," the castaway, and the sordidly poor, to buy that "fine gold" which by the Redeemer of the world is offered "without money and without price." For the religious instruction afforded by them, Dissent uniformly demands an acknowledgment in the shape of seat-rents and periodical contributions; but these are spiritual advantages which the Church, supported by the State, yields to them free of charge. Never, then, so long as sin is permitted to work its ravages in the world, may our Establishment desire a more honourable and christian title than, THE CHURCH OF THE SINNER AND THE POOR.

This is a distinction forcibly represented by a late advocate of the cause of Establishments, J. C. Colquhoun, Esq., M. P., in a Speech in favour of Church Rates:—

"The quality of the Church of England is this: that every man, however poor, though he were the most destitute creature upon earth, though he dwell in the furthest parish in the furthest border of England, thrown, it may be, a homeless and a houseless outcast, where the winds rage upon the northern frontier of our land, or where the Atlantic rolls against the rocks of the western border, or (more houseless and desolate still,) if he be plunged in a deep alley of this dense metropolis, where there is not a voice to bid him 'God speed,' and not a friend to cheer him in sickness or sorrow,—that that man may say, and he does say,—'Aye, but on the seventh day there is a house open to me; on the seventh day there is a door, which is free as the door of heaven; there is a bell, which peals on my ear, and calls me to that house of prayer; there is a seat, which is free as the seats above, and into which I may enter; there is music, which rises on my ear, and rolls its sacred melodies for me; there is a minister, cultivated, taught, and trained,—a man who has consecrated his life, his powers, and his labours, to the work of the sanctuary,—who has been cultivated by learning, who is imbued with piety, who has been trained in the school of man and nurtured in the word of God. That man addresses to my ear the words of ancient, almost of inspired wisdom: he directs to me the living eloquence of a human voice, and he beams upon me the living energy of a human eye; he calls me by all the protestations of human reason, and all the appeals of Scripture promise, and all the consolations of the Gospel,—he unfolds them for me, he spreads them out, he unfolds them for me. It is for me that these services are ordered—it is for me that that music swells—it is for me that that eloquence is cherished, and it is for me that the Gospel of God is unfolded and every seventh day declared.' That is in our eyes the quality of the Church of England; that is the value for which we love it."

Nor must we omit to remark that, even in Upper Canada, the Church of England is the Church of the unfortunate and the poor. Distress prevails alone, to any extent, in our towns; and in those places, to whom, in the first place, does the child of misery repair for advice and succour? To the Parish Clergyman. Yes, in the land of his birth, he had a right to look for assistance in that quarter; nor does he lose that right in the present land of his pilgrimage, as long as it is blessed with the British Constitution. Though the Church of his fathers be debarr'd here, through unprovoked excitement on the one hand and pusillanimous disregard on the other, from the means of imparting to him the full extent of that relief which he solicits and claims, still it is not denied to the needy applicant. In Canada, as in England, there are many refreshing realizations of the picture which the writer already quoted so touchingly draws:

"Let us suppose an outcast wanderer, who lives in some bleak corner, in some distant haunt, in the darkest lanes or alleys of the city, without a friend, without a family, dwelling on his pallet of straw, with none to cheer him—none, when he is sick, to console him; none, when he is in sorrow, to soothe him; yet he can send to one man. He can say to the rich and to the great, to the peer and to the prince, 'Perhaps in all your palaces and in your courts you have not a friend; you may have many associates, but not one friend,—not one into whose ear you can pour your sorrows. But I have a friend; when I am in sorrow or sickness, I can send for the minister of the pa-

rish, and though he may be mixed in the amenities of life,—though he may be found in the enjoyment of a family circle, surrounded by his children, by all that makes home dear and graceful,—though it may be the bleakest night of a December winter, he will leave his fire-side, he will quit his family, and will come into my novel; and though I have no seat to offer him, though I have no couch to spread for him, he will kneel upon the clay floor, he will bend beside my pallet of straw, he will clasp his hands for me, he will lift his orisons for me; and with that eloquence which pierces Heaven's ear, and lifts man above the cares and sorrows of life,—with that devotion through which the rapt Christian can pour his heart into the ear of a listening and a favouring God, that man will utter his accents for me, will clasp his hands for me, and into my sad and solitary ear he will pour the hopes and the consolations of the Gospel."

Long may the "Church of the poor" be maintained in our parent country; and soon may every voice be enabled to hail her as the dispenser universally of the same blessings here!

The Lord Bishop of Montreal held a Confirmation in St. Peter's Church of this town on Sunday morning last, and preached on the same occasion in behalf of the funds of the Newcastle District Committee of the Society for Promoting Christian Knowledge. Eighty-four persons were confirmed; and the result of his Lordship's able and impressive appeal on behalf of the Christian Knowledge Society was a collection of £15.

In the afternoon of the same day his Lordship preached in St. John's Church, Port Hope, and appealed to a numerous auditory in aid of the funds for the support of a Travelling Missionary in this District. The sum of £4 10s. 2d. was collected.

His Lordship proceeded on the following morning to the Carrying Place &c., to fulfil the various appointments detailed in our last number.

We understand that the Rev. T. S. Kennedy, instead of proceeding as Travelling Missionary to the Bathurst and Johnstown Districts, is appointed to the parochial charge of the Townships of Clarke and Darlington.

The Rev. R. Athill we learn is to be stationed for the present at Newmarket.

We learn, with much pleasure, that the Rev. W. Bettridge has arrived, with his family, at New York, and may be daily expected in this Province. The "Valedictory Address" of the Deputation to the people of England and Ireland, with which we have just been favoured, shall be given in our next.

At a time when so many exaggerated reports are in circulation relative to the alleged wealth of the English and Irish Bishops, the following table of their exact incomes, extracted from "Gilbert's Clergyman's Almanac" for 1838, will no doubt prove satisfactory to our readers:—

ENGLISH CHURCH.		
Sees.	Incumbents.	Income.
Canterbury, } Archb.	Dr. Howley,	£17,000
York, } shoprics.	— Harcourt,	10,000
London,	— Blomfield,	11,700
Durham,	— Mulby,	8,000
Winchester,	— C. R. Sumner,	10,500
Bangor,	— Bethell,	4,000
Bath & Wells,	— Law,	5,000
Carlisle,	— Percy,	3,000
Chester,	— J. B. Sumner,	2,950
Chichester,	— Otter,	3,600
Ely,	— Allen,	5,500
Exeter,	— Phillpotts,	2,700
Gloucester & Bristol,	— Monk,	3,700
Hereford,	— Musgrave,	2,516
Lincoln,	— Kays,	4,000
Llandaff,	— Copleston,	1,000
Norwich,	— Stanley,	4,465
Oxford,	— Bagot,	1,658
Peterborough,	— Marsh,	3,000
Ripon,	— Longley,	4,500
Rochester,	— Murray,	1,459
Salisbury,	— Dennison,	5,000
St. Asaph,	— Carey,	5,300
St. David's,	— Jenkinson,	2,500
Worcester,	— Carr,	6,500
Sodor & Man,	— Bowstead,	2,555

IRISH CHURCH.		
Sees.	Incumbents.	Income.
Armagh, } Archb.	Dr. Buresford,	£14,494
Dublin, } shoprics.	— Whately,	7,786
Cashel,	— Laurence,	6,308
Tuam,	— Le Poor Trench,	6,996
Meath,	— Alexander,	4,068
Kildare,	— Lindsay,	6,278
Cork, Cloyne & Ross,	— Kyle,	—
Clogher,	— Tottenham,	8,668
Derry & Raphoe,	— Ponsoby,	8,000
Down & Connor,	— Mant,	4,204
Dromore,	— Saurin,	4,216
Elphin,	— Leslie,	6,253
Limerick, Ardfort & Aghadoe,	— Knox,	4,978
Killaloe, Kifenora,	— Sandes,	—
Clonfert, & Kilmacdnagh,	— Le Poor Buresford,	6,225
Kilmore,	—	—
Ossory, Fermes, & Leighlin,	— Fowler,	5,730

After this synoptical statement, it will not be inappropriate to add the following from a valuable work entitled *Essays on the Church*:—

"The vulgar idea certainly is, that a Bishop is one who, as a matter of course, rolls in wealth and luxury. But the truth, which in this as in many other cases, widely differs from the popular belief,—is, that the revenues of money, probably of half our sees, do not suffice to meet the necessary expenses of the office.

But what are those expenses? some may ask; and are not many of them expenses of state and splendour which might advantageously be curtailed: our answer to this, is, that in the cases referred to, namely, the poorer sees, under which term we include the larger proportion,—there are no trappings of this description, which any rational man, conformist or nonconformist, would wish to see removed.

That a bishop be "given to hospitality" is an apostolic mandate. This of itself, in the present state of society, involves no trifling expenditure. But it is to be desired that the incomes of our bishops should be so contracted, that they should be debarr'd, by want of means, from the possibility of conforming to the rule laid down by St. Paul. Again, to traverse, at certain times, the whole extent of their dioceses, for official purposes, and to be often journeying from