

government or policy, which we earnestly desired to preserve, in its some places now dissolved.

Bishop Hall says, that as late as the Synod of Dort (1638), the president of that assembly, Bogermanus, allowed that the episcopal discipline would have rendered the Churches of the Netherlands more happy. The bishop then adds, "all the world of men, judicious, and not prejudiced with their own interests, both do, and must say and confess, with the learned Casaubon, Fregoville and Savaria, that no Church in the world comes so near to the apostolic form, as the Church of England."—*Episc. Divine Right Works*, vol. ix. 516.

CHURCH AND STATE.

It is obvious that if a Christian state recognises Christianity as a part of her constitution, she must recognise it according to some particular form of discipline, no less than of doctrine. I see not how she can do otherwise. If the state is to take any cognizance of religious truth and religious ordinances, it must do so definitively. It could do so no otherwise at the period of the Reformation; it can do so otherwise now. Then, indeed, there was no difficulty. The only thing which the legislature had to do, was to accept, in behalf of the laity, that reformation of religion which had been embraced by the clergy; and to add the sanction of parliament to that previously given by convocation, to the restoration of the ritual of the Church, thus reformed in doctrine, to a conformity with the ancient model. The case now is different. Then the Roman Catholics were the only religious dissenters of any importance; now there are many sections of nonconformists. But, I ask, to what extent can the legislature take cognizance of this difference? Shall it cease to recognize Christianity at all, because the inhabitants of the land are not agreed amongst themselves either as to what opinions they shall hold, or according to what forms they shall worship? or shall it extend its sanction, indiscriminately, to all? (for, by the supposition, selection or favoritism is out of the question). The consistent advocate of reparation must embrace the former alternative: and indeed, it would be manifestly impossible for the supreme power of the state to adopt the latter, without giving its express sanction to whatever might be heretical in doctrine, as well as whatever might be extravagant in worship. Accordingly, the former is the view taken by the consistent advocates of disuniting the Church from the State. "Leave religion," they say, "to herself: she needs not the aid of royal bounties or legislative enactments. She is independent of all such human assistances; and to interpose the civil power in her behalf is derogatory to her high origin and native energies." But, then, their consistency must not stop here. Upon their own principles they must refuse to allow of any interference on the part of the legislature in matters of religion. Christianity must be expunged from the statute-book, and discarded from the proceedings of our legislative assemblies, and banished from our courts of Justice. If it be true that the civil authority has nothing to do with the promoting of religion, no act whatever must receive the public sanction for supplying the means of Christian instruction either at home or abroad. The ignorant poor in our own island, and the uneducated inhabitants of our colonies, and the multitudes of heathens subject to our influence or dominion in our foreign possessions, must equally be abandoned to the voluntary efforts of individuals. Neither can any public authority be interposed for the suppression of vice and irreligion. The laws against profaneness, blasphemy, and infidelity, must be repealed. No protection whatever can be afforded to the pious and religious from the most open and daring violations of the Sabbath. Every man must be left at liberty not only to espouse, but to propagate principles the most injurious to man and the most dishonourable to God. For by what standard can such offences be tried (so far as they do not by overt acts affect the property, or peace, or safety of individuals), if Christianity be no longer acknowledged as the law of religion in the land? I would not willingly overcharge the picture, for the sake of discrediting the opinions of those who differ from me in a question like this; but, I own, I see no middle course between either upholding by legislative sanctions, the Protestant Christianity of the Church of England, and providing for the instruction of all classes of our people in its doctrines and duties on the one hand; and, on the other, the entire abandonment (so far as the acts of the civil power are concerned) of the great bulk of the population to the unrestrained operation of ignorance, infidelity, and vice. The real question at issue in this controversy appears to me to be—not whether the Church of England shall retain her ascendancy, but whether true religion shall perpetuate her existence, in our land. The contest is not between the Established Church and those who dissent from her, but between Christianity and infidelity—between religion and no religion. If we unchurch the state, we shall, in my humble opinion, (if God in his mercy interpose not), unchristianise the nation.—*Archdeacon Hodson's Charge delivered to the Clergy of the Archdeaconry of Stafford*.

SUMMARY OF SCRIPTURE TESTIMONY CONCERNING ESTABLISHMENTS.

The result of the whole inquiry into the sense and verdict of scripture on this point, will be as follows:—

1. In the earliest and purest times of the patriarchs, we find an established priesthood;—a fixed and recognized claim to tithes;—and a common law against blasphemy and idolatry.
2. In the Mosaic dispensation we find God distinctly and positively enacting an established priesthood;—a fixed contribution for its support;—and a law against blasphemy and idolatry.
3. In the cases of the later Jewish kings, and of the heathen sovereigns who came in contact with the Jewish people, we also find the exercise of sovereign power, for the establishment of the worship of God, and for the repression of its opposers; and we find the approbation of heaven stamped upon such acts;—
4. In all the various predictions of the millennial glory, we equally find the regal power and influence of kings and rulers, as exercised in behalf of religion, placed in the foremost rank among the favourable and happy circumstances of the times;—
5. And lastly. There is no trace of any opposing dictum, prediction, or precept, excepting one, in which such a meaning is assumed to exist, to wit, "My kingdom is not of this world," a sentence which never can be made to bear the burden which is laid upon it. The deduction attempted to be drawn,—that the use of regal or legislative power, in the establishment of the Christian faith, is contrary to the spirit

of Christianity, can never be shown to be a just inference from the words in question.—*Essays on the Church by a Layman*.

THE CHURCH.

COBourg, SATURDAY, SEPTEMBER 29, 1838.

While there is much in the present aspect of our Provincial affairs, regarded in a political and religious light, to fill every well-wisher to his country with doubt and apprehension,—there is, at the same time, one subject for congratulation—no spot of neutral ground upon which all conflicting parties may meet in a spirit of unanimity and kindness. The sensation of alarm from past aggressions, and ominous fears of their renewal, have not yet died away along our extended frontier; there is no cheering sign of a speedy subsiding of our civil dissensions; perplexity besets the Canadian politician, in whatever direction he may turn his glance. Yet though "clouds and darkness rest" upon the future, and Upper Canada seems destined to be schooled by the "rigid law" of that "stern rugged" instructress, Adversity,—Providence has not altogether withdrawn its smiles from us; its gracious visitings are still most visibly manifest to us in the abundant HARVEST with which our garb is overflowed, and which requires our hardy yeomanry for many a toil and privation endured by them, when, in the midst of the inclemency of last winter, they rushed from their farms and firesides, and rallied round the standard of the Queen and Constitution.

Thankful indeed ought we to be that it hath pleased a gracious God to "give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them!" Thankful ought we to be that, while the same measure of success has not crowned the labours of the husbandman in a neighbouring country, and while even in our land some minor crops have not yielded their "fruits of increase," the crop of crops—that which emphatically is called the *staff of life*—that which is of most vital consideration, both as regards our sustenance at home and our trade abroad—has been plentiful beyond anticipation. With how many arguments for gratitude and contentment are we herewith furnished! In the course of the last few years both Scotland and Ireland have suffered occasionally from dearth and scarcity, and Famine has uplifted on them her gaunt and colourless features. Here, indeed, one season has fallen short of another in productiveness and plenty; but, altogether, the channel of God's mercy has never yet been dried up to us; and we have generally been strangers to the calamities and wants that have scourged some portions of the mother country, to the hurricane and tornado that have blasted the fair islands of the West Indies, and to the famine that recently in Eastern India has been carrying off its victims by thousands.

Our forefathers of 'merry England' were wont, when the fruits of the year were gathered in, to invite their tenants and labourers to the festive board, and, with the various accompaniments of rustic merriment, to celebrate the HARVEST HOME. Far be it from us to decry the venerable and hearty customs of our father-land, or to think lightly of those usages and old ceremonies which, with an undoubted mixture of evil in them, have nevertheless entered so largely into the composition of the English character, stamped it with such a love of native soil, and enriched it with such a conservative reverence for antiquity and time-honoured tradition! Though we look upon innocent festivities in commemoration of God's mercies as accordant with customs related in Scripture, and calculated to promote a genial spirit of cheerfulness and contentment, we are not going to recommend our readers to revive the rejoicings of the English Harvest-Home. We rather call upon them to show their thankfulness by communing with their own hearts—by contrasting God's goodness with man's unworthiness—by combining watchfulness and prayer for the expulsion of every favourite sin—and by doing all that lies within their power to restore tranquillity and unity to their divided country.

A modern custom, however, has recently sprung up—or an old one has been revived—in England, which is worthy of imitation by Christians in every part of the globe. At the conclusion of the harvest-year, a time is appointed for a week-day's service:—the farmers and villagers, clad in their best attire, walk in procession to Church, and a sermon suitable to so joyful an occasion is delivered by the clergyman of the parish. The procession part of this custom may not chime in with the habits of this country; but to the main feature of it, the religious thanksgiving, there can not only be no objection, but there is every motive to commend it to our reason and affections.

To who loves to illustrate the Book of Revelation by the Book of Nature—books, both of them, accessible to the simple as well as to the learned,—cannot walk through a harvest-field, without perceiving a throng of Scripture images pass rapidly, like a panorama, before his mental eye. First is seen the altar of Noah, and the ear seems to catch the voice of God proclaiming the welcome intelligence that "while the earth remaineth, seed-time and harvest shall not cease." Rouben, in the days of wheat-harvest, finds his mandrakes in the field, and brings them to his mother. Joseph dreams his dream, and tells his brethren how his sheaf arose and stood upright, and how their sheaves stood round about, and made obeisance to his sheaf. Ruth stands amid "the alien-corn," milled in her native modesty and virtue. The scene shifts, and the standing corn of the Philistines blazes with the firebrands which the foxes let loose by Samson have scattered. Again there is a change, and the men of Bethshesh, in the midst of their wheat harvest, are smitten for having looked into the ark of the Lord.—Connected with the harvest-field, we have also the beautiful and pathetic tale of the Shunammite's son;—how "going out to his father to the reapers," this, her only child, was stricken with disease and died; and how Elisha, the man of God, stretched himself in prayer over the inanimate body, and in answer to his strong crying and tears, the life of the child was restored, and he was delivered again to his rejoicing mother. And as we proceed onward in our recollections of the Holy Volume, and arrive at the words of our Redeemer himself, full many a beautiful reflection will suggest itself to us, when meditating in the harvest field at eventide, or moving among the reapers while they busily ply their task! Our spiritual harvest is plentiful, but the spiritual labourers are few. The end of the world will come, when men will be the harvest, and angels the reapers; when the Saviour and Judge, fan in hand, will thoroughly purge his floor, and gather his wheat into the garner, at the same time that he burns up the chaff with unquenchable fire.

Stern and uncompromising as we may possibly appear in the maintenance of those religious rights, which we could not forego without a deep conviction of guilty disregard to the eternal welfare of succeeding generations, we can in all sincerity assure those to whose views we are constrained by a sense of duty to stand in opposition, that gladly would we retire from the controversial arena and devote ourselves exclusively to pursuits more congenial, though not less imperative, in their character. But Providence decrees it otherwise. Yet, if a contest is to be waged, let it be waged with as near an approach to Christian charity as human infirmity will admit. The day of our harvest cannot be far distant; and though, as the husbandman feels the deepest interest in the culture and produce of his own fields, we, naturally and from a sense of personal responsibility, pray most earnestly that but few tares may be found within our own communion, we can assure our Christian brethren of every denomination, that we believe and fervently hope that the heavenly garner will be stored with wheat gathered from every field, and that the hour will come when the main question will be, not whether Paul planted or Apollos watered, but whether we have brought forth "fruit unto holiness."

May the plentiful harvest which has called forth these few observations, be the forerunner of that long political and religious repose, in the wish for which we can all so harmoniously concur!

In proceeding with the publication of the Correspondence relative to the affairs of the Church of Scotland in these Provinces, we repeat what we have already stated,—that so far from regretting the grant to that body of £1000 in Upper Canada, or the more recent donation of £500 in the Lower Province, we should rejoice if ten times the amount were bestowed; provided that, in the appropriation of such pecuniary aid, there were no infringement upon the property which the Law and the Constitution so incontestably, we believe, award to the Church of England. We regret, therefore, being obliged to dissent from the legality of the latter grant, as being made from the proceeds of the Clergy Reserves; and that at a time when no legal decision upon the claims of the Church of Scotland to that property has been made, and when the arbitrary and premature award of the Colonial Secretary has no better authority than the clumsy and inconsistent opinion of the Crown Officers in 1819, or the recommendation of a committee of the House of Commons, whose Report had never been adopted, and which consequently possesses not the sanction of any legal authority. It would appear, indeed, that the Colonial Secretary, upon his own responsibility, has undertaken the adjudication of this disputed question, and pronounced virtually a decision at the very moment that, by reiterated despatches, he refers its settlement to the Provincial Legislature!

This, it is true, is a point which must be settled with the noble Lord himself, as he appears to have undertaken the individual responsibility of the act; yet of one thing it seems most forcibly to remind us,—of the inconsistency of the clamour which, by the recipients of this bounty, has been made against a similar grant *in kind* to the Clergy of the Church of England. The abolition of the Rectories in Upper Canada is vehemently called for by the very parties who, in Lower Canada, receive—and that too by a premature and as we conceive illegal construction of the Constitutional Act—a greater amount than the whole of the Rectories will probably for a considerable time annually yield.

But we are told that it is not the amount nor value of the lands which forms the subject of dissatisfaction or protest, but the principle involved in this partial endowment of the Church of England—in the powers and privileges which are thought to attach to it. But in the last of the three letters which are published to-day, our readers will be struck with the inconsistency and unfairness of advancing such an objection, while powers and privileges of at least equal magnitude are solicited as the accompaniment of a suitable endowment for the Scottish church. And let the difference be duly marked:—the privileges annexed to the Rectories are only by implication and inference, and their existence is denied by the possessors of the Rectories themselves; while in the case of the Scottish endowments, the very powers which are made the subject of such vehement protestation, are specifically sought for.

There is in this application,—embracing as it does a school in each parish attached to the communion of the Church of Scotland, and a divinity professorship in the Universities of either Province, above all the constitution of Ecclesiastical courts and power to render their judgment authoritative,—there is, assuredly, in this, every evidence of the desire of a complete and permanent religious Establishment. And most certainly it savours much of unkindliness as well as of inconsistency to attack and seek to abolish any similar powers and privileges which may be thought to attach to the Rectories.

It is not possible to foresee the exact extent of the operation of the powers which have thus been solicited by our brethren of the Scottish communion; but we apprehend that few will be at a loss in coming to the conclusion that the exercise of those powers, should they be conferred, are likely to prove a much more formidable grievance than can, by possibility, pertain to the Rectories,—fortified as the public are, by a specific enactment, against the imposition of tithes, and limited as the powers of the Rector are, by the very instrument of institution, to the flock amongst whom he ministers.

With these documents before the public, our brethren of the Church of Scotland cannot but lament the inconsistency of the course which they have been pursuing upon the subject of the Rectories, and that they have been combining with the most virulent foes of Establishments in order to overturn the very principles for which themselves are contending. We are well aware that with the more intelligent and sober minded of that body, the rancour manifested by some of their advocates of the press is deprecated as strongly and as deeply as the recent desecration of one of their pulpits in Montreal to the same unhappy purpose of religious strife and political disunion.

We have not, of course, been unobservant of the fierce warfare against ourselves provoked by our audacity in defending what we conscientiously believe to be the rights of our own Church; but sincerely can we affirm that the most painful sensation awakened has been that of grief and pity for the inconsistency and waywardness of those who persist in an unprovoked and ferocious hostility, and who, when they are met with the simple weapons of temperate and legitimate argument, reply with a force discharge of uncourteous and unkindly epithets. Our conscience bears us witness that, in the discussion of this question, we have not

been forgetful of the duty of christian courtesy, and we may challenge proof of any departure from that spirit in which violent aggression should by a christian be met.

We have to apologize to our subscribers in Kingston for the delay which has occurred in their receipt of the last number of 'The Church.' To ensure its earlier arrival there, arrangements were made for transmitting it by one of the Steam Boats; but by some oversight, the package was not sent as intended, and a considerable delay, we find, has occurred. We shall endeavour to guard against such a contingency in future.

We beg to remind our Clerical readers that the Visitation of the Clergy of this Province is to take place at Toronto on Wednesday the 10th October next. We would beg to suggest to them the convenience of that opportunity for making such remittances on account of 'The Church' as circumstances may permit, and to which the large amount of our weekly expenditure requires the most persevering attention. We have much cause to be thankful for past diligence in this respect; yet must we be pardoned for expressing our hope that this diligence will not for a moment be relaxed.

We have been kindly favoured with a copy of the London Standard of the 6th August, containing the admirable speech of Mr. Pakington on the late grant for Ecclesiastical purposes in Canada. We regret that room could not be made for it this week; but we promise at least a faithful abstract of it, in our next.

The sum of £4. 5s. was collected on Sunday last, in St. John's Church, Peterboro', in aid of the funds for the support of a Travelling Missionary in this District.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF BATH.

Rev. A. F. Atkinson, Incumbent. Divine Service is performed in St. John's Church, Bath, every Sunday morning, at 11 o'clock; and on the Island of Tanti (or Amherst Island) on every alternate Sunday in the afternoon, when the season admits of crossing. There are also connected with this charge, six stations in the Townships of Ernest-Town and Camden, which are regularly served by Mr. Paul Shirley, Catechist under the Society P. G. F. P., and periodically visited by the Rector; and recently two additional services have been established, one at Mill-Creek, and the other on Amherst Island, which are performed by Mr. R. G. Ward, another of the Society's Catechists, who is for the present settled at the former place, and has, in connexion with his duties as Catechist, the charge of a daily school. Altogether there are, within the bounds of this charge, nine congregations regularly served.

The number of children attending the Sunday-school in St. John's Church, averages 50—the number on the books is about 60. There is also a Sunday-school at Mill-Creek, the average attendance at which is about 35. It may be proper to state that, in consequence of the prevalence of the whooping-cough among the children, and of the absence of some of the teachers, the Sunday-school at Bath was obliged to be discontinued for several Sundays, but it is about to be resumed immediately.

During the year ending 10th August last, there were Baptisms 42; Marriages 9; Burials 12. The number of communicants altogether about 90; and the number of subscribers to "The Church" 37.

St. John's Church is, with one exception, the oldest Protestant Church in the Canadas, and for nearly thirty years after its erection was served by the late venerated Mr. Langhorne, who during that time was the only resident clergyman of the Church of England between Kingston and Toronto. This faithful servant of God used constantly to travel many miles on foot through the newly settled Townships along the Bay of Quinte, to preach the Gospel and administer the offices of the Church to her scattered children; and numerous and deep are the traces of those pastoral visitations, and highly interesting the anecdotes that are related by the old people, of this zealous and indefatigable minister. It is worthy of being noted that his Parish Registers are still in excellent preservation, the first entry in which is a marriage performed by him *fifty-one* years ago, in a small building then used as a church in Bath, (for he would never marry a couple in a private house—an example well worthy of being followed by all the clergy,) previous to the erection of the present one,—and also that the surplice which, it is believed, used to be worn by him, is now in the possession of the present Incumbent.

A new church is much needed in this parish, and it is hoped that ere long exertions will be made by the congregation to have a suitable one erected.

MISSION OF RAWDON, LOWER CANADA.

The Rev. R. H. Bourne, Missionary; who officiates regularly or occasionally at eight different stations in Rawdon and the adjacent townships of Kildaro and Kilkenny. The aggregate population is about 1300 souls, of which nearly 1100 are estimated to belong to the Church of England—chiefly Protestants from Ireland. During the year 1837, the Baptisms were 65; Marriages 10; Burials 4; Communicants 120.

EATON, LOWER CANADA.

Rev. J. Taylor, Missionary. Three full services are performed nearly every Sabbath-day either at Eaton or the neighbouring stations in Bury and Lingwick. The whole Protestant population is estimated at 1400, of which 875 belong to the Established Church. Baptisms in 1837, 28; Marriages 26; Burials 7; Communicants 60.

RELIGIOUS STATISTICS OF VAN DIEMAN'S LAND FOR 1837.

Church of England	15,228
Church of Scotland	2,352
Church of Rome	1,833
Wealcyane	1,399
Baptists	91
Independents	553
Quakers	69
Jews	124

Total of Free Inhabitants, 21,649

The above is an official return most carefully compiled, and is extracted from the *Hobart Town Courier*.

PROTESTANT CHURCH AT LYONS.

Lyons is the second city in France. The population amounts to nearly 200,000. A Protestant congregation has