

ment which, under Providence, has been set apart as a means of salvation to millions yet unborn, we may be guilty of a sacrilege far more heinous than that of purloining a vessel, or loosening a single stone, belonging to the sacred temple. If after all our efforts to the contrary, the cause for which we contend should suffer a temporary eclipse, we shall not, in addition to the mortification of defeat, have to endure the reproaches of an upbraiding conscience. Having fought with an arm of flesh, for the strengthening of which we have invoked the aid of the Holy Spirit, we may, though overborne for a season, rest in pious confidence of a final victory. If tamely we surrender, without drawing a sword, we can never expect that God will help those, who are too sluggish and lukewarm to help themselves.

The grand secret of success,—the principle which if acted on continuously, must prove triumphant at last, is this,—EVERY CHURCHMAN SHOULD CONSIDER THAT ON HIS OWN EXERTIONS DEPENDS THE ISSUE OF THE CONTEST. It is astonishing what important results a single person, with but slender means, can bring to pass, provided he keep his object steadily in view, and think no effort towards the accomplishment of it too insignificant to be made. The well-meaning Layman will probably ask, why what can I do? He can by a pure and practical piety demonstrate to the world the blessed influences of his own communion. He can contribute from his means towards the erection of churches, the support of missionaries among destitute settlers, and the circulation of publications devoted to the interests of the Establishment. He can defend his church when openly assailed, and never feel ashamed to vindicate her claim to have Kings for her nursing fathers, and Queens for her nursing-mothers. He can in the senate, and in the public meeting declare that, much as he venerates the civil institutions of his country, he deems them but as weak and dismantled battlements, unless girded by the holy rampart of the National Church. He can foretell the discrowning of monarchy when Episcopacy grows dishonoured, and boldly avow his belief that unless the Established Church be enabled to penetrate the distant settlements, and the forest-homes of Upper Canada, we shall, as population increases and time rolls on, exhibit a moral and religious spectacle as little cheering as that in the neighbouring Republic.

To the Clergy of Upper Canada, it would not be decorous in a Layman, to prescribe the manner in which they should fulfil those holy duties, which they already discharge, under manifold discouragements, so much to the temporal and eternal advantage of the whole community. Yet surely a zealous friend may be permitted to urge them,—whenever they can snatch a respite from those laborious avocations, too often superinduced upon their sacred functions as necessary to enable them to eke out a scanty subsistence,—to wage a warfare with weapons partly of a spiritual, partly of a worldly temper. The Press is the instrument by which they and their rights, and what is of far greater consequence, the religious rights of the people have been too long trampled down; and by the Press the mischief must, if ever, be mainly repaired. Our clergy are, most of them, men who have received a university education, and consequently possess more learning than the ministers of any other denomination in the Province. This learning they must bring forward in a popular form. They must inculcate the scriptural and apostolic origin of Episcopacy; they must enter on a never-ending crusade against the voluntary system; they must cull from the exhaustless mines of English divinity the most precious diamonds, however antique they may be, and set them afresh before their delighted readers. One periodical, THE CHURCH, a little but a steady bark, has already been launched into the troubled waters of the world's mad strife, and undauntedly and prosperously has it pursued its way. It is impossible that, even in a period of general and continued excitement, this valuable auxiliary should not have effected some change of public opinion, favourable to our neglected and misrepresented Establishment. It has at all events shewn to the world, that the friends of the Church have at least resolved on making a bold stand in defence of her rights; and that by unfurling their banner, they have presented a gathering-point round which every brave-hearted Christian Englishman may rally in the full assurance of meeting with many a brother, nay further with many an Irish Protestant of a zeal far surpassing his own.

If when St. George's Day stirs up in the bosom of any Englishman, a recollection of the Parish Church in which he was baptised, of the holy walls within which he received the rite of confirmation or was bound in the ties of Christian love to the wife of his bosom, of the sanctuary within whose precincts rest the ashes of his fathers, of the priceless blessings which the ministrations of his country's Zion have bountifully poured upon him for time and for eternity,—if, in such a moment as this he does not pledge his allegiance to the Church of England as established by law in Upper Canada, he is no true-born Englishman,—he is not inspired with that holy patriotism, which greeted Elizabeth at Tilbury Fort with the cheers of a Protestant nation,—which armed every nook and village of England against Napoleon's invasion,—and hovered, like the angel of victory, round Nelson at the Nile, whispering in his ear, *A Peerage or WESTMINSTER ABBEY*. Religion, the very life-blood of patriotism is trampled in the press, when severed from the State, and thus he who is no friend to the Church of England as established by law, is not a Patriot in the noblest and most comprehensive sense of the word.

ALAN FAIRFORD.

Toronto, 11th April, 1838.

To the Editor of the Church.

TORONTO, April 10th, 1838.

REV. AND DEAR SIR,—The Christian and courteous character of the correspondence between yourself and the Reverend Principal of the Upper Canada Academy on an article in your 40th number, has encouraged the hope that the day is not distant when it will be found both preferable and practicable for all sincere Christians to speak the truth in love, and readily to obviate by candid explanation whatever might have a tendency to prevent them from "endeavouring to keep the unity of the spirit in the bond of peace."

Not having the happiness of a personal acquaintance, I beg to

assure you, that in expressions of regard for the venerable Church of which you are so justly respected a minister, I most cordially join my esteemed brother in the Wesleyan Methodist ministry. During the humble exercise of that ministry for a period of twenty-eight years, no one can substantiate against me a single act of hostility to the Established Church of my honoured fatherland. In earlier life, when residing as a Wesleyan Missionary at Ceylon in the East Indies, a Colony then recently become British, when the Church of England greatly needed the assistance of her friends, I have clerical and indeed archidiaconal testimony to produce, that then and there I was not found among the number of her enemies: and with the venerable founder of Methodism, as well as with the present most prominent ministers in the United Kingdom, I should esteem it a calamity not a little to be deplored, that Methodism should be arrayed against the Church of England.

These remarks, Reverend Sir, have been suggested by the editorial article on the Clergy Reserves in the same number of your useful journal. In the opinion of some of my friends, very unwillingly entertained by them, that article was considered to have an unfriendly bearing on the character of our Wesleyan Methodist Church in Upper Canada.

The avowed design of the article is to shew the necessity of fixing in each township a clergyman of the Church of England, in order to prevent the Canadian people from being so easily beguiled into irreligion "by the innovating zeal of fanatics": and as a part of the argument, it is stated that from the want of such a public provision, it is no unusual thing to find the *Methodist of to day* becomes a Baptist to-morrow; and in the end perchance "a warm and devoted admirer of the wild and untenable schemes of the Mormon."

I should be sorry to be supposed to raise my feeble voice against the augmentation of enlightened and converted ministers of the gospel in this country. In that respect I would say with Moses, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." But could I feel persuaded that the respected Editor of "the Church" in this descending scale of argumentative description, intended to represent us in an unfavourable and unbrotherly light, and even to pronounce Methodism and Mormonism as only varieties of the same fanaticism, I should certainly feel that we justly had reason to complain, and were bound to make our solemn and justificatory appeal from an adjudication so equally unjust and ungenerous. I prefer, however, respectfully requesting an explanation from himself; and shall indeed be most happy should it lead to an expression of the kindlier feelings of his heart towards us as a Christian people.

It afforded me the most unaffected pleasure to read the expressions of respect for the Church of England recently published by our esteemed Wesleyan Methodist brother, the Rev. Egerton Ryerson, and which was afterwards republished in the 'Church' with some commendatory sentences of your own; and I should truly regret, as I would be unwilling to suspect in return, so unlovely and unmerited a classification as the one supposed to have been intended in the editorial article referred to. Freezing would be a friendship whose expressions of respect should be confined to one of the parties only.

I remain very respectfully,  
Your servant for Christ's sake,  
W. M. HARVARD.

## THE CHURCH.

COBOURG, SATURDAY, APRIL 21, 1838.

It requires no great knowledge of human nature,—of the endless shades of diversity which the minds and hearts of men exhibit, and the numberless incidents which will thwart and throw into a different channel the current of the thoughts and feelings,—to be aware of the great varieties of opinion which, even in the candid and unprejudiced, will, upon any given subject, often be found to prevail; and if to these as it were implanted causes of disagreement in sentiment and feeling, there be added the strong and often uncontrollable bias which education and habit have produced, an editor at least must not be surprised if the opinions he promulgates shall experience as much opposition on the one hand as it may be their good fortune to receive of approbation on the other. Not only must he expect to have his opinions controverted, but to experience also the mortification of having his meaning misinterpreted and his motives arraigned; so that were he to attempt to explain to all who may impute sophistry where the declaration of truth is unvarnished and the argument simple and unanswerable, or to apologize to all who, from misconstruction of the obvious meaning of his language, are pleased to take offence, he should soon be obliged to exclaim as Erasmus did, when conning over the eight huge folio volumes of his works:

Octavum occupent apologia. Me miserum! et hæc justum volumen efficient.

But there are exceptions to this querulousness of temper and unfairness of dealing; and instances do occur where the proposal of objection or the expression of complaint comes clothed in terms of Christian kindness, and with an evident desire of the explanation which may restore the reluctantly interrupted flow of good opinion and good will. Of this character is the letter of the Rev. Mr. Richey, lately inserted in this paper, and the letter of the Rev. Mr. Harvard which appears in our columns to-day. There is throughout these productions the breathing of a generous and kindly feeling, and a manifest anxiety for the maintenance of fraternal love even amidst those discrepancies of opinion to which, from conscience or from education, Christian professors may feel themselves constrained. While the genuine son of the Church of England—of her who may fairly be deemed the mother of Protestantism—cannot look with aught else than sorrow upon the dismembered and distracted condition of the great Christian family, and anxiously as he may strive and earnestly as he may pray that the unity of this divided family may be restored, it is no part of his creed to exclude from

the privileges of redemption those who do not think precisely with himself, nor is he taught by the principles of his Church to view with any other feeling than love those who will not "walk with him to the house of God in company."

Mr. Harvard conceives that the passage which he quotes from our remarks in 'The Church' of the 17th March, may bear a construction which would imply sentiments of disrespect towards the religious body of which, in this Province, he is at the head; but rather than brood over an imagined insult, or treasure up a supposed offence rankling in the heart, he manfully yet mildly asks for an explanation, in the confidence that one can be afforded which will mitigate at least the character of the suspected injury. In answer, then, to his fraternal appeal we at once and unhesitatingly reply, that we did not intend in those remarks any ungracious reflections upon the Methodist body, and that we did not mean to include them as one in the grades of the fanatical or deluded. Our intention was to shew the evils of fanaticism in general, and the reprehensible manner in which the religious sensibilities are often worked upon;—deducing from the whole an argument for the establishment of a system of religious teaching, sober and steady in its progress, which might so furnish and fortify the minds of men as to leave them in less danger from the pernicious effects of those excitements, which many with good but mistaken intentions, and others from no praise-worthy motives are, from time to time, endeavouring to create. And such a system of religious education, we are free to add,—on a general scale or with the chance of permanence—can never be brought into wholesome action unless by the application of that provision which royal bounty has long since allotted.

Had we commenced the sentence to which objection has been felt, with these words,—"*The Churchman of to-day becomes a Methodist to-morrow, &c.*"—we should, in the cases we adduced, have stated nothing more than the truth, and one indeed which, had it been inserted, would only have strengthened our argument. Had, then, that addition been made, nobody would of course have inferred that we meant to include *Churchmen* in the grades of fanatics; but if not, it surely would neither be logical nor fair to suppose the charge of fanaticism to be applicable to the others mentioned any more than to them, unless, as in one of the cases adduced, epithets of disapprobation were distinctly introduced. Those expressions, therefore, are not to be construed as reflecting upon the individual sects which are mentioned, but as condemning those violent and rapid changes in religious belief which the system of excitement alluded to is mainly instrumental in producing.

When we look to the feelings of Methodists in England and Ireland, and the unequivocal proofs of attachment which, in the latter days of her peril, they have manifested to the Church of their founder, we cannot but hail with gratification the prospect of the gradual infusion of the same kindly spirit here towards the Establishment, which the recorded sentiments of such individuals as Mr. Harvard and Mr. Richey must have the effect of promoting. We are well aware that the materials to be worked upon in this country are not always such as to ensure the success of such efforts: there are prejudices of indigenous growth to be encountered which, in the present generation, it may only be possible to ameliorate but not to remove; and the seeds of political error and of antipathy to the National Church which once were thoughtlessly scattered by those who now profess to have arrived at better convictions, may have reached a maturity which renders their general eradication impracticable.

It is often the open declaration of British Methodists, and one nobly responded by the Rev. Mr. Alder in his examination before the Committee of the House of Commons in 1828, that they desire to be considered as members of the Church of England both at home and abroad. It may not be our province nor a proper time to ask, whether it be practicable to render fainter and narrower still the line of distinction which actually subsists between the mother Church and these her separated members; but we scarcely fear contradiction when we say that there is no argument for adherence to the Established Church in the parent country and for a vigorous maintenance of her integrity as the best bulwark of our common Protestantism, which does not apply in equal force to the necessity of the same establishment in every colony of the Empire. We do not therefore despair—although there may be present obstacles to the freer growth and wider spread of that feeling,—we do not despair of seeing the day when Methodists in Canada will join with Churchmen in vindicating their right to that property which will enable them to plant the standard of the Established Church in every corner of these Provinces. And this we believe they will do not upon the ground merely of filial partiality, but as the most rational security for the permanence and purity of our Protestant faith, and for the endurance to future ages of that monarchical form of government under which we have the happiness to live.

We are authorized by the Rev. Mr. Richey to say that the meaning of his expression, 'Her Liturgy I admire only less than the devotional promptings of inspiration,' was precisely that which, in our remarks in 'The Church' of the 7th inst., we supposed they were intended to convey.

We have often been gratified—as we feel assured our readers must have been—with the very superior character of the essays of our correspondent the 'English Layman'; but in no case, we think, has he furnished us with his valuable assistance in a manner more creditable to himself or more practically beneficial to the good cause we have in hand, than in the article from his pen which appears on our first page to-day. In the style of this communication—as of all the others, indeed, which have preceded it—there is a vigour and chasteness which is very pleasing; but the manly tone of conservative principle by which it is characterized, without any departure from that spirit of mildness which persuades while it wins, is that which most entitles it to our own commendation, and to the attention of our readers. Sincerely do we hope that many a son of 'St. George' may catch this spirit—or rather have the slumbering fire re-awakened—of attachment to the hallowed altars of his father-land; for if this country of his adoption is ever to present a resemblance in moral