

## JUSTIFICATION.

To know how we obtain our justification, it is expedient to consider, first, how naughty and sinful we are all, that be of Adam's kindred; and contrariwise, what mercifulness is in God, which, to all patient and penitent sinners, pardoneth all their offences for Christ's sake. Of these two things, no man is lightly ignorant, that ever hath heard of the fall of Adam, which was to the infection of all his posterity, and, again, of the inexplicable mercy of our heavenly Father, which sent his only begotten Son to suffer his most grievous passion for us, and shed his most precious blood, the price of our redemption. But it is greatly to be wished and desired, that as all Christian men do know the same, so that every man might acknowledge and undoubtedly believe the same to be true, and verified even upon himself, so that both he may humble himself to God, and acknowledge himself a miserable sinner, not worthy to be called his son; and yet surely trust, that to him, being repentant, God's mercy is ready to forgive. And he that seeth not these two things verified in himself, can take no manner of emolument and profit by acknowledging and believing the said things to be verified in others.—But we cannot satisfy our minds, and settle our conscience, that these things be true, saving that we do evidently see that God's word so teacheth us.

The commandments of God lay our faults before our eyes, which putteth us in fear and dread, and maketh us to see the wrath of God against our sins,—as St. Paul saith, "By the law is the knowledge of sin," and "the law worketh wrath," and maketh us sorry and repentant that ever we should come into the displeasure of God, and the captivity of the Devil. The gracious and benign promises of God, by the mediation of Christ, shew us—and that to our great relief and comfort—whensoever we be repentant, and return fully to God in our hearts, that we have forgiveness of our sins, be reconciled to God and be accepted and reputed just and righteous in his sight; only by his grace and mercy, which he doth grant and give unto us for his dearly beloved Son's sake, Jesus Christ; who paid a sufficient ransom for our sins: whose blood doth wash away the same, whose bitter and grievous passion is the only pacifying oblation that putteth away from us the wrath of God his Father; whose sanctified body, offered on the cross, is the "only sacrifice of sweet and pleasant savour," as St. Paul saith, that is to say, of such sweetness and pleasantness to the Father, that for the same he accepteth, and reputeth of like sweetness, all them that the same offering doth serve for.

These benefits of God, with innumerable others, whosever well pondereth in his heart, and thereby conceiveth a firm trust and feeling of God's mercy, whereof springeth in his heart a warm love, and fervent heat of zeal towards God, it is not possible but that he shall fall to work, and be ready to the performance of all such works, as he knoweth to be acceptable unto God. And these works only, which follow our justification, do please God, for so much as they proceed from a heart endued with pure faith and love to God. But the works, which we do before our justification, be not allowed and accepted before God, although they appear never so good and glorious in the sight of man. For after our justification only, begin we to work as the law of God requireth. Then we shall do all good works willingly, although not so exactly as the law requireth, by means of the infirmity of the flesh. Nevertheless, by the merit and benefit of Christ, we being sorry that we cannot do all things more exquisitely and duly, all our works shall be accepted and taken of God as most exquisite, pure, and perfect.

Now they that think they may come to justification by performance of the law, by their own deeds and merit, or by any other mean than is above rehearsed, they go from Christ, they renounce his grace. "Christ is become of none effect unto you (saith St. Paul) whosever of you are justified by the law, ye are fallen from grace." They be not partakers of the justice that he hath procured, or the merciful benefits that be given by him. For St. Paul saith—a general rule for all them that will seek such by-paths to obtain justification—those (saith he) which will not acknowledge the justness or righteousness which cometh by God, but go about to advance their own righteousness, shall never come to that righteousness which we have by God; which is the righteousness of Christ, by whom only all the saints in heaven, and all others that have been saved, have been reputed righteous and justified. So that to Christ our only Saviour and Redeemer, of whose righteousness both their and our justification doth depend, is to be transcribed all the glory thereof—*Archbishop Cranmer.*

## LETTER 3.

Toronto, 27th November, 1837.

TO THE HONBLE. WILLIAM MORRIS:

Sir,—On referring to the Pamphlet for your Petitions to the two Houses of Parliament and the general assembly, I find that they are omitted, and that the resolutions of the Delegates at Cobourg and the Memorial to the King, in which they are embodied, are the only documents intrusted to your care which it has been deemed convenient to publish. To them I must, therefore, confine my remarks. In these documents which are, in fact, one and the same, only two points require observation:—all other matters respecting your mission, whether of fact or argument, will be better introduced, when we come to consider your correspondence and proceedings with the Colonial office.

The memorial and resolutions are founded on a claim of right, arising, as it is said, out of the treaty of Union between England and Scotland, which took place in 1706. It is not much in favour of this alleged claim that it was never, till very lately, heard of, and that it should be first discovered in a remote colony more than a century after the treaty had been consummated. On referring to the Act of Union, I find that it expressly prevents the

larly and eminently that part of the brain in which the nervous fluid or animal spirits are formed and which he says is that exquisite membrane immediately and closely investing the brain, called by anatomists *pia mater*, and denominated by Solomon *golden*, on account of its yellowish colour, not unlike that of gold, but chiefly from its excellency and universal use in preparing the nervous fluid.

legal Establishment of the Church of Scotland in any part of the United Kingdom except Scotland: nothing, therefore, can be more silly than to look for religious rights and privileges in this colony as derived from that Statute. The treaty of Union between England and Scotland is a covenant of mutual concession and compromise between the two nations, for the purpose of settling all disputed points, and amalgamating them into one people; and a full communication of all other rights, privileges, and advantages is awarded to the subjects of either Kingdom, except when it is otherwise expressly agreed in the Articles themselves. Now, a community of religious privileges is expressly denied:—on this point neither party would admit the slightest compromise. We may wish that it had been otherwise, and that the treaty had been more indulgent on the subject of religion; but this subject was withdrawn from the Commissioners appointed to settle the terms of the Union: it was not suffered to become matter of dispute or even consideration; but the Parliament of each Kingdom settled, while yet separate, the question of religion in their respective dominions. Now, it is evident that a law passed by the Parliament of Scotland could have force only within the bounds of that Kingdom, for there were no colonies or dependencies; and accordingly the Statute is so worded. It is equally evident that the law, passed by the Parliament of England, extended to the colonies and dependencies of that Kingdom, as the words clearly imply. Accordingly, members of the Church of England are Dissenters in Scotland, and the least favoured Dissenters; and, on the other hand, the members of the Church of Scotland are Dissenters in England, and, by the fundamental articles of the Union, in all the colonies.

The public mind was very little enlightened on the principles of toleration in the reign of Queen Anne, and the idea of two legal religious Establishments in the same place would never have been entertained for a moment by either party. The Scotch, having no colonies, were content to secure their church within their own kingdom, while the English, possessing extensive colonies, comprehended them in their church enactment. The practice has been agreeable to this construction since the passing of the Act of Union; and the Church of England has been considered, and treated, in every colony, as the Established Church. Many of them have been regularly divided into Parishes; and the patronage retained in the Crown and in all Commissions and Instructions to Governors and persons bearing rule in the colonies, the church of England is recognized as the Established Church.

It is, indeed, competent for the British Parliament to extend every indulgence to the Scotch church, except that of a legal establishment; but that cannot be done without infringing on the Articles of Union, which clearly define the privileges and extent of the two churches respectively. The Presbyterian church is paramount within the bounds of Scotland: the Episcopal within England, Ireland, Wales, and the town of Berwick-upon-Tweed, adding the words and the territories thereunto belonging; which words are construed in all statutes as applying to the colonies.—That you and your constituents should desire that the terms of the Union had been different and had allowed the construction for which you contend, is very natural; but as it is not in our power to alter or amend the terms of the Union between the two Kingdoms, it appears to me not only unprofitable, but disingenuous, to endeavour so to twist and interpret them as to give an apparent support to claims to which they are directly opposed, and which were never dreamed of for more than a hundred years.

In regard to the assertion that the 31st Geo. 3, chap. 31, is an infringement of the Union, it may be conceded that, as the Canadian Provinces were annexed to the British Empire long after both Kingdoms had become one, it was competent for the Imperial Legislature to deal with the question of religion as might be thought most expedient. Accordingly by the 14th of Geo. 3d, chap. 83, the church of Rome is sanctioned in the Province of Quebec; and it is declared that the clergy of the said church may hold, receive, and enjoy their accustomed dues and rights; and the Statute proceeds to make some provision for a Protestant Clergy. The 31st Geo. 3, chap. 31, confirms the dues, rights, and privileges of the Romish Clergy, and appoints a special provision in lands for the maintenance of a Protestant Clergy. The clergy, described Protestant, are clearly defined, in the different Sections, to be those of the church of England, and no mention whatever is made in the Statute of any other Protestant clergy. But, on this point, it is sufficient at present to repeat what Lord Glenelg says in his Despatch on the Rectories, now before the public: we have no concern with the question "whether the Constitution of 1791 was wisely framed or consistent with the just pretensions of each of the three Kingdoms now constituting the United Kingdom of Great Britain and Ireland. It is sufficient for us to know that the British Legislature have enacted that Law, and that the Legislature of the United Kingdom is alone capable to repeal and amend it. The duty of the Executive Government is simply to execute its provisions." There are other matters in this despatch which will be noticed in due time; but in regard to the only two points in your two documents, no farther observations appear necessary. We can neither alter nor amend the Act of Union, nor the 31st of Geo. 3d, chap. 31, and it serves no good purpose to wrangle about them as inconsistent or unconstitutional.

In order to meet the complaints made in your correspondence and proceedings with the Colonial Office with the greater convenience, they may be reduced to five:—

- 1st. The discouraging obstacles thrown in the way of applications for grants of Land to the Scotch congregations.
- 2d. The claims of the Scotch clergy to a share in the proceeds of the Reserves.
- 3d. The terms upon which you condescend to offer peace to the Established Church.
- 4th. The opinion of the Crown Lawyers on the Rectories.
- 5th. Your complaint against the University of King's College.

1. In your letter to Lord Glenelg, dated 13th July, 1837, you say "with very few exceptions, the Scots inhabitants have met with the most discouraging obstacles to their application for

grants of land to their several churches; and when they see the facility with which the Sister Church is provided for, they cannot but feel that a mark of inferiority has long been attempted to be placed on them." An example from each church is then given.

"The Episcopal congregation at Toronto received from Government several most valuable grants of land, besides a donation of one thousand pounds to build their church; the latter was in consideration of accommodation furnished to the troops."

"The Scots congregation in connexion with the Church of Scotland built a commodious brick church without public aid; and although they set apart a handsome pew for the convenience of the Lieutenant Governor, should he see fit to attend that church, and have always furnished accommodation to the troops, yet up to the time when I left Toronto, the congregation had never received a foot of land from the Government, and the trustees informed me that they had failed in every application they made for that purpose."

Before proceeding to the consideration of the general complaint or accusation against the Colonial Government contained in the former part of this passage, it may be proper, first, to dispose of the two examples specified, and this may be done in a very satisfactory manner to all concerned, except the accusers.

The congregation of the Established Church at Toronto built a church more than forty years ago, in which the Lieutenant Governor, and both houses of the Legislature, with the military authorities and her Majesty's troops, enjoyed accommodation. At this early period several lots of land were set apart, at some distance from the city, for a glebe and endowment, which have ever since been in possession of the successive incumbents, and have lately been attached to the Rectory. During the American war of 1812, the church was taken for an hospital, and the interior so much injured that the congregation had to expend several hundred pounds to refit it for public worship. In 1818, the church was enlarged at an expense of upwards of two thousand pounds, raised by the increasing congregation. The building being of wood soon fell into decay, and having again become far too small, it was resolved to erect a church of stone of very large dimensions to meet for a time the growing population. This edifice, (except the steeple) was finished in 1834 at an expense of more than eight thousand pounds. An organ has since been procured from London at an expense of fifteen hundred pounds; and it is estimated that when the steeple is finished and furnished with a chime of bells, the church will not have cost less than twelve thousand pounds;—all of which, with the exception of one thousand pounds sterling, or eleven hundred pounds currency, granted by Government, must be defrayed by the congregation.

For this trifling grant the Government has received accommodation for the civil and military authorities during more than forty years; and the like accommodation appropriated in the new church for the same purpose is worth upwards of two thousand pounds currency,—estimating at the rate paid by the members of the congregation now purchasing pews,—and it would readily bring that sum if offered for sale, because the Church, notwithstanding its vast dimensions, is for the third time found too small, and additional churches are already required in other quarters of the city.

Nearly seven years ago, the Presbyterians of Toronto, in connexion with the church of Scotland, built a brick church which, in its present unfinished state, cost from fifteen to sixteen hundred pounds. Of this sum members of the Established Church in the city subscribed and paid two hundred and eighty or ninety pounds. Such was the good feeling then existing between the two denominations, and, but for the turbulence of the Kirk in the Province, the same feeling would still exist.

So long ago as the first of December 1824, a town lot consisting of half an acre was set apart as a burial ground for the Presbyterians in connexion with the Church of Scotland, and a Patent granted in trust for the same; but by the time the congregation was organized in 1830 all the building lots belonging to Government within the city had been sold or granted. On the 3d of September 1835, a grant of one hundred acres was ordered to the Scotch church at Toronto by the Lieutenant Governor in Council. On the 7th of April 1836, the Executive Council recommended, on a second petition from the Scotch congregation of the city of Toronto, "That if the Petitioners choose to relinquish the former appropriation, the Commissioner of Crown lands be instructed to set apart lands to the amount of two hundred acres in some convenient place for the purposes prayed for, and that the same be granted in trust."

Such is the true state of the two cases brought forward in accusation of the Colonial Government and in disparagement of the Established Church. The Scotch congregation was not organized till very lately, when it was not in the power of the local Government to bestow convenient grants of land; yet a burial ground was set apart, in anticipation that such a congregation would at some time be collected, and the Provincial authorities evidently shewed a friendly anxiety to do every thing possible for their accommodation.

It is a painful duty to detect and expose such inaccuracy of statement; but it is necessary, in order to defend the innocent and to show to what shifts the enemies of our church are driven, in their vain attempts to make out a case against her.

I have the honor to be, Sir,

Your obt. humble servt.,

JOHN STRACHAN.

## THE CHURCH.

COBOURG, SATURDAY, DECEMBER 16, 1837.

By one of our esteemed and zealous Agents we have recently been informed that certain of our Subscribers—of such, especially, as live in the more remote quarters of the country—feel a good deal of dissatisfaction that a portion of our Journal is not devoted to the news of the day; and that, because they cannot afford to subscribe to two papers, they feel constrained to prefer the political to the religious, and therefore to abandon the one which