

found in that volume from which there ought to be, and, in the mind of a believer in revelation can be, no appeal. We refer our readers to the second Psalm. In the second verse of this psalm we find these words, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed;" and in the tenth verse the same personages are called upon to alter this conduct, "Be wise, now, therefore, O ye Kings; be instructed, ye judges of the earth: serve the Lord with fear." The whole strength of the argument lies in our determining whether "kings" are addressed here in their private and individual capacity, as Dissenters allege, or in their official capacity, as Churchmen allege. If the individual only be addressed, there is no defence of establishments deducible from the psalm; but if the office-bearer be addressed, there is a triumphant proof of national religion. We maintain that kings, as such, are exhorted; and, in proof of this, we appeal to the authority of inspiration in Acts iv. 25: "Who, by the mouth of thy servant David, hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered against the Lord, and against his Christ; for, of a truth, against thy holy child Jesus, whom thou hast anointed, both HEROD and Pontius PILATE, with the Gentiles and the people of Israel, were gathered together." On referring to the Gospel narrative, we find that Herod and Pilate, in their official character, and with all their official influence, endeavoured to destroy Christianity in the bud, and thereby fulfilled the prediction in the second verse of the second Psalm; and in the tenth verse they are enjoined to reverse this conduct, and in their official character, and with all their official influence, to promote the spread and growth of Christianity, so that, as the Almighty condemned the first, he might praise the second, which is nothing more and nothing less than our very principle,—a national establishment of Christianity.

ENGLISH NOBILITY.

The respect rendered to ancestry, the influence which it bestows, is a dispensation of Providence in the moral government of the world; not a conventional institution resulting from human authority. It is a talent cast upon the owner, for which he is awfully responsible. Shame fall upon him, if he misuse the gift; but disgrace is his, and the gift itself is unstained. It is a possession which cannot be acquired by those to whom it has not been granted by the Father of mankind. It is a pre-eminence which may be rendered more useful, or more illustrious, by wealth, or intellect, or station; but which neither wealth, nor intellect, nor station can impart. It is a power not conceded either by King or by people, and which, neither the arbitrary will of the despot, nor the still more arbitrary tyranny of the multitude, can obliterate. Man cannot bestow dignity of birth,—man cannot take it away. Whatever results from time is incommunicable, and cannot be supplied by any other element. Hence, nobility of birth is an authority before which man's natural rebellion humbles itself most unwillingly, and which, however ineffectually, the "spirit of the age" seeks most anxiously to destroy.

If there is any one part of the world in which this "spirit of the age" is most unjustifiable, it is amongst ourselves.—Leaving to this nobility, based upon sentiment, its full weight; we, in England, have been enabled to discard the mischievous policy which, in so many other countries, gave to the one order the monopoly—so unenviable and so unenvied—of civil rank and power. It is true that, under the Tudors, attempts were made to restrain to "gentle birth" the honours unknown in an earlier age; and the Herald declared that he who was "no gentleman of blood" was unworthy the decorations, the collar or the mantle, which rendered him the companion of his Sovereign. Had this doctrine, borrowed from the Continent, been accepted, it would have spread like a canker through the State in all its departments: the birth-right of the English freeman would have been taken away. But our English feeling annulled these attempts. They vanished away without notice: and thus have we preserved the institutions which gave us all the advantages of aristocracy without any of its defects. Our constitution, yielding to the nobility of birth its due ascendancy, has always allowed the full claims of the aristocracy of wealth, and encouraged the accession of the aristocracy of intellect and knowledge. There has been no jealousy, no grudging. The merchant's mark has been admitted to be as honourable a bearing as the baronial shield: and the robe of estate, exchanged but yesterday for the forensic gown, commands as much respect as though the pedigree of the wearer could be traced from the Norman Domesday.—*Sir Francis Palgrave.*

THE BRITISH ARMY.

The British Army, both by its skill and valour in the field, and by the discipline which has rendered it much less formidable than the armies of other powers to the inhabitants of the several countries where its operations were carried on, has performed services that will not allow the language of gratitude and admiration to be suppressed or restrained (whatever be the temper of the public mind) through a scrupulous dread lest the tribute due to the past should prove an injurious incentive for the future. Every man deserving the name of Briton adds his voice to the chorus which extols the exploits of his countrymen, with a consciousness, at times overpowering the effort, that they transcend all praise. But this particular sentiment, thus irresistibly excited, is not sufficient. The nation would err grievously, if she suffered the abuse which other states have made of military power, to prevent her from perceiving that no people ever was, or can be, independent, free or secure, much less great, in any sane application of the word, without martial propensities and an assiduous cultivation of military virtues. Nor let it be overlooked, that the benefits derivable from these sources are placed within the reach of Great Britain, under conditions peculiarly favourable. The same insular position which, by rendering territorial incorporation impossible, utterly precludes the desire of conquest under the most seductive shape it can assume, enables her to rely, for her defence against foreign foes, chiefly upon a species of armed force from which her own liberties have nothing to fear. Such are the privileges of her situation; and, by permitting, they invite her to give way to the courageous instincts of human nature, and to strengthen and to refine them by culture. But some have more than insinuated that a design exists to subvert the civil character of the English people by unconstitutional applications and unnecessary increase of military power. The advisers and abettors of such a design, were it possible that it should exist, would be guilty of the most heinous crime, which, upon this planet, can be committed. The author, trusting that this apprehen-

sion arises from the delusive influences of an honourable jealousy, hopes that the martial qualities he venerates will be fostered by adhering to those good old usages which experience has sanctioned; and by availing ourselves of new means of indisputable promise: particularly by applying in its utmost possible extent, that system of tuition whose master-spring is a habit of gradually enlightened subordination; by imparting knowledge, civil, moral, and religious, in such measure that the mind, among all classes of the community, may love, admire, and be prepared and accomplished to defend that country under whose protection its faculties have been unfolded, and its riches acquired; by just dealing to all orders of the state, so that, no members of it being trampled upon, courage may everywhere continue to rest immovably upon its ancient English foundation, personal self respect; by adequate rewards and permanent honours, conferred upon the deserving; by encouraging athletic exercises and manly sports among the peasantry of the country; and by especial care to provide and support institutions, in which, during a time of peace, a reasonable proportion of the youth of the country may be instructed in military science.—*Wordsworth.*

THE CHURCH.

COBOURG, SATURDAY, MARCH 9, 1839.

The important and thrilling events of the last few months, and the long postponement of the assemblage of Parliament, naturally created much anxiety for the Speech of Her Majesty's Representative at the opening of a Session under the notice of which so many questions of absorbing interest were likely to be brought. This important document we published entire in our last number; and its own merits not less than the estimation in which, from his private worth and public services, our Lieutenant Governor is so deservedly held, will ensure for it an attentive perusal.

We are sensible of the difficulty of always avoiding prolixity in public documents of this nature, and now, if at any time, it would seem to be excusable; yet we trust that an adherence to monarchical rather than republican usage will, in such cases, as a general rule be found most convenient. A simple abstract of political events, and a bare recital of questions to be discussed—uninteresting and barren as such might appear—would perhaps be better than to risk an embarrassment or prejudice of the public mind by any commentary upon facts, or to hazard the compromise of that dignity which, according to our monarchical prejudices, seems, on such occasions, to be indispensably associated with brevity.

The narrative of our late disturbances, whether provoked by internal traitor or foreign aggression, which the Speech embraces, is marked by an energy of expression which augurs a determination to uphold the integrity of British Institutions in this Colony against every assailant; and a becoming abhorrence is expressed for the lawless conduct of those foreign invaders who, under the profession of "sympathy," have sought by fire and sword to establish in our land their own ill-assorted democracy.

Although His Excellency adverts, in a very gratifying manner, to the present tranquillity of the country, and the present security of our frontier from its border foes, he states explicitly that our dangers are not at an end; and that if we are free from foreign invasion, it is only because we are so well prepared to repel it. Unless we can soon discern in the executive of the neighbouring Republic a greater ability or a better inclination to restrain those trespassers upon our peace, we may feel assured that our only future exemption from danger, as the great Duke of Wellington expressed it, will consist in our being "armed to the teeth." Any hope, too, of early or complete tranquillity is unhappily much diminished by the events which have lately transpired on the borders of the State of Maine,—from the circumstance, unparalleled we should think in the annals of any civilized people, of the attempt made by the Governor of that State to seize by force the territory so long in dispute, and which, at the present moment, is the subject of amicable negotiation by the general Governments of the respective countries interested in its settlement. This were, indeed, to cut the Gordian knot of a critical and perplexing question; but it involves so gross a departure from those rules of common justice which civilized nations have been wont to observe, that we should hope some friendly interposition will be exerted to stay the madness of a proceeding fraught with so many calamitous consequences. Amongst the mass of the border population of the United States, from Maine to Michigan, there seems an extraordinary degree of restlessness,—the troublesome and vexatious manifestations of which are only perhaps to be effectually suppressed by a vigorous exhibition of what the energies of a great Empire can achieve, when provoked by a repetition of insults and injuries. We trust that this border population will arrive at a proper discernment of the difference between right and wrong, before it will be necessary to bring into action against them the power of a mighty and aggrieved nation, and to force by the fearful desolations of war a result which it is so possible to arrive at by amicable negotiation.

In glancing at our own internal condition, His Excellency very naturally adverts to what has unhappily been so long rendered a subject of political agitation, and personal animosity,—a subject which in the hands of the reckless and the thoughtless has served so grievously to split and weaken the loyal strength of the community,—we mean the CLERGY RESERVES. Upon this long-disputed question, we have no new opinion to offer,—much less any new claim to set up. We abide by the Act which makes the provision, and we cling to the interpretation which, in the Province itself,—as many of our recorded statutes will shew,—that Act had, until comparatively a late period, uniformly received. If the Church of England have erred in their interpretation of that Statute,—if they have erroneously construed the seemingly very obvious tenor of its provisions,—they are content to submit the question for adjudication to any competent or impartial tribunal. As involving a question of law, they have ever been ready to refer it to the Judges of England, or to the Judicial branch of her Majesty's Privy Council; or if, in these strange times, such is a meed of simple justice not to be obtained, they are even content that the whole property should be restored to the original donors, and that they should declare who are to be the participants in the long litigated appropriation. To us it seems that if the House of Assembly will not recommend the former,—which is the most natural and most simple, and likely to prove the most equitable and satisfactory course,—we conceive that, in the present divided state of the public mind, they have no alternative but to adopt the latter.

No plan that we have yet seen for the settlement of this question by a partition of the property, could for a moment

be defended either on general principles or on the grounds of local expediency: through them all it is easy to detect the self-interest of the partizan, and the devices of the wily agitator; and their development in practice would soon testify how far we were still removed from the boon of religious peace. Our Representatives, we conceive, will have difficulty enough in disposing of the general principle, without approaching the perplexities of detail; and we hope and pray that, with reference not to the excitements of the day but to the interests of the distant future,—not simply to the wants of the present generation but to the unborn millions who shall hereafter inherit this land,—they will, to borrow the expression of a sensible writer in the *Commercial Herald*, "evidence their determination to do right, at all hazards, and leave results to the God of nations."

We have more to say upon this subject, but our observations must be deferred; and we must reserve also for another opportunity the remarks we had intended to offer on that portion of His Excellency's Speech which refers to the state of Education in this Province.

We perceive by the Toronto papers that our Legislature have entered with vigour upon the important duties before them; and perhaps there never sat in Upper Canada a House of Assembly which possessed in the aggregate an equal share of general intelligence and ability, unsullied attachment to British Institutions, and honest zeal for the welfare of their country; and it may be long, looking at the portents of the stormy times, before a Legislative body equally endued with so many becoming qualifications, shall again be entrusted with our political destinies. We believe that our Representatives, now assembled, will apply themselves assiduously and conscientiously to the duties before them; and an anxious country anticipates from their prudent and patriotic deliberations the most important results.

In one point,—and that a material point,—do we find fault with our present intelligent and respected House of Assembly:—that they should commence their daily deliberations without a formal invocation of the Divine blessing,—that, in entering upon the arduous duties of the public service, they should omit that humble supplication of the guidance and help of Almighty God, which, in his private undertakings, no Christian could feel that he was justified in neglecting.

But it was not always so. Time was, when the business of our House of Assembly was preceded by a solemn petition for the Divine blessing upon their consultations;—and why was this becoming and Christian custom discontinued? Entirely through an unworthy jealousy, through a spirit of factious opposition,—commenced and carried into effect chiefly by individuals who are now exiles from their country as attainted traitors! By them a jealousy for the religious and civil rights of the people was advanced as a reason for the abrogation of a pious custom which had previously been pursued without objection; and how much of selfish purpose and individual ambition was mixed up with the philanthropic professions then so abundantly advanced, the results of time have too manifestly shewn.

It is a duty, none can deny, that the deliberations of our Legislative bodies should be preceded by an acknowledgment of Him "from whom all holy desires, all good counsels, and all just works do proceed," and by a fervent appeal for that help and guidance which to the humble petitioner He will, through the merits and mediation of our all-sufficient Saviour, infallibly vouchsafe; and we trust that the Lower House will lose no time in resuming a Christian duty which the Upper—to their honour be it spoken—have never yet abandoned.

It can hardly be a weighty objection with any party that the prepared and approved forms of the Church of England should, on such occasions, be employed: they were used from the time that we had a Parliament in the country until our parliamentary legislation was disgraced by their abrogation; and the Imperial Legislature, composed of English, Welsh, Scotch and Irish Representatives, and embracing all communions, never meets without a petition for heavenly grace and guidance in that very form which our quondam legislators thought it proper to discard.

In order that our brethren of the Clergy may fully understand the motives of the appeal which has recently been addressed to them by the Lord Bishop of the Diocese in reference to the calamitous destruction of St. James's church at Toronto, we have been requested to publish the following letter from the Archbishop of York, upon which the directions conveyed in his Lordship's circular were more immediately founded:—

Toronto, 15th Jan. 1839.

MY DEAR LORD,

On the 6th inst. we had the misfortune to lose our beautiful church by an accidental fire;—it as a sad calamity, for we are very much in debt for it and the superb organ which we had just set up.

We have an insurance of £5000, but this will do little, if any more than pay our incumbrances. My people are very much stunned with the blow as well as myself; but we must not despond, and I trust that God in his mercy will over-rule it for our good. In the mean time we have opened two places of worship,—the Town Hall and the College Hall, for no one place could be found large enough to hold the congregation.—In each we have two services, and have already attained some degree of regularity and order. Mr. Graset and I serve alternately, so as to keep up as much as possible the appearance as well as the substance of our worship while under one roof.

We shall find much difficulty in getting over this melancholy dispensation. I am of course exerting myself to the utmost, but I had so much to accomplish before getting the recent church completed that I anticipate many obstacles. A good spirit, however, manifests itself, and will, I hope in God, continue.

It has occurred to me that we might be greatly encouraged, if not essentially assisted, were your Lordship to recommend a collection in all the churches of the Diocese towards our relief. The sum might not be great, but it would, I am persuaded, be of great benefit, calling forth our latent energies.

Moreover, the same general mode of assisting each other in distress, might, at your Lordship's discretion, be used with advantage on other occasions.

Such a proceeding would produce a cordiality of feeling and sympathy, which might be turned to good account hereafter in protecting and extending the Church, and knitting together the hearts of her children.

Permit me, therefore, to call your Lordship's attention to this suggestion; for I am perfectly sure that an affectionate circular in our favour, inviting every congregation to make a collection for us, will be of great consequence in accelerating the restoration of our church, and be gratefully remembered as a most kind and reasonable interference on the part of our Bishop.

I remain, my dear Lord,

Yours sincerely,

(Signed,) JOHN STRACHAN.

The Right Rev. the Lord Bishop of Montreal.

We request attention to the communication below, of our correspondent M. M.; the more so, as it contains a satisfactory reply to a question which has been more than once put to ourselves, as to the means of even partially supplying that lack of ministerial service under which so many, in remote parts of the Province, are labouring. It is but a few weeks since an esteemed friend in a distant township asked our opinion of the propriety of his adopting the course for the employment of the sabbath in his neighbourhood, which our correspondent suggests, and of which his communication so forcibly points out the practical advantages. We of course strongly advocated this plan; and in doing so, we merely repeated what has on more than one occasion been adverted to in this journal.

Distant as the day may be when there will be a realization of the blessing which was contemplated in the Constitutional Act of the Province,—when every township shall possess its resident pastor, we cannot abandon the hope that this is a blessing yet in store for our youthful country. But it is important—highly important—that, in the mean time, the members of our communion, scattered hither and thither in those lone and desolate places, should have some means afforded them of retaining the knowledge of that good "old way" in which, under happier circumstances, they had been trained. And if they themselves are as unlikely to forget their "Jerusalem" as the right hand to forget its cunning,—if there be little risk that they will stray away from the "old paths" of their fathers' church, there is too much danger that their children will waver in their attachment to that communion to which their affections are not bound by the same powerful ties of early association. They will be a more easy prey to those seductive arts, so widely and industriously employed, to lure them away from the creed and discipline of their fathers, and in many cases to substitute prejudice and hostility for love. If, in deserting their parents' creed and worship through such devices, they became better men and better subjects, we could say, "Go, and the Lord be with you"; but, unhappily, this is seldom the result which attends their estrangement from the "old paths." If to a sober and consistent Christianity there does not succeed a religion of excitement,—a species of spiritual delirium,—which is too often followed by a languor and apathy proportioned to the violence of the previous effervescence, other results very commonly arise which, on more general grounds, are a cause of peculiar regret. Unsettle the Churchman's attachment to the Establishment in which he has been reared, and what is the general effect? Immediately he becomes chilled in the ardour of his affection for the Government; he begins to look upon its acts with suspicion; his ears are open to every complaint against it; he soon fancies himself one of the politically oppressed; and becomes at last the easy dupe of those seditious disturbers who make a business of agitation, and who seek by the formation of parties to elevate themselves into a consequence which, by honest and unexceptionable means, they are unable or unwilling to acquire.

When, therefore, our friends enquire of us how the knowledge of the ritual and principles of the Church is to be maintained in their neighbourhood, in the absence of a resident clergyman, we recur at once to the means which have been so successfully employed by the estimable individual alluded to by our correspondent. We urge them, on national as well as religious grounds, to labour to preserve these principles: without disparagement to other creeds, we aver that the maintenance of sound Churchmen is the maintenance of loyal subjects, and that he who values the political peace of his country should exert himself for the support and spread of the loyal and conservative principles of the Church.

CORRESPONDENCE.

To the Editor of the Church.

Mr. Editor:—The destitution of the means of grace experienced by many thousands of the members of our venerable Establishment, who have emigrated from the Mother Country and sought a home in our wilderness, has often excited my regret and awakened the ardent desire that God would be pleased to open a way for their relief.

The system lately adopted of sending Travelling Missionaries to bear the message of peace to the remote and destitute of our communion, has proved so beneficial from the trial, that it is needless to commend it any further: the only ally to our satisfaction is, that their number cannot be augmented twenty-fold. Until these labourers can be sent more abundantly to gather in our plenteous harvest, much good would be effected if our settled clergy would, as far as time and opportunity permitted, extend their ministrations on week days to the neighbouring and unsupplied townships. This might have the effect, in many parts, of keeping the flock from wandering, and laying the foundation of a better efficiency to the labours of the resident minister who might subsequently be entrusted with their exclusive charge. It is most gratifying to perceive that in the Mother Country so much sympathy has been awakened for the spiritual destitution of these Provinces, and that, from the exertions there making, we are likely soon to receive a large accession to our Missionary strength. But until our wants can receive their adequate supply, it becomes ourselves to stir in the cause; and every pious and intelligent member of our communion should contribute his aid to mitigate the evil of the deprivation under which we are labouring. With our most favourable anticipations of help in our spiritual need, it must still be expected that for years to come much of the barren waste shall remain untilled.—Let me, then, propose a partial if not an adequate remedy:—

Let intelligent and pious persons resident in neighbourhoods remote from a Church or the ministrations of a settled Clergyman, assemble together on the Sabbath day—read the Service of the Church and a printed Sermon—and associate in the teaching of a Sunday School. This would be attended with many advantages: the Sabbath would receive its proper reverence; God would be worshipped; the old would be edified, and the young instructed.—The Churchman's offspring would be kept within the fold, and a sound and healthy moral and religious feeling would be preserved amongst those who are thus associated. Nor can there be any difficulty in making the experiment. In every township there are some persons to be found competent, and I should think willing, to undertake this duty. Let it then be prosecuted in an humble dependence upon the Divine blessing, and there can be no doubt of the most happy and beneficial results.

I am aware, Sir, from statements which I have occasionally seen in your paper, that there do exist in the Province several gratifying instances of the success of this system; and as it may serve to illustrate the subject upon which I am writing, I shall trespass a little further upon your space by narrating what took place within my own observation.