

expectant upon the contributions of his congregation:—what has the cause of religion gained? He who flattered the King, becomes the baser sycophant of the greasy multitude. The permanent endowment of a clergy, trains them into moral courage, whilst their dependence upon the voluntary donations of their flock, as surely sinks them in moral slavery.

England, under Charles II, has seen two thousand clergy, in one St. Bartholomew's day, abandon their preferment, rather than their doctrines.—Venerate their adherence to the tenets which they professed and held.

England, under James II, equally saw Seven Bishops conducted as captives to the Tower, testifying against the tyranny of their Sovereign, whom they honoured and obeyed.

England, under William, again saw Seven Fathers of the Church, submit to the deprivation of their princely domains and high Estate, rather than violate the dictates of their conscience.

These are the disciples of an endowed Church; whilst amongst the endless varieties of sects, sectaries, and persuasions, which fill the eleemosynary pulpits of the American Union, not one single Minister has dared to breathe a syllable in reprobation of that inhuman system of slavery, which contaminates their commonwealth.* Amongst those great and flourishing Transatlantic Republics, who ground their policy upon the equal rights of man, not one Christian Minister dares to risk the loss of a cent in defence of the most sacred rights of humanity: whilst in England, the members of the different Hierarchies have, each in their turn, surrendered every worldly possession, ungrudgingly, unhesitatingly, rather than purchase them by the slightest compromise of their principles. Thus, has the Anglican Church identified herself with the state; both are animated by one spirit, united by one vital constitution.

The Anglican Church is not an extraneous or oppressive order, possessing a character adverse to the State; it is not a caste estranged from the community. It is formed out of the people: it exists for the people. The Church, as I have observed, and I repeat the observation, is the democratic leaven of our balanced monarchy. The dignified Ecclesiastical of the Church of England were, during the middle ages, always the best, and not unfrequently the only, advocates of the real interests of the poorest, and, therefore, the most defenceless classes. So have they also been, at all times, the means by which the gifts of intellect and intelligence raise the possessor to the highest station in the community, the connecting link between the Cottage and the Throne.

* This is rather too broadly stated. There are many honourable exceptions; and in regard to our Episcopal brethren in the United States, we have reason to believe that they leave this question untouched, on account of the very extravagant and objectionable system by which the professed friends of the slave have sought to effect his emancipation.—[Ed. Ch.]

OUR CHURCH SERVICES.

Jesus, the Lamb of God, is the beginning of them, Jesus the continuance, Jesus the end; our whole church service glows with the warmth of Jesus—sparkles with the brilliancy of Jesus; we come as penitents to his cross, we stand up as believers to sing his praise, we pour out our prayers into his bosom; from first to last, it is the name, and work, and love of Jesus that we honour in our church services.—*Rev. Hugh McNeile.*

They are framed for saints, and not for the worldly minded or reprobate. They are offices of the Church, and are meant for members of the church only, and not for the careless or the profane.

Considered in this point of view, the very language which is so vehemently exclaimed against, constitutes one of their chief beauties. They speak of Christians, and for Christians, and they speak in the language of faith and assurance.

In the office of baptism, for instance, which is one of the principal stumbling-blocks with dissenters, the parents are first besought to call upon God, "that out of his boundless mercy he will grant unto this child that thing which by nature he cannot have, that he may be baptized with water, and the Holy Ghost," &c. They are next exhorted, "Doubt ye not, therefore, but earnestly believe, that he will favourably receive this infant;" and then they are led to pray, in this earnest faith, "Give thy Holy Spirit to this infant, that he may be born again," &c.

And, then it is, that after all this, the church, not admitting the idea that the prayer of faith can be offered up in vain, or that the promise of the Lord, "I will pour my spirit upon thy seed and my blessing upon thine offspring," can be invoked without effect, assumes the spiritual birth of the child, and addresses the parents with the encouraging words,—"Seeing now, dearly beloved, that this child is regenerate, and grafted into the body of Christ's church."

And in all this, the fault and the blame, if fault there be, lies not with the church which dispenses, but with the unworthy recipients of the sacrament. If prayer is made with the mouth only, if faith be professed without being exercised, then, indeed, no benefit can be expected from the ordinance. But how can the church provide for this state of things? How can she prepare a fit and proper form of prayer for those who come merely to imitate prayer? How can she provide an appropriate form for those who are destitute of that faith, without which all ordinances are alike vain and unprofitable?

The same view may be taken of the office for the sick; and for that for the burial of the dead; and of that for the ordination. The absolute necessity of faith and repentance, is ever put in the most clear and prominent light. As to the usual objection to the Burial Service, it must not be forgotten that the original phrase, "hope of resurrection," was altered into the more general one of "hope of the resurrection," in order to obviate that very criticism in which dissenters still persist. In fact, when do dissenters themselves, over the graves of their own members, omit to express at least a general hope, whatever the character of the deceased may have been? And if they cherish a hope at all, to what can that hope have reference, but to the resurrection?

The Church endorses none of her members. They profess and she receives their profession, and nothing more passes. If any of her members are deceived as to their state and prospects, they are self-deluded. She asserts nothing of their personal standing and condition; only constantly in all her formularies, that those who repent and believe, and those only, will be saved; and leaving the personal question of the sincerity of each man's belief and repentance, between himself and the great searcher of hearts. And yet, although this is most clearly the posture she assumes, she is gravely charged by some dissenting writers, with "practising a most extensive and ruinous delusion upon the souls of men." This delusion, thus charged upon the Church, as if the crime were hers, consisting wholly in this, that men will still, after every warning, join themselves to her communion, and delude themselves with the idea that by this merely external adhesion their eternal safety is insured.

In the Church of England, we repeat, the adhesion and profession of a man is solely and entirely his own act. The Church, indeed, in all her services, speaks of him and to him as a *Christian*; but she only uses this language on the strength of his own repeated professions of true faith and repentance; and she continually warns him of the danger of hypocrisy and self-deceit. Still, she professes no examination into, and pronounces no judgment upon, his own individual case; but leaves his sincerity in his professions between himself and his God. If deceived, the deception is wholly his own, and the Church is clear of any participation in it.—*Essays on the Church by a Layman.*

Any one who is conversant with the Bible will discover its most important truths in every petition of our Church. Here are the deepest and most humbling confessions of our guilt and misery as sinners in the sight of God; here are the most encouraging meditations on the atoning blood and sacrifice of Jesus Christ; and here are the most earnest petitions for the converting, enlightening, and sanctifying influences of the Holy Spirit, to restore us to the image of God, and to create us anew unto good works.

The enlightened and awakened mind may pour out its sorrows in the highly spiritual language of the church, and find much that is suitable and affecting. In seasons of peculiar difficulty, temptation, and trial, when "trouble, sorrow, need, sickness, or any other adversity," has befallen us; on occasions of bereavement and family afflictions, when we are disposed to exclaim with Jacob, "all these things are against me," then the formularies of our public worship address themselves to our hearts with unspeakable power and unction.—They are so comprehensive and particular, that there is scarcely any conceivable situation in which we can be placed in this mortal life, to which there shall not be something applicable in these beautiful services. They are so benevolent that every child of sorrow is included in their affectionate intercession; the fatherless and the widow, the poor and the afflicted, the distant friend, and the weary prisoner, the aged and the infirm, the ignorant and the sinful, the Jew, Turk, infidel and heretic, are all made mention of in our prayers, and all recommended to the mercy and compassion of our God. In these supplications, confessions, and praises, the awakened sinner, the returning prodigal, the feeble penitent, and the confirmed believer, shall all find passages that speak the language of their hearts, and bring them, with the deepest seriousness, to the footstool of God's mercy-seat!

But we must point out one peculiarity in our excellent service, which enhances its value to every one who is capable of religious feeling, viz. its admirable suitability as a congregational form of worship. Ours is one of the few modern churches which retain the very ancient, interesting, and affecting custom of alternate responses between the minister and the people, than which nothing can be more calculated to enkindle the spirit of devotion, and diffuse it through a whole congregation. What can be more beautiful and striking than the verses at the commencement of the principal portions of our prayers, where the priest exclaims, as the whole church is about to fall on their knees before God,—*"The Lord be with you,"* and the people answer, *"And with thy spirit?"* Formed by nature for social life, and cultivated as our dispositions are by daily habit, it is impossible we can be wholly unmoved by the conduct and example of those around us; "as iron sharpeneth iron," so the spirit of devotion in ourselves is increased by the expression of it in others, and where there is an assembly of christian worshippers who are really earnest in the solemn duties in which they are engaged, where the whole body joins in the language of adoration, prayer, or praise, as if with one heart and one voice, hard and unfeeling must be he who does not catch the sacred flame of devotion, and strive at least to join the throng of worshippers who are holding public converse with the Most High. In a word, we may have witnessed much eloquence, much sublimity, much devotion, in particular instances of extemporaneous prayer; there may have been much that was calculated to move our feelings and awaken a heavenly temper, but for a congregation, and for a continuance, who ever heard any thing equal to the scriptural, simple, and sublime Liturgy of the Church of England?—*Rev. F. Close, A. M.*

THE CHURCH.

COBourg, SATURDAY, FEBRUARY 9, 1839.

We made allusion in our last number to the two Sermons preached on occasion of the late General Faat by the Rev. Thomas Green, Rector of Niagara, and published at the request of several members of his congregation. Different individuals will adopt different views as to the manner in which such occasions would be best improved to the edification of those amongst whom they minister; some will confine their observations to general transgressions of the divine law and the Gospel rule of duty,—to those moral offences and that spiritual neglect which loudly call for the chastisement of a righteous God; while others will be more local and particular in their remarks, and call the attention of their hearers to that course of moral or political wickedness which has directly led to the calamities we have assembled to deplore, and are beseeching the Almighty to avert. Mr. Green, as many others did on the same occasion, adopted the latter view; and he placed before his audience a concise history of the events which have led to the recent disturbances and present afflictions of our country,—tracing up these calamities to that system of political and religious agitation which, for many years, has been so industriously and injuriously pursued in these Provinces. The following description is as correct as it is vivid:

"But, alas! prosperity, plenty and peace, did not produce contentment in the public mind, any more than in very many cases, in individuals. In the bosom of this favoured colony, so tenderly and bountifully fostered and supplied by the Parent State, there nestled vipers, who grew with its growth, and strengthened with its strength, and spread their deadly poison by slow degrees, but with sure and fatal effect. The venom thus ruthlessly insinuated into the minds of the unguarded and unsuspecting, soon began to produce envy and jealousy, clamor and complaint towards the government in every corner of the land, among a quiet and otherwise happy people. The prejudices of the weak and the passions of the wicked—the hopes of the ambitious, and the fears of the timid—the chagrin of the disappointed seekers of place and profit, were artfully wrought upon by means of the most corrupt and licentious press that ever disgraced this or any other country. Some desperate and unprincipled agitators were put forward by deep and designing revolutionists, who proceeded upon an organised system of falsehood and misrepresentation, to hold up to reproach and contempt the Government and its acts, and to ge-

nerate and foster among their ignorant and credulous dupes feelings of bitter hostility to the institutions peculiarly British; every phantom which the genius of party could conjure up to advance their unhallowed object was held up to the wondering eyes and terrified imaginations of the people, as a fiend that was to destroy their liberties or torment their consciences.—Thus every little spark of civil discord or religious dissension was fanned into a flame, and a party, at first insignificant and contemptible, was raised to notice and importance, until they exercised an influence and a sway truly alarming to the friends of the constitution and the loyal supporters of the rights of the Crown."

This language is not less true than forcible; and on such an occasion we contend that it was not misplaced. It is right that people should have a full and correct understanding of the nature of the transgressions they are, at such a time, specially called upon to lament, before they will drop in earnest the penitential tear and humble themselves in all sincerity at the footstool of an offended God. To the political sinner as well as to the moral transgressor, the wickedness and injuriousness of their conduct should be pointed out; and the faithful preacher must not shrink from the fulfilment of this duty because it may chance to offend the prejudices of party or provoke the momentary displeasure of those who perhaps will subsequently be most benefited by the admonition. "My son," was the advice of Solomon, "fear thou the Lord and the King; and meddle not with them that are given to change;" and one more enlightened than Solomon has said, "let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God."

In obeying these feelings, and in acting upon this rule, we have been accused by a contemporary of dealing in insinuation rather than argument,—because, if we understand the meaning of our assailant, vices are attacked and faults exposed and motives condemned, without specifically naming the individuals upon whom such offences are chargeable! We have yet, however, to learn that, in his more public ministrations, such is always the duty either of the preacher of the Gospel or of the public journalist; or whether, if the former leaves it to the consciences of his hearers to make the application, when he utters his condemnation against prevailing sins, there is any thing sinister in the adoption of the same course by the latter. Every sin that, through the medium of this journal, we have denounced,—every political or moral iniquity that we have exposed, will be allowed to have had existence; and if, in setting them in their full odiousness before the public, there be any who choose to appropriate the whole or part of the portrait to themselves, they must be better judges of its individual applicability than we can possibly be!

It is certainly no "insinuation" to say that the country has been disturbed by itinerant and unprincipled agitators: this has become a fact of history; and it is needless for us to repeat the progress and result of the offence, or to expose to the world the names of the offenders.

But to return to the more immediate object of these remarks.—There is much in the Sermons before us that we are desirous of extracting, but our limits compel us to be brief. The following excellent description of what constitutes true courage, occurs in the second Sermon:

"Let your courage, then, be founded on religion;—courage separated from piety and christian hope is wanting in one vital point. It may be directed by Providence to promote the cause in which it is exerted, it may be crowned with this world's glory and renown; but, ah! should the warrior fall, we tremble for his fate! Were I to describe a complete hero, I should assign to him, not only that unflinching courage and imperious sense of duty before which danger vanishes, but that reverential fear of God which excludes from the heart every other fear; that testimony of a good conscience and that good hope, through grace, which strips death of its terrors, and disarms it of its sting; and, that faith, which looks to a brighter recompense, and has respect to a more glorious reward, than earthly sovereigns can bestow. Such a warrior might fall; but he would fall, indeed, in the field of glory; his would be the bed of honor;—and were the drops of heaven the only tears that bedewed his unburied head, his immortal spirit is safe with his Redeemer, in the paradise of God."

We shall conclude our extracts with the following allusion to the practical duties which become a Christian community under a sense of the provoked displeasure of their God:

"It becomes therefore, the duty of every one of us, my brethren, at this time, to consider our ways, to examine our hearts, humbly to confess our sins, to seek forgiveness, and to pray for grace, that we may henceforth walk before God in newness of life. If any persons have hitherto remained impenitent and unbelieving, cherishing an inordinate love of the world, a supreme devotion to its pursuits and pleasures, which characterizes the bulk of mankind, they are now called to set about the great concerns of their immortal souls, with peculiar diligence and earnestness. Renounce the world, as guided by evil maxims and customs: renounce the world in its pursuits and pleasures carried to excess—the attachment to the world which is hostile to the exercise of repentance and of every christian grace. For what is it which dissipates the serious concern for your salvation which sometimes arises in your minds? What is it which banishes the sense of your sinfulness, of your guilt, and of your danger, while in a state of disobedience to God? What is it which leads you to disregard the calls to repentance?—Is it not the ensnaring influence of an evil world? And this influence will continue, and will prevent you from making by repentance, your peace with God, and finding the full perfection and happiness of your nature in His service, until it is stripped of those delusive colours it has assumed—until you form a just estimate of it as utterly unworthy of your desire and pursuit, except in subordination to the concerns of eternity, to the principles and hopes of religion, to the laws and to the favour of your God. The world must not be your portion—for this is not your rest. God hath reserved some better things for you—a more lasting inheritance. Seek, then, to know Him through Jesus Christ, whom he has sent to deliver you from a present evil world and to purify unto himself a peculiar people zealous of good works. Turn to Him who shed his blood for you; and that precious blood will be a fountain of pardon, of holiness, of peace and joy for evermore."

In a late number of the *Athenaeum*, a London Literary Journal, we have perused with interest the review of a work by the Rev. J. Parker, of Ithaca, N. Y., who was sent on an exploring tour beyond the Rocky Mountains, under the direction of the American Board of Commissioners for Foreign Missions. It is a volume containing some curious religious and moral statistics, and a few extracts from it, we think, will be acceptable to our readers.

"The difficulties and dangers of a journey," remarks the reviewer, "through such a vast extent of country, inhabited only by wandering tribes of Indians, are obvious; and Mr. Parker thought it prudent to accompany the caravan sent annually to the Rocky Mountains by the American Fur Company. He proceeded, therefore, down the Ohio to St. Louis, and thence up the Missouri to Liberty. The reader may be curious to hear something of this town or village—the farthest, we believe, westward in the United States. 'It is (says Mr. Parker,) a small village, has a court-house built of brick, several stores which do considerable business, a rope-walk, and a number of decent dwelling-houses.' There is a resident Presbyterian minister; but the people refuse, on christian principles, 'to give him anything for his support, lest they should make him a hireling.' Mr. Parker was invited by one of the elders of the church to preach to them; but the invitation was

withdrawn, as the people objected, lest he should say anything 'about temperance or missionary efforts.'"

At Walla Walla, a station belonging to the Hudson's Bay Company, and situated ten miles below the confluence of the Columbia and Lewis Rivers, Mr. Parker made a short stay, and saw sufficient to induce him to draw a contrast between the British and American traders, not very favourable to the latter,—whose treatment of the Indians he strongly reprobates in a previous part of his narrative. The following testimony to the British character we cannot refrain from transcribing:

"The gentlemen belonging to the Hudson's Bay Company are worthy of commendation for their good treatment of the Indians, by which they have obtained their friendship and confidence, and also for the efforts which some few of them have made to instruct those about them in the first principles of our holy religion; especially in regard to equity, humanity, and morality. This company is of long standing, have become rich in the fur-trade, and they intend to perpetuate the business; therefore they consult the prosperity of the Indians as intimately connected with their own. I have not heard as yet of a single instance of any Indians being wantonly killed by any of the men belonging to this company. Nor have I heard any boasting among them of the satisfaction taken in killing or abusing Indians, as I have elsewhere heard."

From Walla Walla Mr. Parker proceeded to Fort Vancouver, the principal station of the Hudson's Bay Company. Here he took up his residence for the winter, and thus records his sense of the kindness and hospitality which he experienced:

"Having made arrangements to leave this place on the 14th, I called upon the chief clerk for my bill. He said the company had made no bill against me, but felt a pleasure in gratuitously conferring all they have done for the benefit of the object in which I am engaged. In justice to my own feelings, and in gratitude to the Honourable Company, I would bear testimony to their consistent politeness and generosity; and while I do this, I would express my anxiety for their salvation, and that they may be rewarded in spiritual blessings. In addition to the civilities I received as a guest, I had drawn upon their store for clothing, for goods to pay my Indians, whom I had employed to convey me in canoes, in my various journeyings, hundreds of miles; to pay my guides and interpreters; and have drawn upon their provision-store for the support of these men while in my employ."

We must confess that it is exceedingly delightful to us to record these testimonies to the sterling morality of the British character in a remote and comparatively inaccessible region of the earth, where there is so much temptation to evil, and little to restrain it, but moral and religious principle. It was a worthy and no vain resolve of Oliver Cromwell's, that the name of an Englishman should be as much respected all over the world as that of an ancient Roman; but it is a higher and holier cause for exultation that, in the deserts of Arabia, and the wilds of North America, the British character should remain undeteriorated, and command the reverence of untutored tribes.

We learn from the *Morning Chronicle* of the 14th December, that some apprehension existed in London of the Government being about to propose a plan for the delivery of Letters on Sunday. The Common Council were beginning to stir in the matter,—the Lord Mayor had expressed himself as decidedly opposed to this irregular innovation, and the clergymen and office-bearers of three united metropolitan parishes had memorialized the Lords of the Treasury against it. Even the Journal from which we gather this information, and from which it is but seldom we can quote with pleasure, has the following remarks equally characterised by good sense and sound principle:

"Were the citizens of London to be foolish enough to accede to this alteration, the consequence would soon be that from the beginning to the end of the year, there would be no intermission of toil. The delivery of letters would lead by degrees to the performance of the same business on Sunday which is performed on the other days of the week. The merchant who neglected to attend to his letters on that day might find a rival had obtained the start of him in some important business, and various motives would induce him to attend his counting-house on Sundays, and to force his clerks also to attend.

"This is a christian country, and we trust that it will preserve its character. There are exceptions to the rule of sanctifying the Sabbath which are connived at because society would otherwise be subjected to great inconvenience. The Sabbath was made for man, and not man for the Sabbath. We are not of the number of those gloomy precisians who would make the Sabbath a day of mortification—who would confine men who have toiled six days in the week to their houses on the seventh, and deny them the most innocent indulgences. But we hold it of the utmost importance, even in a temporal point of view, that the Sabbath be not profaned by unnecessary labour. One day is not too much to allow men to meditate on the great end of their being, and to forget their worldly cares. The machine cannot constantly be wound up. Every religious man, any every prudent man, ought to set his face against any uncalculated encroachment on the Sabbath. Why should this earth be converted into a valley of tears, by yielding to the demands of a short-sighted avarice?"

Since extracting the above from the *Morning Chronicle*, we perceive by the *Standard* of the 17th December, that the Lords of the Treasury, in reply to a memorial of the City Bankers against the proposed alteration, had declared that "they never had it in their contemplation to sanction a change that they would consider to be inconsistent with most important duties, and interests, religious, moral, and social." Without expressing any opinion as to the sincerity of this declaration of Her Majesty's Ministers, we rejoice to perceive that they have not added the desecration of the Sabbath to their conversion of the marriage contract, so far as they were able, from a religious solemnity into a naked and unanctified civil compact.

We request the attention of our readers to the very excellent Reply given by our respected Lieutenant Governor to an Address lately presented to him by the loyal and suffering inhabitants of Sandwich. The tone of this admirable document is worthy of the enlightened and christian spirit of its writer;—inculcating those high, honourable, and christian principles which, under whatsoever provocation or exasperation, the favoured subjects of the great British Empire are never to forget or forego.

We have the sincerest pleasure in welcoming the *GOSPEL MESSENGER* in its new and enlarged form. It now appears on a handsomely printed imperial sheet, containing—what, under its present management, it is always sure to contain—a pleasing variety of sound, useful, and judicious matter. Our limits—and our health—compel us to abridge the notice we had intended to offer of the important and valued labours of our much esteemed and amiable contemporary; he must, therefore, accept, for the present, the most cordial reciprocation of those fraternal and affectionate good wishes which, on a late occasion, he so kindly tendered to ourselves.

We have to acknowledge the receipt of a valuable Sermon, entitled "THE EDITING OF THE CHURCH," preached by the Right Reverend Dr. Onderdonk, Bishop of New York,