

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER 1, 12

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Original Poetry.

For the Church.

THE DESTRUCTION OF KORAH.

NUMBERS XVI.

O'er the Red Sea waste 'twas the dawn of day,
And the tribes were up in their long array;
And a thousand glories were backward flung,
As the sun o'er their ranks like a victor sprung.

There was silence fallen o'er the giant host—
On the scoffer's murmur—the rebel's boast—
And the Priests mov'd slowly on noiseless feet,
And the cloud grew deep o'er the mercy-seat.

And Korah stood on the silent plain,
With his princely leaders, his warlike train;
And their eyes flash'd pride as the flame rose higher
From their censers gleaming with unbled fire.

Then Israel's ruler rose, calm and slow,
With his eyes all wild with prophetic glow,
And he cried—"away from the coming wrath,
Fly, lost ones, fly the Destroyer's path!"

And the bands of the goddess were left alone,
And the hush was broke with a dull, deep moan;
And a mist o'er the sun crept dark and slow,
And the censers' glimmer wax'd faint and low.

Then a paleness shadow'd the boldest look,
Then the ground with a quivering sickness shook:
'Twas the Earthquake spirit uprou'd from sleep—
'Twas the first low rush of his thunder-sweep.

Then the heart grew fainter, the life-blood froze,
As the Earth heav'd wild with her inward throes:—
A yell of horror—a prayer to save,—
As the Earth yaw'd wide like a nation's grave.

On the sands were their tents in their pride array'd,
And the sun of the morn with their streamers play'd;
Like the whirlwind's breath came the blast of doom,
And the lost ones sank to their desert tomb.

And the tribes fell, hush'd in their chill despair,
And a deeper gloom veil'd the troubled air;
Till a sound of terror the stillness woke,
And a crash of the thunder's tumult spoke;

And the lightning, swept on its broad wings, came
O'er the censer-bearers—a sheet of flame;
So the vaulted strength of the goddess bow'd
In the Earthquake's bosom—the fiery shroud!

Then the Prophet rose with a low, deep pray'r,
And the lightning's pass'd from the troubled air;
And the shades in the heaven's blue depths were lost,
As the sun broke forth o'er the mourning host!

ZADIG.

Toronto, August, 1838.

THE ENGLISH LAYMAN.

No. XVI.

THE DUTIES OF THE LAITY.

It is not only in the clerical order that the kindly influences of the English Establishment have been manifest; they appear, in the brightest point of view, in those illustrious laymen, whose labours have contributed not less to raise the British name, than the achievements, unexampled as they have been, of our armies or our navies.—*Hannah More.*

It is too much the custom of the Laity in our communion to forget altogether that there are duties as binding on themselves, as on the Clergy. They detect, with the eye of a lynx, any failing of their minister; and attribute any derelict into which the church may fall, to pastoral laxity or neglect; while at the same time, however, the blame may with much greater justice, in many instances, attach to themselves. They may dispire the clergyman, by a rare attendance at the house of prayer, or, when they have found their way there, by a cold and unprofitable reception of his warnings and exhortations—they may evince as little regard for the temporalities, as the spiritualities of their Establishment, and offer but a languid opposition to the attempts made to discover the National religion from the State—they may even lend themselves as tools to the revolutionary faction that under pretence of reforming, aim at subverting the church, and afterwards the Monarchy itself. These are some of the discouragements that may chill the zeal, and benumb the energies of any clergyman however fervent, and—unless he be a man endued with more than an ordinary share of Christian heroism,—may convert him into a mere formalist, content with discharging his duties according to the letter, instead of to the spirit,—and alleging, however groundlessly, by way of justification, the indifference and supineness of the Laity. It should also be recollected that while each individual in a congregation has but one spiritual inspector overseeing him, the clergyman has an entire parish sitting daily and weekly, in strict scrutiny, upon his conduct; and that while very few will submit even to a gentle and private reproof from him, there is not one who does not think himself authorised to animadvert both with publicity and severity, on what he may consider reprehensible in the character of his minister. These considerations ought to be well weighed before we of the laity pass sentence on the clergy; and if we were to lay it down as a rule never to censure our minister for the omission of his duties until we had discharged our own—there would be less room for mutual recrimination; and the layman, faithfully performing his obligations, and supplying, as far as possible, the deficiencies of the clergyman, would by such an impressive rebuke speedily arouse the latter from his sluggishness, and thus save religion from much public scandal and dishonour. A curse alighted on Canaan, but a blessing was pronounced on Shem and Japheth.

At this present crisis, the churchman in England, so long habituated to the quiet enjoyment of the religion of his forefathers, and so long accustomed to regard the sanctuary as no less guaranteed in its integrity by the oath of the Sovereign and of every member of the Legislature, than protected by the Divine favour,—reluctantly discovers that the constituted guardians of the National Church, are surrendering its outworks one by one, to the besieging hosts of

Radicalism, Popery, and Dissent. He sickens at the sight of monasteries, nunneries, and Jesuit-seminaries, casting their baleful shadows over his Protestant land. He views with a scowl of righteous indignation the superstitious ceremonies of a banished faith restored to a splendour and publicity, denied to them since the abdication of the bigot James. He hears Popish peers and Popish Commoners, violating the oath which they took to respect the rights and property of the Establishment; and he views the various sects of Dissenters,—that branched off from the Church soon after the Reformation because she retained whatsoever was scriptural in the doctrines and apostolic in the usages of the Church of Rome,—coalescing with their old enemy, and willing to burn the Bible at Paul's Cross, could they only involve the sacred edifice of that name, and every other Church, throughout the kingdom, in the conflagration. But arduous as may be the struggle in which the English Churchmen are at present engaged, the victory is their own, if they will only use the means which God has placed within their reach. The Peers are true to the Protestant Church; the Protestant minority in the House of Commons, is all but a triumphant one; the Universities burn with the same spirit, that heralded the Revolution of 1688; persecution from without purifies the church within; the middle classes begin to dream of a rekindling of the fires of Smithfield, of the grinding pecuniary exactions of the Protectorate, and of the Bloody Assize of the West; the operatives are up and doing; the slothful members, both of the clergy and laity, are aroused from their torpor by the pressing danger; and the land that contains the ashes of a Cranmer, a Latimer, and a Ridley,—that has been moistened with the blood of a Russell, who suffered in defence of those principles, which his degenerate descendant has abandoned,—that land will never crouch to the spiritual despotism of a Bishop of Rome, or surrender its altars to the disciples of Socinus and Voltaire.

The Protestant Layman in Upper Canada has difficulties even greater than these to contend against. In Great Britain the Established Churches of the three Kingdoms, are bound together by a holy league; and the most learned and eloquent of the Presbyterians, is among the stoutest defenders of the United Episcopal Church. The Wesleyan Methodists of England and Ireland, mindful of the prophetic warning of their founder that "when they left the Church, God would leave them," and of his exhortation, "the Church of England men still,"—have, in their corporate capacity, given in their adherence to the Establishment, and exerted all their influence at elections, in favour of the Conservative candidates. But the scene is different, lamentably different, when we turn to Upper Canada. The Presbyterian, not confining himself to an uncompromising yet temperate advocacy of what he conceives to be his rights, all but threatens to attempt the dismemberment of the Empire, and rages so furiously as to show that Major Bellenden was not altogether wrong, when he declared that "if Saint Paul were on earth again, and a Presbyterian, he would be a rebel in three months—it is in the very blood of them." All disposition on the part of the Episcopalians to waive some portion of their vested rights, and even to acquiesce in the interpretation given to the Constitutional Act (so far as it affects the Clergy Reserves) by the Crown Lawyers in 1819, has been met on the part of the Scotch, by unmitigated bitterness and rancour. The reverend Moderator of a Synod, in a late official document, has even gone so far as to offer a national insult to every Englishman, by sarcastically remarking, with a sneer worthy of Sir Mungo Malagrowther himself, that "England first consented to receive from Scotland a King, and then sought to be incorporated with it as a nation!" I make these remarks from no unkind feeling towards the Church of Scotland. I have a Speech of one of its ministers lying before me, in which, addressing a meeting of the members of the Established Church, he declares, "I know well that the same ruthless hand that would take from your Episcopacy and your Establishment, would take from us our Presbyters and our Parishes; the same spoilers, that would level the rose with the earth, would lay the thistle immediately on its ruins." I concur in this sentiment, and I reciprocate its friendliness to the fullest extent. Happy would it be could the two Churches in Upper Canada make common cause against the common enemy: but, as I am not sanguine enough to expect that the past can be retraced, or the ground now so resolutely taken on either side be abandoned without a struggle, my next wish is, that the contest may be carried on in a spirit christian and constitutional, and that the losing party, whichever it may be, may peacefully submit to the result.

The Wesleyan Methodists also in this Province,—or rather the dominant portion of them,—seem to have lost all the early characteristics of their denomination, except the mere name. While their brethren at home, have rallied round the Church,—that Church which Wesley, in the late evening of his life, declared "he would not leave while the breath of God was in his nostrils,"—they strive to deprive it of its chartered rights, and of the 57 endowed rectories, which their official organ, inconsistently enough, avows that he was from the beginning inclined to consider legal. They unite with the Church of Scotland,—a body as much opposed to the Voluntary system as ourselves,—and which only seeks to share the Reserves with the Church of England, and not in common with the various sects that overrun the Province; they identify themselves as on a former occasion, with the revolutionary politics of the country;—they assert the political innocence of the self-exiled and cowardly Bidwell,—an attempted vindication which the united voice of all loyal men in either Province has indignantly spurned and scouted into silence;—and, at every step they take, they recede farther and farther from the principles of their venerable founder,—disgusting the loyal and British portion of their own connection,—vaunting, in one moment, the efficiency of Voluntaryism, which in the words of the Scottish minister to whom I have already been indebted for one beautiful quotation, "has its principles,

like the rescripts of Draco, verily written in blood, and is the matrix and the nursing mother of all pestilential heresy, yea of Popery itself,"—and, in the next, importuning the state to endow their Academy at Cobourg, and demanding to participate in the Reserves. There is however nothing new in this, for they have long since accepted the bounty of the State. They have built chapels with government money, leased the pews in those chapels, and thus their preachers though not receiving support direct from the hands of Government, have essentially been benefitted in purse by the sums which it has granted to the conference. Why will not the true Wesleyans forsake the artful guide, who is merely making use of them as tools to further his own personal aggrandizement? If the principles of their founder bind them to support the Church in England, why not in Canada? If the Irish conference "having extensive opportunities of observing the laudable and daily unceasing exertions of the clergy, especially in this country, (Ireland) to spread scriptural truth," can express themselves to the Queen as "sensible of the great importance of such an Establishment as the most effectual means of promoting the future happiness of her people, and as the firm stay of Her Majesty's throne and government,"—if, in Ireland, where Churchmen bear an infinitely less proportion to the population of the land than they do in Upper Canada, the Wesleyans feel called upon to utter such sentiments as these,—on what grounds can their brethren in Upper Canada,—with the Popish religion virtually established and amply endowed in the sister colony, and gaining ground all over the world,—seek to rob our Church of those secular revenues which (among other hallowed applications of them) she has nobly expended since the Reformation in rewarding the triumphant vindicators of our common faith? Why do the Presbyterians combine against the Church with the Wesleyan Methodists, when an eminent preacher of the latter body (the Rev. Robert Alder) has declared in evidence before the House of Commons, that "the Methodists knew nothing of the Presbyterian Church of Scotland as an Established Church out of Scotland; that they viewed it as a strictly local establishment, and thought that its ministers had no right to enjoy any peculiar privileges in any of His Majesty's Colonies because they belonged to the Church of Scotland?" Why, on the other hand, do the Methodists join the Presbyterians in a crusade against a Church of which (according to Mr. Alder's unsolicited statement) "they consider themselves as a branch both at home and abroad," and why do they repudiate his testimony on the same occasion, that "if the revenues (of the Clergy Reserves) be appropriated to the sole use of the Church of England, we (the Wesleyan ministers of Lower Canada) shall offer no objection to it?"

With regard to the part which the Roman Catholics have taken in this debatable question, it must in justice be said of them, that they have not manifested that inveterate hatred to the Established Church, for which other denominations have been so notorious. They probably reflect,—and it is but worldly wisdom for them so to do,—that if they object to an Ecclesiastical Establishment in Upper Canada, they may endanger the possessions of their church in Lower Canada,—and that if an Act of Parliament be set aside, so as to put all denominations on a level in this Province,—there is no reason why a treaty,—which establishes the Church of Rome in all but name, and the obligations of which have been voided by the recent rebellion,—should not share the same fate in Lower Canada.

Deset on every side by the innumerable breakers and quicksands which have been pointed out, the course which the Canadian Churchman has to steer, is clear and well defined. He must take PRINCIPLE for his pilot,—the CONSTITUTIONAL ACT for his chart, and NO SURRENDER for his battle signal.—He is not called to intermeddle in a paltry squabble, such as would provoke the application of Sir Henry Wotton's monumental saying; "the itch of disputation will prove the scab of the Church"; but he is called upon to declare whether the State shall unchristianize itself, or whether, by giving efficacy to an act of Parliament, it shall provide for the support of the Protestant religion for ages yet to come. Let him therefore recollect that on his individual exertion it greatly depends, whether, after he has gone to his fathers, the land shall flourish under the blessed influences of a scriptural and moderately endowed Church, or whether it shall be spoiled by the palmer-worm and locust of the Voluntary System, or left to lapse first into Unitarianism, and finally into Infidelity.

Our warmest affections and all the spare goods that we can set apart for holy purposes are due to the support and extension of our own communion. Too many Churchmen, carrying to an extreme the diffusive charity inculcated by their liturgy, seem to act as if all religions were equally excellent, and their own communion entitled to no greater support than any other. With a criminal inconsiderateness they will give their money and their land towards the erection of dissenting chapels, which, immediately they are roofed in, echo with threats and denunciations against the Church of England. They will even go farther in their unscriptural liberality, and Gallo-like infatuation,—and,—while their own Jerusalem lies like Hagar in the wilderness fainting for want of water,—contribute largely to the dissemination of the errors (for so, if true churchmen, they must believe them to be) of the church of Rome? Is not every penny that they can spare required for the uses of their own church? even if their means of assisting it were double and treble and a hundred-fold what they are, would they not afford but a miserably scanty substitute for the religious patrimony of which every Episcopalian stands in danger of being defrauded? Then why,—when their own children lack clothing and food,—do they slight the necessities of their own flesh and blood, and pass on to the stranger and alien? Many excellent and pious individuals are betrayed into this weakness by the unguarded kindness of their disposition, and their unconsciousness of the mischief they are sowing. Others there are, who, when solicited

to give assistance to other denominations, have not the courage to refuse, and whose political influence would suffer by the refusal. Such persons, however, when they thus act, either from too little thought or too much ambition, little calculate on the legacy they are bequeathing to the Church and to their children. They are robbing England, to enrich Geneva and Rome; they are building up towers, from which armed bands will issue to besiege, even unto razing, the battlements of the citadel of the Reformation; they are undermining that citadel, on the ruins of which,—if it ever do fall by the hands of those who ought to be its defenders, for it can fall by none other,—a new Inquisition and a new Vatican will be erected, while the banner of Popery with its motto "Always the same," will float proudly from their walls.

There are other specimens of false liberality which Churchmen are too prone to exhibit. For instance, they will sometimes unite with members of other denominations in building a church for common use,—which, after all, either tumbles to decay for want of repair, or falls into the exclusive hands of some single sect. From this heterodox promiscuity there frequently arises a palpable indifference to their own communion; they stray into strange pastures, to gratify a love of novelty and their itching ears; and deprived of the ministrations of their own church, content themselves with those which chance and the spirit of proselytism may offer. But the steadfast Churchman, though he be a hundred miles distant from a church, will never be found frequenting the courts of Nonconformity. Following an example set by many of our Laity, and now happily spreading through the Province he will, on every Sunday, gather his household and neighbours together, and read to them the regular service from the Prayer Book, as well as a sermon, written by some divine of the Establishment. Till the scattered flocks of destitute Episcopalianism can be blessed with the presence and residence among them of an authorized teacher of God's word, they will receive more spiritual benefit by joining in the prescribed Prayers of their Church, although read by a layman, than by resorting to the conventicle of dissent, or by listening to the political fanatic, whose language is as vulgar, and whose doctrines are as unsound, as his intrusion into the ministry is unwarranted by Scripture. In fine, the faithful son of the Church of England will testify the sincerity of his filial love even in his minutest action. He will no longer subscribe to Journals, that wage an incessant warfare against his Zion. He will no longer pay rent for a pew in a Wesleyan chapel, now that the Wesleyans are relapsing into Episcopal Methodism, and its inseparable concomitant, Republicanism. He will no longer, out of his abundance, commit the sinful folly of subscribing towards the building of a Roman Catholic chapel, now that Mr. O'Connell drives his slaves, the fettered ministry of England, into measures destructive not only of the Church, but of Protestantism itself. He will fling all false liberality to the winds; and,—no longer so blinded by Egyptian infatuation as to suffer the Israelites to spoil him of his jewels of silver and of gold,—will concentrate all his treasure and his strength for the upholding of his own communion.

But the duties of the Laity are not merely negative, and confined to a passive approval of their own church. They are summoned by every motive that can actuate a christian patriot, to lift up their long silent voices among the people—to expose the falsehoods, which the foes of their Church do not hesitate to circulate, with an industry worthy of a better cause—to point out the heresies, the wickedness, and the lawless condition of society, as in the United States, that would flow from the workings of the Voluntary System,—and, while they assail no other denomination, to defend the scriptural origin, and the secular privileges and possessions of their own. No very laborious investigation of the Scriptures, no very deep research into ecclesiastical history, will enable the Layman to discover that for fifteen centuries the Church of Christ was episcopal in its constitution, and that therefore the Church of England is framed after a model which the holy author of our religion himself, and his immediate disciples appointed. Many a gibe and taunt have been bestowed on the *Divine right* of Episcopacy, and many a Laodicean Churchman has either never troubled himself about the matter, or joined, without consideration, in the unmeaning cry against it. But let him once direct his attention to the subject—let him be told that the profoundest theologians of the Establishment, both in olden and modern time, have incontestably proved the *divine* origin of that right,—and that the leading periodicals devoted to the interest of the Church in the present day, never lose sight of it for one moment, and refer to it as a point decided beyond the power of reversal—and then he will be enabled to take a much higher position in defending his church, than if he stood on the mere earthly ground of its expediency, and adaptation to the spiritual wants of the people.

There are bright names among the Laity of England that beckon us onward to the path of patriotism, sanctified by religion. The noble martyr, Lord Cobham, cries to us from the flames, which Papal persecution enkindled. The admirable Boyle, with his ample fortune, devoted to the propagation of Christianity, and the holiest objects of philanthropy, incites us to a liberality according to our means; and with an orthodoxy, that would never suffer him to enter into a dissenting chapel, guards us against the insidiousness of modern liberality. The honest Isaac Walton, ever memorable for his fascinating biographies, and sterling homely virtues—the elegant and pure-minded Evelyn, with his multifarious accomplishments, all dedicated to the honour of his Maker,—the contemplative Addison, whose life was that of some dignified ecclesiastic, and whose end showed "in what peace a christian could die,"—the pious Nelson, the author of *Fasts and Festivals*, on whose monument a Bishop has recorded that "a Layman, he shone conspicuous among the clergy,"—these excellent men by their labours have contributed not less to raise the British name, than the