

# The Church.

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.

VOL. I.]

COBOURG, U. C., SATURDAY, NOVEMBER 25, 1837.

[NO. XXIV.

## Original Poetry.

For the Church.

### THE SUNSET PRAYER AT SEA.

Sunset upon the waters!—sofly bright  
The rainbow colours mingle in the spray,  
And the glad waves laugh up in the rich light  
Of the crimson sky, shedding in their play  
Their silver tresses back, and gleaming now  
Like a gemm'd circlet on a young bride's brow,—  
Now mocking all the glories of the west,  
As through the flood-gates of departing day,  
They sink down where the depths have wooed them to their rest.

Voices are on the breeze,—voices of song,  
Pouring a full deep strain of melody,  
From hearts with praise o'erflowing, far along  
The bounding billows of the chainless sea.  
Whence springs that floating music? whence are heard  
Those notes now low, now swelling, like the bird  
On mirror'd lakes, singing its own death dirge,  
Softer and sweeter in its agony.  
Than when it rode triumphant breasting through the surge?—

A gallant frigate cleaves with glistening prow  
The foaming wave, and spreading forth her wings  
Than snow more pure, shadows o'er forms that how  
Deep in the thought of prayer, touching the springs  
That tremble in the soul;—then through her spars  
Bending in worship to the coming stars,  
And all her tracery dimly seen above,  
To Heaven a sound of joyous voices rings.  
On that wide sunset-sea proclaiming, "God is Love."

The arms of death are there, the things of blood,  
That man too oft against his brother wields,  
When kings and nations in their passion's flood,  
Smite down each other, and the verdant fields  
Are trampled into gore, and e'en the deep  
Man makes an instrument to make man weep,  
And why?—that one may gain a breath of fame,—  
Fame, like the light the bursting mete'r yields,  
A sudden flash, a sound, and all's again the same!

And there they kneel, those beings trained to war,  
Bowed down in worship thus before their God,  
With softened hearts, whose thoughts have strayed afar  
To those fair homes, where once their footsteps trod  
In youth and innocence; and they had known  
No world beyond that world they called their own.  
Strange heart of man! that in the wildest maze  
'Neath Fortune's frown, affliction's scourging rod,  
Turns ever to its home, its home of early days.

The strain is hushed; the parting prayer is said;  
The lonely deck has deepened into shade,  
Dim lighted by the trembling radiance shed  
From each mild star; the sea-boy's head is laid  
On his moist pillow: and locked up in sleep  
He deems not now he's speeding on the deep;  
And all is still, save when the sentinel,  
Slow pacing where his nightly watch is made,  
Murmurs along the wave, in low deep tone, "ALL'S WELL."  
J. C.

## ADDRESS

TO THE CLERGY OF THE ARCHDEACONRY OF YORK, &c.  
(Concluded from our last.)

Before dismissing this subject, you will expect me to notice the recent decision of the Crown Lawyers respecting the Rectories. I forbear making any remarks on the extraordinary case submitted to them at the instance of the Colonial Department, before the Scotch agent, the Honble. William Morris, reached London, because that Department contained all the documents necessary to have enabled the Secretary of State to have made out the case full and complete;—but this I will observe that the case decided upon confirms the Rectories in the strongest possible manner, for it declares them illegal in the absence of certain instructions; a double set of which, one to President Smith in 1818 and another to Sir Peregrine Maitland in 1825, besides a strong admonition from Lord Ripon in 1832, are in the possession of this Government, and far more than sustain Sir John Colborne in the course he pursued. Nay, these instructions have not yet been abrogated or withdrawn, and would enable the present Provincial Government, if so disposed, to constitute and endow Rectories through the whole Province; and this power will remain till they are formally withdrawn, nor could any Constitutional authority disturb them. You need not, therefore, my Brethren, be under any apprehension in regard to the Rectories already established, but rather devoutly pray that five hundred more may be constituted before those instructions which are still in force can be recalled.

Disappointed, or rather, as it would seem, enraged, that the Colonial Legislature would not lend itself to the destruction of the Rectories, the Presbyterian congregations were again urged to have recourse to agitation. Public meetings were again held and Delegates appointed to meet in Convention, that an appeal might be made from the Provincial authorities to the Imperial Government: The resolutions and petition to the late king adopted by the Delegates are such that, if carried out in their full spirit, would not merely destroy the Church of England as an Establishment, but even make its toleration or that of any other denomination in the Colony more than doubtful, and clothe the Kirk with all the powers and immunities which it possesses in Scotland. For the petition prays, that all Sessions and Presbyteries which are in connexion with the Church of Scotland shall be constituted bodies corporate to the effect of holding lands, buildings, and other property for Ecclesiastical and other purposes, and that effect shall be given to their judgments and proceedings in matters spiritual in the same manner as is done in the

Mother Country. It must be confessed that this is sufficiently bold, and not likely to be readily granted; but it evinces a most striking infatuation when put in contrast with the other portion of the prayer, which in effect seeks the destruction of the church of the Empire.

The petition farther prays that all the disabilities under which the Scotch Presbyterians labour in the Colony may be removed; but as I am unable to discover any such disabilities, I must pass on to the argument attempted to be derived in their favour from the Act of Union between England and Scotland. Such an attempt is feeble, and cannot fail to excite the smile of thinking men. The laws and religion of England are carried to all the Colonies, and have been so carried without producing the slightest complaint in any of the dependencies of the Crown. The religion of Scotland is confined expressly, by the articles of Union as well as the laws, to Scotland;—while the laws and religion of England extend and ever have extended to all the Colonies. Had the Presbyterians in connexion with the Church of Scotland, residing in the Province, applied to the Imperial Government for support in lands as well as in money and to be endowed in the same manner as the Rectories, on the ground that there was plenty of land for each, there would have at least been some shew of reason; and although I should have considered the other class of Presbyterians, who are perhaps no less numerous and equally respectable, to the same degree entitled, had the law permitted, yet on our part there would have been neither complaint nor opposition. But their object is to break down, not to build up; and it is evident, from their conduct, that they would much rather see us prostrate in the dust than actively employed in carrying the truths of the Gospel to the destitute settlers, provided they could rise on our ruins. The origin of such a spirit needs no comment.

It is pleasing to remark that, amidst the bitter and unchristian agitation of the Scotch Presbyterians, our people have exhibited in contrast the greatest meekness and tranquillity: we have had no meetings among our congregations: we have made no appeals to their passions: and now, when we meet by ourselves, it will be our study to preserve the public peace and to act strictly on the defensive, for although it be our duty to preserve, as far as in us lies, those rights and privileges which are secured to us by the Constitution of the Province,—rights and privileges which we dare not surrender had we the power, without offending against conscience and incurring the just reproach of future generations,—it must not be done by wicked agitation and stirring up the corrupt passions of our people, but by manly remonstrance, a clear and quiet statement of facts, and a firm adherence to the law.

We must never forget that our Lord's kingdom is not meat and drink, but righteousness and peace and joy in the Holy Ghost, and that he has promised to be with his church to the end of the world. It is true, that if deprived of the means destined by his late Majesty George the third of blessed memory and his Parliament for the support of our church, we shall require a much longer period of time to extend her ministrations through the Province, but we must not be discouraged; and what the hand of violence takes away, will be more than made up by the affections of our people.

Governments have seldom or ever endowed churches or supported the Christian religion: this has ever been done by individual liberality; and this Province presents the first attempt on the part of the British Government to extend the blessings of the National church to the Colony;—an attempt which seems to have called into action the most malignant passions, as if the Government had been doing a most wicked thing.

Were each member of our connexion, who has the ability, to devote one hundred acres of land towards its support, as an instrument in the hands of God for the spiritual instruction of the people, an endowment nearly equal to that set apart by the Constitution might in time be accumulated, and the church, freed from all anxiety, would flourish to the everlasting benefit of the country. And there are several instances already of far greater liberality than the limit I have mentioned, and with the blessing of God they will increase with our necessities. Indeed were each communicant to give a very few acres of land, it would in time greatly contribute to the independence of the church. Nor would any such assistance be long wanting were we all, both clergy and laity, animated wholly by the principles of the Gospel; for, in that case, the same liberal spirit and enlarged views which actuated the first Christians in every land of their conversion would produce the same fruits, and a portion for the service of the Lord would be first set apart:—it would also be made permanent, and not allowed to fluctuate according to the varying tempers and dispositions of the people.

You are aware, my brethren, that the basis of the church of Christ is not secular but spiritual; it is not to be considered merely a civil Institution—an erection or portion of the State;—nor does it depend upon the breath of Governments or upon the enactments of human law. On the contrary, it is an ordinance of God,—the place where his honor dwelleth,—the appointed instrument for preserving the faith in purity, and dispensing the truths of the Gospel for the instruction and salvation of mankind. This church is episcopally constituted;—a form of Government which prevailed, without interruption, for more than fifteen centuries. From this form of church government, which is of divine origin, Calvin, in the pride of his heart, departed, and from this wicked error have arisen most of the divisions which affect the Protestant part of the Christian world.

The portion of the Catholic church to which we have the happiness to belong is not only pure in its constitution, and

primitive in its discipline, but in simplicity, mildness, and simplicity, is, I trust, worthy of its divine Master, and approaches as near to Christian perfection as any Institution, partly human, can hope to attain. Under the banner of such a church we have only to multiply our labourers, and attend to her articles, rules, and discipline, to transform this beautiful country to a moral garden.

A vast field is open to the church, and invites her cultivation: many parts are unoccupied by ministers of any denomination, and in every township there is room for our own. The religious character of the people is, in a great measure, to form; and, in the mean time, heresy, indifference, and infidelity are spreading around us. If any denomination can succeed in evangelising the colony, it ought to be the Church of England; and if she does not accomplish this great blessing, the fault will be in her ministry, and not in her Government and principles. But I contend that it is impossible for her to fail, if she employ faithfully the means committed to her charge.

We do not expect that so desirable a change can be speedily accomplished:—a more numerous clergy will become necessary, and resources for their moderate support. Measures have been adopted which, I trust, under the blessing of God, will greatly assist in supplying both. But, after all, our chief dependence, next to God, must be in ourselves, and great must be our exertions for years to come to supply our many scattered and destitute congregations, and to make an impression on the ranks of infidelity, or on other denominations of Christians less pure and apostolical in their principles, forms, and discipline.

The present position of the Established church in this Province, with reference to the state of public opinion concerning religious and Ecclesiastical principles, requires on our part a firm and uncompromising adherence to her forms and institutions. United together in heart and mind as our church intends all her ministers to be, we cannot fail to carry with us the blessing of our Saviour, and the influence of the Holy Spirit. The ordinary parts of our Divine service, in their precise form, are fixed by authority from which no Bishop, Presbyter, or Deacon is at liberty to depart by his own alterations or insertions, lest such liberty should produce consequences destructive of decency and order; and I am persuaded that we shall best succeed by a strict adherence to the canonical direction.

It is true, we may be branded as bigots by that false liberality which is so much the fashion of the times, and which consists in insincerity, absence of all principle, fickleness, mystery and false shame; but our ordination-vows are recorded in heaven, and to adhere strictly to the Liturgy of the church is one of their principal objects; and I am persuaded that the more scrupulous we are in keeping to the rubric of the church, the greater will our measure of success be. The true churchman is kind and tolerant to every one, but as he sincerely prays against all false doctrine, heresy and schism, he cannot conscientiously join those who differ from him in Societies for the promotion of religious purposes. You will do me the justice to believe that I am actuated by a spirit no less charitable towards those who differ from us than those churchmen who are found on the platforms of promiscuous religious assemblies, and no less disposed to shew them every personal kindness in my power; but I have sworn to adhere to our church and to her form of sound words. That church I love and believe the most perfect, and I cannot conscientiously give my support and influence to any other.

In the present times, we seem to revolt at every thing connected with order and regular establishments: but, I trust, that on this point I have nothing to apprehend. I am, however, solicitous that the church of England may ever stand fast in this Colony, and that, standing fast in one spirit, her Clergy and Members may, through God's grace, resent every attempt to divide them, since every hope of good to be derived from our Apostolic church would be defeated by a difference among ourselves. Let us not, however, mistake standing fast in the Spirit for indifference. Unity is, indeed, precious in the sight of God, and lovely in the eyes of men, but it supposes that we are truly religious, for even differences are to be preferred to a hollow christianity.

Happily, such a state of things is carefully guarded against by our faith and worship. Our Liturgy is a luminous comment on the Gospel; its devotions breathe the purest spirit; and on every page, the great and saving truths of salvation are prominently brought forward, and no person can be in any danger of becoming indifferent to the doctrines of redemption and grace, while he holds fast this precious volume.

Our Apostolical church seems to stand alone, as a beacon on a hill, emitting a clear and steady light, for the direction of the world; and her wisdom in adhering, through good report and evil report, to the doctrine and principles of the primitive age, will yet appear in this growing Province, and be fully admitted by many who now consider such adherence to be little else than the extreme of bigotry and folly.

The Church may be persecuted, but I trust we shall not, my Reverend Brethren, be found wanting. God will give us faith, strength and energy, when we need them, in these days of trouble, reproach and blasphemy; and he will raise up Rulers whose trust is in him, who are willing to suffer for conscience sake, and ready to become the followers of those, who through faith and patience inherit the promises.

The matters of business likely to come before you are not such as to call forth any division of sentiment or protracted discussion, and we shall have the benefit of the deliberations of the Clergy of the sister Archdeaconry for our guidance and direction. As we are united in one interest, it is hoped that the