

course suppose that a mere intellectual assent to certain dogmas is a passport to salvation, but her words are equally at variance with the current notion, that the excellence of faith depends exclusively on its earnestness. It is not the warmth of feeling which men believe, but the reality of the truth accepted, to which she gives the first place. Salvation by faith does not mean, according to her teaching, that men's sole work is to persuade themselves of their acceptance and safety, a view of things, according to which, if men believe, that they are saved, and claim to Heaven as a Christian, but that satisfaction having really been made for the sins of men by the one sacrifice of Christ our Lord, and our acquittal depending on the merit of His work, not on that of ours, therefore, our first step must be to profit by all those external but unseen realities, which are set forth as constituting the Gospel covenant; that these have a real outward body and actual existence, but for which there could be no holy life, and no Christian end. And that which gives to belief its peculiar prerogative, is, that of all these things not sense but faith informs us. Yet, to determine which among all the truths of the world unseen are of primary importance, to know what are those hidden realities which are invested in the belief in Christ, which Scripture speaks of as necessary, to learn what is meant by "that Catholic Faith," without keeping which "whole and undefiled," men will "without doubt perish everlastingly," these are points on which we seriously need some guidance, respecting which, no thoughtful man would wish to be left to the dictates of his own fancy or the reasonings of his own understanding. Here it is, therefore, that we have such assistance from the formularies of the Church. Do we ask what are the essentials of salvation? The Church has settled them, not merely by making them the Articles of Communion, but by setting them before every one of her sons, in that most awful crisis of his mortal destiny, as the criterion whereby he is to decide, whether he does believe as a Christian, man should or not. This is a discrepancy from the practice of the Church of Rome, by which undoubted belief in all her dogmas is declared essential either to communion or safety, whereas the Church of England adds nothing to that ancient Creed, which from the first has been held to contain the essentials of salvation. Those whose office it is to teach, are required indeed, and most fully, to declare their mind on many other subjects, which in modern days have been controverted or mistaken. Such is the purpose of course of the Thirty-nine Articles, which the clergy are required to subscribe. But the Thirty-nine Articles are not made terms of communion; they are not set forth as the basis of belief, as the Articles of the Creed. For to these alone does the Church require men to consent at their baptism, esteeming no terms necessary for communion with her, which are not necessary for communion with Christ; and with these she closes the eyes of the dying believer.

THE CHURCH. COBOURG, FRIDAY, OCTOBER 24, 1845.

First Page. Postscript—Welcome to Autumn. Influence of the Church upon Daily Life. The Holy Spirit. Practical Preaching.

We have noticed, and not without interest, various remarks in the public journals upon the system of valuation and sale adopted by the Provincial Government in the case of the Clergy Reserves. Mr. Gowan, of Brockville, has, we perceive, given much attention to this subject, and interested himself to procure what he considers an equitable adjustment of the difficulties arising out of the system which the Government have unfortunately decided upon. With some of his propositions we can cordially agree; and if we dissent from others, we are bound to say that, as a whole, they are valuable and useful.

At the same time we cannot too strongly deprecate the species of agitation which, in some parts of the Province, has been raised upon this question, and the lawless character of the proceedings which, in certain instances, have been resorted to for the removal of an alleged oppression. If the Government plan of sale be objectionable,—and we have often taken occasion to show that it is very objectionable,—the mode of remedy which the law allows and the good Christian will resort to, is a direct and constitutional protest against it, by a vigorous and a persevering remonstrance with the proper authorities to effect its abolition, without a surrender of principle; the other cannot. Wesleyan Methodists need not, by any constitutional or disciplinary arrangement, withhold this courtesy: the Church of England cannot yield it without violating her Charter of rights,—descending from her enemies of Atonement, and reducing herself to an equality with those whom she is bound to look upon, in relation to her own position in the Church Catholic, as separatists and schismatics.

In glancing over the items of intelligence by the late arrivals, we have met with the following:— "Died lately at Prague, in which city he arrived fifty years ago, poor and penniless,—Maurice Zadkauer,—having amassed a fortune of 475,000 Roubles. He has left 230,000 amongst the principal charitable establishments in Bohemia; and his corpse was accompanied to the grave by 4,000 former recipients of his bounty." With this example of noble-minded and Christian benevolence, the history of that highly-gifted and amiable individual contrasts very drearily, a sketch of whose worldly success and premature death was given on our first page last week.

It is sad to think how many, favoured by a beneficent Providence with a long career of prosperity, and permitted to surround themselves with a large share of this world's goods and comforts, are almost totally regardless of the duty of owing the bountiful hand which showers down these gifts upon them, by giving back to the furtherance of His kingdom and glory a becoming share of what, certainly for no mere selfish ends, has been entrusted to them. When we contemplate those who "rise up early and so late take rest and eat the bread of carefulness," in order to add to their earthly stores, the pang which will often affect the heart of the serious and devout at witnessing this all but engrossing passion for gain, will be mitigated by the hope that the first-fruits of this patient industry and unremitting toil will be rendered back to the cause of Him who crowned those efforts with His blessing. But when, with scarcely a reserved fraction of these vouchsafed gifts for works of piety and charity, we find all devoted to the garnishing of the dwelling, the decoration of the body, and the pampering of the appetite, we may well mourn and grieve for the degradation of our fallen nation; and to the thoughtful mind and sympathetic heart, the pang will be keener far, when we look beyond the responsibility of time to the dread account in eternity.

The parable of the talents, like all else the Book of God contains, was written for our learning: better then to profit by its lessons now, than to be surprised by the hour when the steward, in the very height of his unfaithfulness and selfishness, shall be summoned into the presence of his God, and when the charge cannot be gainsayed or denied that his heavenly Master's goods were wasted well nigh all in self-indulgence.

We find the following notice amongst the items of intelligence brought by the recent arrivals from England:—"The Irish Collegiate Bill is again being revived in all the intensity and violence of discussion by a protest, on the part of the Irish Catholic Bishops and Archbishops, against the measure. It appears that seventeen of these ecclesiastics are against, and nine in favour of the bill. The former have published their views to the world, and have thus shown the Church of England in a most favourable light. Amongst the minority is the Primate, Dr. Crolly, and the Archbishop of Dublin, Dr. Murray. The Government, in the meantime, notwithstanding, are taking prompt measures for the creation of new seminaries, and in the course of twelve months from this time they will probably be in existence, if not in operation."

instance, the usual charge for rent has been very much lower than the interest upon the value of the land would be. Nor can any one deny the justice of what Mr. Gowan proposes in the following suggestion,— "That if interest should be charged retrospectively as well as prospectively, that it might be upon the value of the land at the date of its commencement, and not upon the value at the present period."

We agree, we mean, with this proposition as far as the retrospective portion of the case is concerned,—that, in any instance in which it might be deemed equitable to charge interest at all, it should be upon the value of the land at the time the contract commenced. We do not conceive, however, that such an arrangement must necessarily in equity extend to the future; for, in our judgment there could be neither hardship nor unfairness in fixing the prospective interest upon the present valuation,—supposing it generally understood that an entirely new system of disposing of those lands has been determined upon.

We feel quite persuaded that if the most reasonable petition of the members of the Church of England should be granted,—that their share of the Clergy Reserves should be managed by the Church Society as their representatives in this Province,—the most scrupulous regard would be had to the claims and privileges of all who might, on the adoption of such an arrangement, happen to be lessees of these lands; that while, in short, the benefits designed by their appropriation would be more extensively and permanently secured, the interests of individuals would be more indulgently considered, and the public mind less disturbed by alleged acts, however unintentional, of mismanagement or oppression.

We have lately observed the following notice in one of our Montreal contemporaries, and in the belief that there was some misconception of the facts of the case of which we should have seen a prompt correction, we abstain from any remarks upon it at the time:— "We have been informed that a very liberal and generous offer on the part of the Church of England has been made to the Wesleyan Methodist Society and congregation in Griffintown, in consequence of the destruction of the Wesleyan Chapel in the late fire."

"The new Episcopal Chapel of St. Ann's, in Dalhousie Street, has been placed at their disposal for Divine Service on the Lord's Day, and we understand they will commence their Sabbath services next Sunday, at nine o'clock, a. m., and at half-past six o'clock, p. m., in that place of worship."

We should always be glad to observe any instance of liberality and generosity on the part of the members of our beloved Church, which did not involve a compromise of her recognized principles; but where fidelity to these principles is, in any degree, violated, we must lament, rather than approve, the mistaken kindness that prompted it. The Church of England does not admit the validity of the ordination of Ministers of the Wesleyan Methodist Society; and although she would be amongst the last even to manifest towards them any personal unkindness, she could not consistently approve of, far less encourage or afford facility to, the ministrations of those whom she regards as exercising them irregularly and unlawfully.

Persons who pursue their ministerial functions, as we believe, without authority, must be regarded by the Church of England as living in a state of direct and positive schism; and surely there would be a serious incongruity in praying continually, as we are taught to do, against the evils of schism, and lending our Churches at the same time to those whose very calling it is to foster and perpetuate it.

We regret that we should be called upon to make these observations; but when a complacent and uncontradicted avowal of what is incontestably an erroneous principle is thus made, we at least feel ourselves bound to protest against it. It may be said, as probably it will be said, that this is only a courtesy which has often been proffered to and accepted by the Church of England, from the Wesleyan Methodist Society and others; but why, who, address, this, lest, my, not, the, same, principle, without a surrender of principle; the other cannot. Wesleyan Methodists need not, by any constitutional or disciplinary arrangement, withhold this courtesy: the Church of England cannot yield it without violating her Charter of rights,—descending from her enemies of Atonement, and reducing herself to an equality with those whom she is bound to look upon, in relation to her own position in the Church Catholic, as separatists and schismatics.

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We regret that the Government of our great and favoured country should persist in precipitating this gulf measure; for assuredly, if there be any force in truth, that godless scheme, must come to naught. It is hard to say by what motives the prelates of the Romish Church are actuated in opposing this Bill;

but they are wary enough to see that sooner or later the projected Colleges must either come under some particular religious influence, or become, in a rampant spirit of infidelity, opposed to all religious influence and teaching whatsoever. The latter, judging from many features of the times, is more likely to be the alternative; whilst a divided impression that the former, if acquired, will be that of the Romish persuasion, may possibly be the motive of such of the prelates of that communion as support the measure.

Our Travelling Agent will proceed Westwards from this place at the commencement of the ensuing week, for the collection of accounts due to this office.

Communication.

FANATICISM.

(To the Editor of The Church.) Sir,—Having read the strictures of the British Canadian upon the religious extravagancies which have been of late exhibited in Toronto, with his spirited rejoinder upon the ill-natured remarks of the Christian Guardian, I can assure you,—fearless of the Guardian's anathemas,—that Toronto is not the only locality where these disgraceful proceedings are exhibited. Though I would rejoice as much as any one in the conversion of souls, and the extension of the Redeemer's kingdom in the world, I think it the indispensable duty of every friend of rational Christianity to warn the public against extravagance and outpouring such unseemly, and I am afraid blasphemous scenes. Many instances of this kind could be adduced. I have no doubt, from every part of the country, that Toronto is not the only locality where these disgraceful proceedings are exhibited. 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