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(From the Liverpool Mail.)

GREAT MEETING IN FAVOUR OF CHURCH RATES.

On Tuesday we published the resolutions adopted on Saturday, at the great meeting which took place on that day, in London, under the Presidency of Lord Ashley, in favour of Church Rates. We also published the petition to the House of Commons. We now subjoin, as one of the most argumentative addresses on this subject, the speech of the seconder of the first resolution.

The Rev. J. CUMMING, a minister of the Scotch Church, seconded the resolution, and said, that when he was first called upon to attend that meeting he had felt some scruples of conscience, lest, from his being a minister of the Church of Scotland, he might chance to be considered as one who was an advocate of those revolutionary and voluntary principles which had of late so greatly distinguished the days in which they now lived, and which he might probably be allowed to add, were so much their disgrace. (Cheers.) The simple question, however, for the consideration of the meeting, was, in his opinion, narrowed into this short compass, whether the land in which they lived was to be consigned to the curse of a system of voluntarism, or whether it should still continue to be blessed, with an established church. (Cheers.) He could not but feel that in all the argument which had taken place respecting the abolition of church rates, the real object of the parties had been concealed. (Hear, hear.) He considered that the abolition of church rates would be but the first tap of the heavy blow which was intended to premise the entire abolition of protestantism in that country. (Hear, hear.) Such, in his opinion, was to be the result of the contemplation of the church rate abolitionists. (Loud cheering.) If the desire of those individuals—if the system of voluntarism were to be acceded to, the destruction of the national church was inevitable—(renewed cheers)—and lasting and bitter indeed would be the consequences to that country. The combination which advocated the measure of abolition was one in itself as unholy as it must be of short duration. It was the result of a triple alliance of the intolerance of popery, of infidelity, and of voluntarism—(great applause)—and hence, if by the efforts of such an alliance the national church must be destroyed—

“Delenda est ecclesia.” (Renewed cheering.) He doubted not but that he should be misrepresented and abused for appearing on that platform, and stating what he had done, but he cared not if it were so, because he should then be stigmatized in the company of such great men as Dr Cocke and Dr Chalmers, and he would rather by far be a martyr with such men than reign a leader amongst the advocates of voluntarism, backed as it was by all the power of the intolerance of popery. (Cheers.) At the same time he was willing to admit that there were many most excellent men among the advocates of voluntarism. He would not shrink from the responsibility. (Hear, hear.) He would there remark that many dissenting ministers were opposed to them; there was the Rev. Mr Jones, of Cambridge, a man of great talent, who laboured like himself, under the most abhorrent feelings towards the unholy alliance to which he had alluded. Again, there was the Rev. Mr Waugh, of Brighton, an individual also held in high estimation—he was imbued with similar opinions (cheers), and many others might be named who existed under the same bearing towards the triple band. Of these, too, the large body of Wesleyans were the foremost in their expression of hostility towards the exertions of the odious association to which he had referred—associations formed for the purpose of effecting the downfall of the established church of the country. (Cheers.) If they looked back to history it would be found that religious scruples were formerly adhered to, with one common object, and that that object was the safety of the national church. Those scruples were now, however, cast aside, and the descendants of those who in

ancient times were the most powerful advocates of the establishment had become leagued, had not hesitated to mingle in one common bond of union with those men whose purpose was to devastate the beauty of that fabric which had stood the admiration of ages. (Loud cheering.) The association of those individuals was marked by a strong hatred of the truth, and the effect of God's word would ere long scatter them to the winds. (Hear.) He would solemnly warn the good dissenters, that so soon as these associations with which they had linked themselves had effected their purpose of destroying the parish church, they would quickly afterwards ride roughshod over the meeting-house. (Hear, hear.) As soon as the church was destroyed the dissenter might rely upon it he would follow in the wake, with this consolation only to rejoice in, that he, like Ulysses of old, would be set apart as the last to be devoured. (Hear.) They had heard much talk of consciences being aggrieved, how happened it that so many years had passed over without the cry being raised? Why, nothing was heard of it until some murders had taken place in Ireland in consequence of parties being called upon to contribute a few shillings towards the support of a church of which they were not members. For this system they had the authority of their forefathers in ages long past away. History told them that Christ and his apostles had paid tribute to a heathen power, because it was the custom of the land in which they lived, and yet Christ had never felt himself aggrieved; his apostles had never felt themselves aggrieved, they paid the tax where it was due, inasmuch as it was the custom. How happened it, then that the grievance which had been existed under from that time to the present day, had all of a sudden risen up as an insupportable burden? [Hear.] Why, simply because it was contributed towards the support of a national establishment recognized as forming a part and parcel of an institution formed on the revealed will of God. It, however, so chanced that until the principles of a voluntary system were set abroad, there was no clamour against the fair and necessary contribution towards the maintenance of a national church; but the instant the principles of voluntarism were afloat, then the consciences were aggrieved, and the opponents to the system increased with alarming and amazing rapidity. It was, nevertheless, perfectly absurd to imagine for a single moment that a system of voluntarism would ever succeed in that country. (Great applause.) The feeling in favour of the establishment of a national church was too gigantic for it to be apprehended that permanent success could attend the efforts for its destruction. (Cheers.) Every portion of the most respectable part of the periodical press was directed towards the maintenance of an established religion. The *Times* has opened its tremendous artillery in its support; the *Standard* was treading in the same steps; so was the *Herald*; then there were the *Quarterly Review*; *Fraser's* and *Blackwood's Magazines*, and indeed all the most able publications of the day, the editors of which were powerful advocates of a national church. (Cheering.) And what was there on the other side? Why there was, first, the *Morning Chronicle*—(laughter)—the *Penny Magazine*, and perhaps, the abolitionists might be backed by the talents of the New London University—the birthplace of the cheap knowledge system. They might too be assisted by Dr Lardner's *Cyclopædia*. [Renewed laughter.] But most undoubtedly their proposition was not seconded by any one publication which occupied a prominent station in the literature of the country. [Long continued applause.] He had had put into his hand a work from which it appeared that the journals which advocated the cause of the destruction of the church were edited by papists—a fact, if true, which most amply accounted for their being opposed to the continuance of a church establishment. (Hear.) That work was entitled, *The Catholicism*, and in it he found this information:—“We are not ignorant, indeed, that catholic talent is involv-

ed to a considerable extent in the periodical literature of the country. The *Morning Chronicle*, moving in a truly splendid career, at the head of the metropolitan papers, enjoys the co-operation of a catholic gentleman of great talent, of extensive information, and ready command of language, in a style at once simple, logical, elegant, and forcible.” Then it went on to say, that the *True Sun* was under the direction of Mr Dias Santos, also a catholic. Such were the advocates of the triple alliance body. To further the interests of the Roman Catholic it was very clear all attempts would be made to quash protestantism. The catholic body well knew that the church must be reduced ere popery could rise. (Hear.) By the advancement of catholicism, the existence of protestantism, of a temporal and spiritual church must be shaken, and ultimately put an end to. (Hear.) It was a fact well known to the voluntaries that the church had granted the sum of £1000 a year to pay a Roman Catholic Bishop in New South Wales, and that more than £2000 was advanced towards the relief of the dissenting body, and yet not one word of opposition had been raised against the grants. Did they not well know that as much as £18,000 or £20,000 was annually voted towards the endowment of Maynooth College, in which were liberally inculcated the principles of the far-famed Peter Dens? Were they not aware of these things, and yet held they their tongues upon the subject? But, on the other hand, the very instant it was proposed to raise a sum of money for the maintenance of the established church of the land, that moment did they become eloquent, and it was held up as an impious appropriation. The very men who in the one case were silent when assistance was offered to any but the national religion, in the second when it was required that an advance should be made for the support of the established institutions of the country—those very men, he said, were foremost in heaping denunciations upon those who were desirous of living under a national system of religion. (Great cheering.) They at once demanded that the pulpits should be pulled down, because the preaching of the clergy offended their ears, and having done that, it would not be long before they would desire that the very steeples should be razed to the ground, because, forsooth, they were annoying to their sight. (Renewed cheering and laughter.) Above all, they would have the voices of the ministers stopped, because they were in the habit of delivering religious truths. (Hear, hear.) In opposing such attacks they might, if they were requisite, take his liberty, they might take his gold, but were they to take his religion they would take that which would not enrich themselves but which would make him poor indeed. (Loud cheers.) It had been said that the catholic church was the toad, that the church of England was merely the tad-pole. That was the rate of estimation in which the persons professing the former religion, and who he it remembered, were a part of a triple alliance, had held the two churches. If, then, the church of Rome was the substance, the Scotch church, of which he was an humble member, must be, in the opinion of the same individuals, but its shadow. (Hear, hear.) Here, then, was the undisguised avowal that the church of Rome was paramount, and that the churches of England and of Scotland must be swept away from the earth. (Loud cheers.) There must be a total extinction of both to satisfy that race. Seeing these things, then, it became a matter of consideration whether the king's servants were not imperatively called upon to tax the country for the support of that beautiful structure which it was thus sought to level with the dust. (Cheers.) It had been plainly declared by the advocates of a voluntary principle what their intentions were; it had been said in their pulpits that the destruction of the church of England was “a consummation devoutly to be wished.” He protested loudly against the principle that a man who, acting in his official or legislative character, was to divest himself of religious feelings—(cheers)—and that he ought only in his private capacity indulge therein.—

(Hear.) He was prepared to contend that it was the imperative duty of every man, whatever his station, to robe himself in the garment of religion. (Cheers.) The divine influence ought also to surround the sovereign, as well on the throne as in his private chamber. (Cheers.) But there was now an endeavour to drive religion out of the national schools of Ireland; but nature, to speak in the language of the old philosophers, “abhorred a vacuum,” and popery rushed in. (Loud cheers.) It had been the same in the national schools of Liverpool, (Hear.) They tried the same at the University of Scotland, but they had found a nest of hornets there. (Cheers.) They had gone with the system to other institutions with the same want of success; and it had now settled at that new and hungry institution the London University. (Hear, hear, and laughter.) This spirit was now pressing forward as the *avant-courier*—(hear)—and church rates would be the fulcrum for overturning the national church. (Hear, hear.) Men's minds were formed for the reception of religion as revealed by the word of God, and the national religion had been established in conformity with that revelation. (Hear.) If, then, they were to permit that religion to quit their breasts, popery would rush in and become the occupant. Men's hearts could not be without God, and therefore it was the duty of every man to stand up against infidelity, intolerance, and popery. (Loud cheers.) King William the IV. might be a true christian, but King William must not therefore divest himself of his religious garb when he quitted the closet for the cabinet. But the voluntaries held that the sovereign ought not to carry his feelings of religion into affairs of state. Such was not his argument. (Loud cheers.) If voluntaries admitted, as he presumed they would, that it was the duty of kings to promote the growth of virtue, to suppress vice, and to diffuse the blessings of religion, how could they deny that it was also his duty to adopt the most efficient means of attaining that end, by the establishment and support of a national church? Why, it arose from the very nature of Christianity that it ought to be endowed by kings and governments.—Truth was an enemy of error, but error arose every where, and spread its branches, flourishing without extraneous aid. Leave truth to the voluntary system and it would soon decay, while error needed no support. This principle was strikingly illustrated in Ireland, where it was proved that the priesthood collected by aid of the voluntary system a revenue three times as great as the whole income of the Protestant clergy.—The voluntary system left it to the people themselves to send for a minister if they felt the need of his spiritual advice and consolation, but the established system placed the minister before them, and offered freely to the people the benefit of his guidance.—Men never were naturally sensible of their want of religion, or concerned themselves about the fearful state or degradation in which their souls might be sunk; and if they were left themselves to seek for religion they would never seek for it till the hour of doom and the day of judgment. (Hear, hear.) And, therefore, when a government planted in every parish a church, that sweetest and most beautiful of all spectacles to the mortal eye, it did that which was calculated to awaken to a knowledge of their want of religion, and bring them to feel, by the very chime of the bells, and by all its attendant solemnities, that there was a God and an immortality, a heaven and a hell, and that they had a soul to be saved.— [Cheers.] An established church was calculated to extend the sway of religion to the very extremities of the world, while voluntarism was but a pithless and unprofitable principle. The hostility of the voluntaries to the established church was as hurtful and absurd as would be their conduct if they were to attack the post-office, and to insist that the government should no longer make arrangements for the conveyance of letters and newspapers, to disseminate knowledge and information through the country—if they were to say, “Throw down the post-office, turn all the mails, and let every man