

Correspondence.

For the Christian Messenger.

England.

HER LAWS, HER LITERATURE, AND HER RELIGION, AND THE NECESSITY OF COLONIAL LIBERALITY IN HER PRESENT DISTRESS. A DISCOURSE BY THE REV. WM. HALL, DELIVERED ON THE LORD'S-DAY EVENING NOV. 30TH, 1862, FOR THE BENEFIT OF THE FUND FOR DISTRESSED COTTON OPERATIVES.

No 5.

Her historians, her orators, and her clergy.

Her historians and orators are also worthy of notice, and from the time of the venerable Bede until this hour England in this department stands pre-eminent. The histories of Hume and Smollet are not the best examples, and Hume, Robertson and Allison belong to Scotland, but the name of Gibbon redeems England from the charge of poverty in this respect, and whether we consider the vast research of that accomplished historian, in The Decline and fall of the Roman Empire, or the pomp of his magnificent diction, the work has a lofty place, though alas it is sullied by the sneer of the infidel, and his covert attack against the religion of Jesus. Many other histories might be mentioned, Lingard's, Sharon Tunner's, MacIntosh's brief attempt, leaving us to regret his want of persistent efforts in history. Carlyle has done much to mould the historic literature of the present day, and last, though not least, the brilliant Macaulay, who as an essayist and historian has won for himself a deathless fame. He needs no monumental marble to perpetuate his name to succeeding generations, that name will be preserved as long as the English language endures, but notwithstanding the towering strength of his intellect and the panoramic splendour of his history, in which the different personages so marvelously act their part in the drama of his work, it is wanting in the christian element, and even his well known eulogy of the Puritans of the reign of Charles 1st., leads us to question whether it was intended in irony or a sincere admiration of their virtues. English history has yet to be written from a higher stand point, reflected by the light of the Histories of the Bible.

England's orators are ever to be admired. One must have heard those wondrous exhibitions of oratorical power in St. Stephen's in years gone-by, and which are sometimes now heard in the House of Commons, to form a correct estimate of England's gifts. When the great earl of Chatham fulminated over the British Senate with Demosthenic power, the gladiatorial display of intellect between that heaven-born statesman, William Pitt and Charles James Fox, the burning eloquence of Sheridan, causing the titled peers of England to faint away under its influence, and carrying away Lords and Commons in the whirlwind of its passion, the philosophical disquisitions of Edmund Burke, and need I refer you to a Canning, a Horner, a Pulteney, and many others who have shewn the wondrous flexibility of that language which can alike be employed in the dazzling fence of logic and the lofty declamation of the rhetorician, the softer and dulcet strains of poesy, and the profound and subtle disquisitions and minute analysis of the most erudite philosophy. And in our day we have specimens of England's oratory in the pealing trumpet-tones of a Derby, in the House of Lords, and the peculiar eloquence of a Gladstone, who can surround the dry statistics of the Budget in the House of Commons by all the charm of romance. The literature of the Bench and Bar by law reports has also elevated her character among nations. The ermine of England's judges is for the most part unsullied, though a Bacon might be adduced, shewing the covetousness of the human heart for filthy lucre, and an inhuman Jeffries stands enrolled among them, yet is there a lawyer who will not feel an honest glow pervade his bosom, when, from the time a Gascoigne committed a Prince of Wales to prison for violence in open court? Who cannot admire the lofty spirit of Henry IV, the Royal father, who exclaimed "Happy is the King who has a judge who will thus enforce the law of the land," and the reply of the judge to his Majesty "more happy should he be that he has a son who will submit to that law." And in that noble profession how many of England's titled sons have obtained their coronets. Some of the brightest stars in the English Peerage have commenced life as poor law students. How exalted was the character of the great and good Sir Matthew Hale.

Need we refer you to Saunders, to the Silver-tongued Murray, (Lord Mansfield,) to Kenyon, Erskine and all the long array of English

Judges, Eldon, Lyndhurst, Brougham, Abinger Tenterden, Campbell, the present Lord Chancellor, Sir Frederick Thesiger, father-in-law of the lamented Inglis, to convince you that in this path many have won their way to honour, dignity and renown, and dealing out even handed justice to Prince and peasant, have won for themselves the admiration of the nation and the world.

The judges of England in their spotless ermine hold in awe the proudest of her nobles. Her advocates have contributed to form her national character, having no regard for men's persons, the English lawyer has stood up for the oppressed against even royalty, and whose heart does not bound within him when a Denman, with calm intrepidity, pleading the cause of the unfortunate Queen Caroline made even one of her Royal blood quail beneath his words, Stand forth thou slanderer. Can you forget the triumphs obtained by a MacIntosh pleading the cause of Pelteer against the French Consul Napoleon.

Those long state trials in English history, her civil and criminal Jurisprudence, and I would ask you has not her Bar by their lofty intrepidity, their moral daring, given a tone to the character of the nation. There is one short word which will analyze her character better than anything I can say, that word is pluck, English pluck, and whether on land or sea, at the Bar or Senate, on the Bench or in any other occupation, this word solves the question, concerning the secret of her strength. I must be brief concerning her Institutions of learning. Oxford and Cambridge have a world wide renown, endowed by the magnificence of ages, but England requires a national system of education to elevate her teeming population.

The next point in this lecture is the religion of England. I am well aware that this part of my subject requires a lecture to do it justice, therefore my observations will be only suggestive. The English mind is highly religious, based upon high moral principles. Among the ancient Britons religion took a deep hold of the conscience of the people. After their Drsidical worship was abolished, christianity made much progress among them, and long before Gregory the great sent Augustine the Monk to England the ancient Britons had an organized system of religious worship, having domestic Synods and Councils, and their teachers exercising a fatherly and Patriarchal influence over them. It is a well known fact that Ireland, or the land of saints, which is the meaning of the name, had her schools of divinity and instruction under St. Patrick, the tutelar Saint of Erin's Isle, when the oaken glades and groves of Briton were the scenes of bloody superstition and cruel sacrifices of victims, and Iona, one of the Hebrides, was likewise a cradle for religion and literature. Is there a christian, says Johnson, in his tour to the Hebrides, who will not feel his piety kindling up afresh amidst the ruins of Iona. The natives of Wales, descendants of the ancient Britons, (whose natures are highly religious), can enable us to form an estimate of their piety, and they considered their conquerors to be unworthy to participate in the blessings of christian knowledge and faith. It was from the simple fact of seeing some Saxon children of remarkable beauty exposed for sale in the slave market of Rome, which led Gregory to make efforts to extend christianity to England. "Whence do those children come" asked the priest. He was told in reply that they were Angles. He said they looked like Angels. He despatched Augustine with forty monks to England. Proselytism soon introduced the papal system of Christianity, and even at an early period the pious frauds of the Church of Rome were practised. During the reign of Ethelbert every facility was afforded the Romish teachers to propagate their system. The King had married Bertha, a christian lady, the daughter of Carobert, King of Paris, who ere he would consent to his daughter's marriage with a Pagan, stipulated that the Princess should fully and freely enjoy her own religion. In leaving her native land for England she was attended by a Bishop, and both the princess and the prelate exerted their utmost credit and ability to propagate the christian faith in the country of their adoption. Ethelbert was easily won over to the faith by the holy example of his Queen, and he and many of his nobles embraced the religion of the cross. He died A. D. 616.

I will pass rapidly over this part of my subject. The Saxon mind was deeply imbued with the religious element. The nobles spent their time in inglorious sloth and ignorance, so that the law term clerk became synonymous with clergyman, or clericus, implying that the knowledge of letters was confined to the priesthood and monks. The wealth of the country was lavished to build monasteries and religious institutions. The whole nation was leavened by the religious

element, which soon degenerated into superstition, arising from the universal ignorance. That priesthood soon evinced its arrogance, in the person of Dunstan, the monk, and such was the ascendancy obtained by this privileged class of men that they lorded it over men's consciences, tyrannized over King, noble and subject, and assumed the high offices of state, presiding over courts and assuming all the duties of the magistrate. Thomas A. Becket was an illustration of this spirit which animated the clergy in the reign of Henry II. The Crusaders grew out of this religious element, degenerating into the wildest enthusiasm and superstition, so that even the children were infected by it.

The power of the Church increased, her resources were immense, and though the statute of mortmain was passed to check the growing evil, yet it seemed the religion of the country moulded the conscience and habits of the nobility and the people alike. The clergy were the patrons of learning, and the richly endowed sees of England's clergy, her colleges and benevolent institutions, and that vast moral machinery connected with the Establishment, prove how deeply rooted the religious character of the nation became. Cardinal Wolsey is another illustration of the haughty arrogance of the churchman.

Many questions might be raised as to the expediency of Church and State. We know that the Jewish polity was a Theocracy, deriving their laws directly from God, and the Jewish Church gave law to the State, but in the church of England the State gives law to the church. Her discipline and her laws can all be overruled in her civil courts. If there was any country in the world which could be properly called Christian in the highest acceptance of the term, then the church should give law to the world, civil law, moral law, political law and ecclesiastical law, but so many abuses have taken place, such grinding oppression by the tithing system, such a perversion of principles originally correct, that we must look forward to great changes in the Church of England, before she can take her true position. The vast revenues enjoyed by her Bishops do not assimilate them in character to Peter and Paul, though there are many of her clergy holy and self-denying men, who are worthy of all imitation. On the whole we consider that the establishment has been a strong check upon that rabid democracy to which human nature is prone. She, the Church of England, has been the conservative element of England's religion, neither do I sympathize with the other extreme, I have no sympathy with republican institutions. It is a wrong view which we take of the government of the Church to call it democratical, it is Theocratical, under Christ the great lawgiver, as the Jewish polity was under God. The present distress may be the outlet for the Church to expend her treasures and her benevolence. Lapsed Bishops can now convince the nation and the world that they are Apostolic successors. The English mind is decidedly religious, infidelity cannot raise its head there. Atheism is trampled down by the strong stern conscience of English character. The dissenting element, so called, has done much to lighten the character of England; driven to an extreme perhaps by the vast overshadowing influence of the establishment, that element has counteracted the pernicious influence which would have been exercised by an unchecked religious despotism.

The Reformation in the reign of Henry VIII. at length completely removed those shackles which bound down England's great heart under the papal yoke, though she never was a very obedient child of his holiness the Pope, yet that auspicious event opened the door of escape from the dark and degrading superstitions of Romish rule. The religious mind of England has been quickened to increased vitality, and though many dogmas belonging to the dark ages are now propagated, which go by the name of Puseyism, yet these movements are only the results of a morbid religion, engendered amidst the cloistered halls of time-honored colleges, and by men who though possessed of vast learning are too proud to sit at the feet of Jesus. The world by wisdom knows not God.

We have to thank God for a free toleration in the Colonies. Here these evils are unknown. And in drawing to a close let me congratulate you, dear hearers, that you live under the Aegis of that vast empire which has not yet reached the zenith of her moral power amongst the nations of the world. Like the Roman eagle, grasping the thunder in its talons, and resting with one wing on the sunrise, and the other on the sunse, she casts her beneficent shadow over the world, and all lands will feel the influence of her name, her laws, her literature, and her religion.

For the Christian Messenger.

MR. EDITOR,—

A Public Meeting was held in St. Mary's School House, Aylesford, Jan. 1st., 1863, for the purpose of taking into consideration the case of the suffering operatives in Lancashire, and of adopting such measures as might be deemed advisable to aid in the general effort to alleviate their distress.

Rev. Dr. Tupper was appointed Chairman, and Mr. Abraham Van Buskirk, Secretary.

The following Preamble and Resolutions were unanimously adopted:—

Preamble, moved by Rev. Mr. McCarty, and seconded by Mr. James Wiswell.

As it is the obvious duty and privilege of those whom God has blessed with a competency, to aid in relieving the needy and distressed; and, as great numbers of our fellow men and fellow subjects in Lancashire, England, who were accustomed to earn their living by the manufacture of cotton imported from the Southern States, have been thrown out of employment by means of the disastrous war now raging, and have been plunged into penury, and distress, therefore the Resolutions which follow be considered, and passed, if approved:—

Resolution 1, Moved by Rev. Mr. Avery, and seconded by William Rhodes, Esq.

That, in the judgment of this Meeting, it is a duty incumbent on the inhabitants of this place, as well as of others, to assist in affording these sufferers relief.

Resolution 2, Moved by Mr. Amos B. Patterson, and seconded by Mr. Abraham VanBuskirk, That for this purpose a Subscription be immediately opened.

Resolution 3, Moved by Zebulon Neily, Esq., and seconded by Mr. Handley C. Parker.

That Collectors be now appointed, and requested to circulate Subscriptions in Aylesford and adjacent places in aid of this object of benevolence.

Resolution 4, Moved by Mr. Johnson E. Patterson, and seconded by Mr. William Tough.

That donations be received either in cash, or in needful articles, which may be forwarded to the Mayor of Halifax, for transmission to England.

Resolution 5, Moved by Rev. Mr. Avery, and seconded by Mr. James Wiswell.

That Mr. Abraham Van Buskirk act as Treasurer.

The following persons were chosen as Collectors, and respectfully requested to solicit aid throughout their several districts, and to pay over to the Treasurer whatever may be collected by the first day of February ensuing, namely, Mr. Amos B. Patterson, Elisha D. Harris Esq., Mr. William Tough, Edmund Palmer, Esq., Mr. Silas R. Tupper, Mr. William Magee, Mr. John Palmer, 2nd, William Rhodes, Esq., Mr. George Armstrong, Senr., Mr. George Neily, Mr. Silas Balcom, and Mr. James Wiswell, of Melvern Square.

By order of the Meeting, CHARLES TUPPER, Chairman.

For the Christian Messenger.

Mr. Editor,—

I have no desire to protract the controversy on the Argelic world, but many persons may expect and the cause of truth demands that I answer the three letters of Discipulus, on my communication in the C. M., of October 22nd, 1862. It may not be proper for me to follow Discipulus through all his various ramifications, but first state his views and then answer them as briefly as possible. The views of Discipulus are as follows:—

- 1. That the good and bad Angels are human beings departed this life, but have spiritual bodies, or bodies suited to their natures or capacities.
2. That the fallen Angels spoken of in scripture are the righteous posterity of Seth in marriage with the wicked race of Cain in marriage, and consequently fell from their high position as the favorites of heaven and the Sons of God.
3. That the doctrine of the resurrection taught in scripture, consists not in the rising of the dead at the last day, but in the coming up of the departed at their death with spiritual bodies, having no part or particle of the body sown in corruption.

Discipulus "charges me in the first place with holding the unscriptural and irrational notion that the souls of the departed are in some indefinite place of existence without bodies. We believe that the scriptures speak as definitely of the spirits of the departed as they do of any other beings in the spiritual world. When the Saviour arose from the dead we are informed by the evangelists that he went up into