

respecting the studies of his youth, in that nation which had just then been blessed with the presence of the Holy Jesus, although the light of his teaching and doctrine did not reach that individual.

"When," says Josephus, "I was about sixteen years of age, I determined to render myself acquainted with, and to make trial of our sects. Now of these there are three;—the first is that of the Pharisees; the second, that of the Sadducees; the third, that of the Essenes. For I reckoned with myself, that I should thus be able to attach myself to the best, if I had the opportunity of becoming intimately acquainted with each and all. Living, therefore, a very severe life, and exercising myself with many labours, I came to a thorough knowledge of the three sects; and not thinking that enough had been done by me, even by discipline which I had undergone with them, when I had heard that a certain man, named Banus, lived in a desert, who prepared his covering from the trees, and fed on victuals spontaneously brought to him by the charitable, and used, for purification, frequent ablution of cold water, both day and night, I became an enthusiastic follower of him, and having spent three years in his society, and performed what I had desired, I returned to the city. And being now one and twenty years of age I conformed to the discipline of the sect of the Pharisees which, in our country, approximates to that of the sect of Stoics among the Greeks."

You will perceive from the above-cited instances, that each aspiring individual among the polished nations of Greece and Rome, repaired to one or other teacher of celebrity, and, as fancy or reason dictated, ranged himself among the disciples of Zeno, Plato, Pythagoras, or some other Philosopher, who pretended to teach men what was the greatest good; and that such was the respect in which the followers of each Philosopher held the head of the sect, that they spoke of him with the addition of the most exalted epithets, as where Plutarch, in the passage respecting Dion, speaks of "the divine Plato."

Among the Jews, while all held the books of Moses in a sacred esteem, there were classes of religionists, or sectaries, who corresponded in their shades of difference with the varieties of the Grecian Philosophy; and who each had some favourite duty, or round of duties, on the performance, in a signal manner, of which, they thought the duty of man perfect. Thus the Sadducees held strictly to the injunction of the five books of Moses: the Pharisees exalted their vague and trifling, often pernicious, tradition above the written authority of the law: the Essenes had rules of mortification and a mysticism, by which they sought the greatest blessedness.

And from time to time, some master, or teacher of greater than common celebrity, would rise up and give a new colouring to doctrine. In the days of our Saviour in particular, when the Roman eagle was planted, in token of sovereignty, over the consecrated land of Israel, the minds of the chosen people were much distracted by their situation and circumstances. They looked either to temporal blessings or to a millennium under the Messiah, or to a future estate of being, as the rewards promised to the descendants of Abraham. And they were often, with the best intentions, carried about with every wind of doctrine. Whatever teacher was most followed, to him it was thought that no titles of respect could be too great. They were sitters in Moses' seat—Rabbis—Fathers—Teachers—Masters. To them every external token of honour was paid. They took the chief-seats in synagogues and at feasts—usually walked about in garments of distinction—and were approached with the formality due to superior beings.

In the course of the ministry of Jesus, as he was bending his way towards Jerusalem, a young man of this fine and generous temper—ardent in his zeal for improvement, and thirsting for the noble pre-eminence in moral and intellectual attainments—learned of the proximity of Jesus to him. The young man appears to have been a person of good birth and education, and elevated in office—being ruler of a synagogue, and perhaps a member of the great Council or Sanhedrim. It is probable, from this description of him, that he had gone through the usual course of his country's studies; that he was well versed in the law of Moses and the writings of the sacred historians and prophets, together with all the comments of many an eminent and sage Rabbini on them. And as, since the Macedonian conquest, the arts and language of Greece had spread to those parts, it is likely that he, with the other youth of the better class, had imbibed a greater or less knowledge of the purer part of their philosophy. From the circumstance also of Herod the Great affecting an extremely foreign manner, and being in a dependence on Rome, much of the profane learning almost necessary to be acquired in order to transact business with the Imperial officers, and to maintain their respect, must have been, either superficially or accurately, known to him. For a century or two before the coming of Christ, there had been a colony of Jews, either for refuge from intestine dissension, or for purposes of commerce, both in other parts of Egypt, and also in Alexandria; many of whom, in a laxity of discipline, had become well-versed in general literature, and one of them in particular had dressed up a portion of the Gentile theories on human life and its condition and prospects, in a treatise which could hardly have been unknown to an inquisitive youth of this person's quality. So that, by a very natural transfer, in these mixed studies, from the habits of reverence to the divine oracles of Moses and the Prophets, he came to honour too highly the heathen writers, or teachers, to whom he repaired; and from the consciousness within his mind, of their mere human wisdom and uninspired authority, he slid insensibly into an irreverent and as it were sceptical estimation of the legislator of his nation and the then expounders of sacred and revealed truths. Jesus, however, was different from either; and by the extraordinary accounts he had received of him, being evidently a person of superior consideration to any to whom his extensive enquiries had ever reached, he becomes passionately desirous of seeing him, in order to hear the wisdom that dropt from his lips, and to avail himself of his sage instruction, for the ornament and exaltation of his moral and intellectual nature. Finding, therefore, that on his repairing to listen to his teaching, the opportunity was well nigh past, since Jesus was gone forth into the way, he came running and kneeling to him and accosts him with the most adula-

tory and reverential epithet,—*Good Master!* As Master or Teacher, he approaches him,—a character of no slight esteem any where: being admitted thus a man of sagacity, conversant with moral and intellectual subjects, and deeply versed in the authoritative revelation of the Old Testament; but still further as a *good master*—a master by pre-eminence—more than philosopher of Greece, or India; more than Scribe or Pharisee; more than High Priest with Urin and Thummim; more even than Moses the founder of their polity, who, however infallible, went no further than to deal with things temporal,—that peculiar and excellent Teacher, who, as he would prescribe nothing but what was good, so was good in the highest degree himself;—a Teacher in short of essential truth, from the fountain of truth. And having thus hailed him, he proposes a question worthy of the salutation,—"*Good Master! what shall I do, that I may inherit eternal life?*" It is difficult to say what the young man meant precisely by the expression "eternal life." It may have been akin to the platonic idea of a soul delivered from its connexion with the body, and preserving the same desires and aversions it had before. It may have been a mystic life of beautiful contemplation, such as the enthusiasts clung to the hope of; or it may have been the long, blissful, and glorious participation in the expected splendours of the Messiah's reign, when the Roman eagles should have been trampled in the dust, and the temple renovated, and Jerusalem in more of glory than in the days of Solomon! At least, the form in which the question is put leads us to some such conclusion; for, as if he were addressing some philosopher or sectary, who had a *badge*, or trial for his disciples, he asks the token of his discipleship. As if he had said—is it a five years' silence, such as Pythagoras exacted of his followers; or is it justice, or temperance, or fortitude—such as the heads of the moral sects required? Like Zeno, I can bear any exaction with Stoic fortitude: like Epicurus, I can proclaim the extreme of pain to be pleasure! Is it a three years' trial of savage life, such as Banus put Josephus unto? Is it the prescription of a Pharisee, the strictest sect of our religion? Any exercise, any vow you please to impose, I am ready to submit to, if you will only rank me as one of your honoured disciples. Behold, I am a man equipped for any service: sufficient am I within myself to do any thing, which you, or any other, may require. Tell me, what shall I do?—You preach up "*eternal life.*" Thus it is, that the Stoics among the Heathen, whom our Pharisees resemble, proclaim their perfect man a *king*,—that is, a man wanting nothing—happy fully—happy indepravably.—And such, or something such, I conceive the eternal life, which you, most excellent Master, preach to the multitude to be. Mention but the task;—Is it an onset on the Romans? is it any service to acquire? any accomplishment to put on? Whatever it is, behold me here at your feet, ready to win it, by force of mind and energy of unconquerable resolution. "What shall I do, then, that I may inherit eternal life?"

This, then, was the question of an accomplished young man of rank in a very polished period! to a teacher of oracular wisdom, and unquestionable authority: let us observe, my brethren the important answer, and the skill wherewith the fundamental error of the young man was detected and pointed out.

RUFUS.

(To be concluded in our next.)

## For the Church.

Mr. Editor;—The indifference shewn to the press by the gentlemen at the head of the party professing religion and loyalty has been a matter of notoriety,\* and it may, therefore, be thought a work of supererogation to call attention to a periodical published in London.\* I hope, however, that it will not be thought so. The periodical to which I allude is the CHURCH OF ENGLAND QUARTERLY REVIEW, which, as its name denotes, is published quarterly; each number containing about 300 octavo pages, and published at six shillings per number.

"The principles of the Church of England Quarterly Review are derived from those truths which, based on the oracles of the Lord, are in the keeping of our Apostolical and Episcopal Establishment. To save that revered Establishment from the subversion meditated by open and covert enemies, many of the most eminent literati of the day, both lay and clerical, have resolved to devote all their energies; and the pages of the *Church of England Quarterly Review* will present to the world indubitable evidence of their zeal, ability, and, under God's blessing, their triumph.

The manner in which the Quarterly Review has been received by the Conservative portion of the public press in Great Britain and Ireland makes me suppose that when known here it will be patronised as it ought to be. The introductory article is one of great power, and inculcates principles of attachment to those institutions of "Church and State" which now happily exist. The following extracts will best speak the sentiments of the conductors of the Review:—

"We would willingly forget ourselves in the lethargy of literary solitariness, but the stillness of our leisure is struck by the hoarse echoes of changes which are occurring in "a world we love alas! too long," and our repose is saddened by the lengthening shadows which the advent of night and storm casts on our retirement. Indeed knowledge is rendered worse than ignorance, owing to the awful moral confusion, the *radis indigestaque moles*, in which the misgivings of the human race, the fundamental principles of philosophy and religion seem to us, for the first time since the dawn of civilization, thrown back and involved.

"Let the landed interest rest assured, that this reasoning or that argument, which like so many intellectual guns are planted against the bulwarks of the church, is a *batterie en echarpe* to their cost, and will no sooner have forced a passage into the ecclesiastical strongholds, than the mask will be withdrawn, and

\* We are not quite sure that the fault here is all on one side.—If some members of the Church, for example, should be really backward in encouraging the press in this Province, might it not be asked in return, What has the press, with a solitary exception or two, done for the Church?—ED.

the same artillery be turned in full play upon their intrenchments."

The introduction thus closes:

"We call upon the public, we call upon every man who would preserve, as above all price, the old domestic morals of the land, (and good God! and what would Great Britain be but for her ten thousand consecrated hamlets?) to cheer and aid us in our voluntary way . . . to come to the rescue of solemn institutions, assailed by the beatings without, and often betrayed by the secret working within, institutions so truly English, wherein our wise forefathers, to guard against shock and mutability, embodied and established the eternal truth of salvation. Let all who feel a regard for the land of their birth, now avouch the mettle of their faith, by introducing to their domestic firesides, *The Church of England Quarterly Review.*

"True religion will beautify every spot, on which she pitches her lovely tabernacle. Such is the highest wisdom, such the departure from evil. We know that when the standard of christian knowledge is unfurled, then ignorance, and prejudice, and all their attendant train of evils, cannot prevail—

"They vanish into thin air—into thin air"  
Talia si agitat, nihil Editor amplius optat.

I shall conclude this notice with the following extract from an article on the "voluntary principle:" to which I beg to draw the attention of our legislators:—

"It is morally and righteously the duty of those to whom is intrusted the management of state affairs, to take care, that from one end of the land to the other, there be not the smallest integral part or division, however sequestered or thinly peopled, where the vivific rays of the gospel do not penetrate,—where, by means of a national clergy, the glad tidings of salvation do not resound. The form of worship, which it were meet to select and establish, would seem to be that, approved by the majority of the nation; but whatever the mode of doctrine inculcated, to afford to the generality, by means of the rites and ordinances of a Church, every possible facility for hearing the word of the Almighty preached and expounded, is not only strictly within the province of the christian legislator, but the chief object of his administration; because religion is indispensable to a right view of the polity of states, and moreover comprises those fundamental truths, which form the ground work of the temporal duties of the entire community.

"To take the extreme case, where members of divers religious persuasions happen to be so nearly equinumerant, that it would be hard to say which denomination of christianity most prevailed in the State—were they actuated by the humble spirit of the Founder of their common faith, each would alike consent to dispose in due relief the particular rite or tenet, which, wisely or without adequate grounds, he affected, and thus as it were the ordinance of religion being set right, they might consult a *l'aimable* about that, which would come home to all their bosoms; namely, the legal endowment and establishment of a christian church throughout the realm—the appointment of a parochial clergy for the enlightenment, guidance, and example of their simple and unlettered fellow-countrymen, whose souls, but for politic and pious institutions of the sort, must remain to the end of their hard *duress*, uninformed of their conditional salvation in an after state. The poor every where could ill afford the necessary funds, even if they could apprehend the importance to their secular and eternal weal of pastoral tendance; but alas! that were an idea, which, however momentous in its bearings, would seldom spontaneously present itself to their minds. \* \* \* \* The opportunity for acquiring the peace of God must be forced upon them. Religion must intercept them at every step, must interpose her offices, and interweave herself with, and sanctify every important event in life and death from the cradle and the coffin. She must mingle the waters of baptism with the mother's milk warm on the infant's lip; nor cease her hallowed ministrations till she hang about his hearse 'mid plumed pennons.

"Statesmen in our opinion, are bound to supply religious instruction. They are bound to see, that the millions of poor, overlooked amidst the clamours of faction, and the aspiration of legislative ambition, but for whom especially christianity came down from Heaven, are taught their way up thither. They are, at all events, bound not to bereave their destitute fellow-subjects of their only consolation, and they ought to know, that by leaving them to the voluntary system they would to every intent and purpose be depriving them of all pastoral instruction, be consigning them to mental darkness—be killing their souls in cold blood—be confounding the church itself with the vaults beneath, and converting it into a *cemeterium*.

"If statesmen would have a people happy, orderly, and contented, they must avail themselves of this common-place statistical fact, and of the principle of association to its utmost extent, by the encouragement of religious establishments, and by endowments for the religious education of the lower orders."

In conclusion, Mr. Editor, allow me to impress upon the Episcopalians of the Canadas, that it is their duty to support those publications issued to support their tenets.

X. Y. Z.

## THE CHURCH.

COBOURG, SATURDAY, JANUARY 27, 1838.

We have perused, in a late *Christian Guardian*, an Address from the leading Ministers of the Wesleyan Methodist body in this Province on the subject of the Clergy Reserves. This is a document so modestly and temperately put forth that we cheerfully accord to it all the merit of good intention with which it was obviously framed. Nor shall we deny to its authors the sincerity of their opinion as to the justice of the partition which is proposed, although its adoption would, we conceive, most seriously affect the paramount and undeniable rights of the Church to which we belong.

It is with us, as with many others, a circumstance of heartfelt regret that the adherents of the respectable and influential Wesleyan connexion should, in this Province, manifest an exception