

# 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, JANUARY 27, 1838.

[NO. XXXIII.]

## Poetry.

### PATRIOTISM.

Angels of glory! came she not from you?  
Are there not Patriots in the Heaven of Heavens,  
And hath not every seraph some dear spot  
Throughout the expanse of worlds, some favorite home,  
On which he fixes with domestic fondness?  
Doth not e'en Michael on his seat of fire,  
Close to the footstool of the throne of God,  
Rest on his harp a while, and from the face  
And burning glories of the deity,  
Loosen his rivetted and raptur'd gaze,  
To bend one bright, one transient downward glance,  
One patriot look upon his native star?  
Or do I err? and is your bliss complete,  
Without one spot to claim your warmer smiles  
And e'en an angel's partiality?  
And is that passion, which we deem divine,  
Which makes the timid brave, the brave resistless;  
Makes men seem heroes—heroes demi-gods,  
A poor, mere, mortal feeling? No! 'tis false!  
The Deity himself proves it divine;  
For when the Deity convers'd with men,  
He was himself a Patriot! To the Earth,  
To all mankind, a Saviour was he sent,  
And all he loved with a Redeemer's love:  
Yet still his warmest love, his tenderest care,  
His life, his heart, his blessings and his mournings,  
His smiles, his tears, he gave to thee, Jerusalem.  
To thee, his country! Though, with a Prophet's gaze,  
He saw the future sorrows of the world,  
And all the miseries of the human race,  
From age to age rehearsed their parts before him;  
Though he beheld the fall of gasping Rome,  
Crush'd by descending Vandals; though he heard  
The shriek of Poland, when the spoiler came;  
Though he saw Europe in the conflagration  
Which now is burning, and his eye could pierce  
The coming woes that we had yet to feel;  
Yet still o'er Zion's walls alone he hung;  
Thought of no trench, but that round Zion cast;  
Beheld no widow's mourn, but Israel's daughters;  
Beheld no slaughter, but of Israel's sons.  
On them alone the tears of Heaven he dropp'd.  
Dwelt on the horrors of their fall—and sign'd,  
"Hadst thou but known, even thou, in this thy day,  
"The things which do belong unto thy peace;  
"Hadst thou, Oh hadst thou known, Jerusalem!"  
Yet well he knew what anguish should be his  
From those he wept for; well did he foreknow,  
The scourge, the thorns, the cross, the agony;  
Yet still how oft upon thy sons he laid  
The hand of health; how oft beneath his wing  
Thy children would have gathered, O Jerusalem!  
Thou art not mortal—thou didst come from heaven!  
Spirit of Patriotism thou art divine!

Rev. C. Wolfe.

For the Church.

### NATIONAL ANTHEM.

#### ADDITIONAL STANZAS.

Lord, on our side be seen,  
Prosper our rightful Queen,  
Bless our young Queen!  
Her loyal people bless,  
And give their swords success,  
Shield us from all distress;  
God save the Queen!

Put down th' invading band,  
Threat'ning our happy land,  
Mocking our Queen.

Set every fear at rest,  
Animate each breast;  
On thee our cause we rest:  
God save the Queen!

J. P. H.

### THE TWO APPOINTED CHANNELS OF DIVINE GRACE.

#### PART I.

Most reflecting Christians will readily admit, that, even in this nominally Christian and most favoured country, a great work still remains to be accomplished. There are thousands and tens of thousands of our fellow-countrymen, who do not keep their vow to renounce the world, the flesh, and the devil, and who therefore need emancipation from their present thralldom. Most persons, who believe their Bible, will also admit, that this work is to be effected, as God himself has said, "Not by might, nor by power; but by my Spirit, saith the Lord of Hosts." (Zech. iv. 6) The main question, then, for all those who wish to see the work accomplished, is, how is the Spirit of God to be obtained, and what is the appointed channel of his grace? The chapter, which contains the above quotation, gives us the answer, as vouchsafed to Zechariah on a similar occasion; at the return of the Jews from Babylon, many and great difficulties impeded the building of the temple, and the complete restoration of the Mosaic constitution; but the greatest arose from the slothful and selfish spirit of the Jews themselves. The majority of those who had returned, and perhaps the prophet himself, thought that the external enemies were the main obstacle to the fulfilment of their wishes; and that if they only had sufficient physical force to crush their bodily enemies, the work would be accomplished. To obviate this error, God exhibited to the prophet a golden candlestick, of which the seven lamps were supplied with oil from two olive-trees, and explains the meaning of the vision to be, that the head-stone should be set upon the building, not by an extraordinary exertion of physical force, but by the communication of his Holy Spirit to the Jewish Church. Zechariah appears to have comprehended the general sense of the vision

and its explanation; but one point he did not understand, and that was, the means whereby the Holy Spirit was to be supplied. He saw that the oil proceeded from the olive-branches; but, not knowing what they represented, he asks, "What be these two olive-branches, which, through the two golden pipes, empty the golden oil out of themselves?" and he receives for an answer, "These are the two anointed ones, that stand before the Lord of the whole earth." Now it is universally admitted, both by Christians and Jews, that these olive-branches represented the *civil governor* and the *high priest* of the time. Scott says, in his Commentary, "Zerubbabel and Joshua, the anointed ruler and the high-priest of Judea, who stood before the Lord, and were his instruments in the work of the temple, were 'the anointed ones' intended." And Kimchi, the greatest Jewish commentator, says, "They are Zerubbabel and Joshua, who are called 'anointed ones,' or 'sons of oil,' because they had been anointed with the anointing oil,—the one to the royal estate, and the other to the priesthood." This Scripture, then, points out the KING and the PRIEST, as the two appointed channels of divine grace.

That the ministers of the Gospel, as stewards of the mysteries of Christ, are channels of grace, will be readily conceded. To them, those divine institutions, commonly called the means of grace, have been committed. They preach the Gospel, which is the power of God to salvation; and they administer those sacraments, which are not mere outward forms, but the signs of an inward and spiritual grace. Most persons, however, overlook the civil government as an appointment of God; and fewer still remember its sacred office as a channel of divine grace. Men in general, and even Christians, consider the magisterial office as altogether secular, and seem to regard it as of mere human and worldly origin, conversant only about things of this world, and limited in its labours and results to this world's duration. It is true that they admit the general truth of such texts as, "By me kings reign;" and again, "There is no power but of God; the powers that be are ordained of God," but they forget to look to the end for which God ordained them, as every thing else in nature and in grace, to make preparation for eternity. The children of men, in their arrangement of civil institutions, may look no farther than the interest, or convenience, or prosperity of this world, and may therefore change, reform, or create laws and customs, on mere worldly motives, and for mere worldly ends. This world is their all, and time the horizon of all their views; the interests of eternity, therefore, enter but sparingly, if at all, into their legislative or political lucubrations. But surely this is not the case with the King of kings, who knows that this world is only an ante-chamber that leads to the habitation of eternity. In his ordinances of kings and powers, he has had reference to more than the sublunary interests of mankind.

Zechariah's vision plainly points out the *civil* power as one of the two olive-trees from which the candlestick is supplied with oil; and a little consideration will help us to see the truth of this representation. In order to be fit for the heavenly inheritance, certain habits of mind and soul must first be formed; in other words men must be sanctified. "Without holiness no man shall see the Lord." This state of soul can be effected in a moment by the exertion of God's omnipotence, without the intervention of any means whatever. But this is not the ordinary mode of God's dealings. Men must usually be babes in grace, as well as in nature, before they come to the full stature of a man; and, as babes, they require various helps, and a system of training, to assist the growth, and perfect the nature. The word of God, and the sacraments, accompanied by the power of the Holy Spirit, are such helps. But the sovereign power of the State also contributes its share of blessing. In each generation it stands in the same relation to the priesthood, as the law of Moses stands to the Gospel in God's economy of the world at large. The law held up to the world the outward form and type of all that is required and promised in the Gospel. It did not make men holy; but by its exclusion of the unclean from the camp and temple, it conveyed to the mind of every Israelite a vivid impression of the existence, and nature, and necessity, of holiness. It did not make men humble; but by the strictness and extent of its requirements, it crushed every seed of pride and self-complacency, and thus made room for humility. It did not produce love to God; but by its terrors, it begot a holy fear and awe, without which true love to God cannot exist. And to the Church at large it was a schoolmaster to prepare it for, and lead it to Christ. The divine ordinance of the Civil Government fulfils a similar office now for every generation, and indeed for each individual. It offers a corporeal image of Divine truth, a sort of living type of the glorious reality, at the same time that it prepares the mind for the graces of the Gospel. The king, as supreme, not created by man, nor deriving his dignity from extraneous sources, but born to honour, is the most perfect illustration of the sovereignty of God; and therefore, when our Lord Jesus Christ wished to make men understand the nature of his dominion, he drew his imagery, not from their *republican dignities* of dictator, consul, or tribune of the people, but exclusively from the *kingly office*. The whole economy of grace is called the *kingdom* of heaven. The felicity of the blessed is a marriage supper which a *king* made for his son. The ministers of the Gospel are the servants of a *king*, sent forth to invite men to the supper. The act of pardoning a sinner is the *king* forgiving a servant who owes him money. The final sentence is pronounced by the *king* seated upon the throne of his glory; and the reward bestowed upon his people is, that they too shall be, what so many people now dislike, *kings* and *priests*. No doubt the

Lord Jesus Christ selected that symbol from things human, which most perfectly represented things divine; and now that Christ is in heaven, he has still left to us on earth the living parable of monarchic dignity, to instruct even those who will not read his word, and to assist the imperfect faculties of those who make it their daily study. But, besides being a type of Christ's kingdom, human monarchies may be considered as channels of grace, by preparing the mind, and exercising in it those habits which the Holy Spirit can enliven into Christian graces. Monarchy begets and propagates a certain sentiment near akin to humility. It stays the human mind from the extravagant wanderings and never-ceasing cravings of unbridled ambition. A monarchy presents to every man one station to which he never can attain. The mind, once convinced of that, goes on insensibly to generalize this conviction, and quietly to come to the same conclusion with respect to other stations, and is thus led to contentment with that state of life in which God has fixed the man. Each individual, from the nobleman to the peasant, becomes imbued with that feeling of restraint upon ambition, and each communicates it again to those within his own sphere; and they all learn to look up, without envy or emulation, in perfect tranquillity, to a superior, whose equal they never hope, and never wish to be. This habit of mind, formed with respect to the king, operates with respect to all the intervening steps, more or less; so that men are trained to regard superiors, not quite so far removed, with similar feelings; and thus a sentiment of reverence is fostered, which, though not amounting either to Christian humility, or fear of God, is an unspeakable blessing to its possessor and to society, and is a much better preparation for the seed of the Gospel than the continued exercise of natural pride and envy. Indeed, I am myself inclined to think that this, and similar sentiments, prevailing in every monarchy, are more than the mere effects of a second cause. Believing that "all holy desires, all good counsels, and all just works," proceed from God, I regard these effects as the operation of that holy oil, which God himself has ordained to flow from the olive-branch of royalty. A little meditation will help the reader to pursue these thoughts further, and to see for himself the justice and beauty of that vision vouchsafed to Zechariah. But whether we see the effects or not, we may be sure that God's ordinance is not without God's blessing. We do not see the spiritual grace in baptism, nor in the Lord's supper; but we believe that it is there, and we pray for it. Let us do the same with respect to this divine ordinance; let us remember that it was instituted for this purpose; let us, therefore, pray that it may communicate freely to the candlestick in this land, so that its lamps may always burn brightly with the oil that distils from the olive-trees of God's planting.—*Church of England Magazine*.

### THE SATURDAY PREACHER.

#### No. VIII.

St. MARK, x. 20, 21.—And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me.

In every cultivated society, an honourable emulation exists among the young to surpass each other in the most praiseworthy attainments; and this principle of emulation is the stimulus often to the best and most beneficial exertion. In the ancient times, as well as about the age in which our Saviour made his appearance, the generous youth of the various countries had the fullest opportunities of moral and intellectual improvement, and distinguished themselves in this manner. Thus, for example, Plutarch, in his instructive biography, relates of Dion,— "Whatever the talents and the virtues of Dion might be originally, it is certain that they received the happiest improvement under the auspices of Plato. Surely the gods, in mercy to mankind, sent that divine philosopher from Italy to Syracuse, that through the humane influence of his doctrine, the spirit of liberty might once more revive, and the inhabitants of that country be rescued from tyranny. Dion soon became the most distinguished of his scholars. To the fertility of his genius and the excellence of his disposition, Plato himself has given testimony; and he did the greatest honour to that testimony in his life; for though he had been educated in servile principles under a tyrant—though he had been familiarized to dependence on the one hand, and to the indulgence of pomp and luxury, as the *greatest happiness*, on the other—yet he was no sooner acquainted with that philosophy which points out the road to virtue, than his whole soul caught the enthusiasm."

Again, the same person narrates of Cato the younger, that "on taking his share of the paternal estate, it amounted to 120 talents. But though his fortune was so considerable, his manner of living was more frugal and simple than ever. He formed a particular connection with Antipater of Tyre, the Stoic philosopher; and the knowledge he was the most studious of acquiring, was the moral and the political. He was carried to every virtue with an impulse, like inspiration; but his greatest attachment was to justice—and justice of that severe and inflexible kind, which is not to be wrought upon by favour or compassion."

It would detain us too long to proceed with the detail of the numerous instances which might be adduced, to shew the great zeal with which all the aspiring and energetic youth of the civilized countries in ancient time entered upon the studies of the various arts and sciences, by which the comfort or the dignity of man might be promoted. I shall content myself with giving a quotation from the life of Josephus, as narrated by himself,