

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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.

VOLUME II.]

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Poetry.

EMBLEMS.

An evening cloud, in brief suspense,
Was hither driven and thither;
It came, I know not whence;
It went, I know not whither;
I watched it changing with the wind,
Size, semblance, shape, and hue,
Fading and lessening, till behind
It left no speck in heaven's blue.

Amidst the marshalled host of night,
Shone a new star supremely bright;
With marvelling eye, well pleased to err,
I hailed the prodigy—anon
It fell—it fell like Lucifer:

A flash, a blaze, a train—'twas gone!
And then I sought in vain its place,
Throughout the infinite of space.

Cloud atoms—sparkles of a falling star,
Dewdrops, or films of a gossamer, we are—
What can the state beyond us be?
Life?—death? Ah! no; a greater mystery—
What thought hath not conceived, ear heard, eye seen,
Perfect existence from a point begun;
PART of what God's eternity hath been,
Whom immortality belong to none
But Him, the first, the last, the Only One.
James Montgomery.

THE RAINBOW.

Mild arch of promise! on thy evening sky
Thou shinest fair with many a lovely ray,
Each in the other melting. Much mine eye
Delights to linger on thee; for the day
Changeful and many-weathered, seem'd to smile,
Flashing brief splendour through its clouds awhile,
That deepen'd dark anon and fell in rain:
But pleasant it is now to pause and view
Thy various tints of frail and watery hue,
And think the storm shall not return again.
Such is the smile that piety bestows
On the good man's pale cheek, when he in peace
Departing gently from a world of woes,
Anticipates the realm where sorrows cease!
Southey.

ON THE SCRIPTURAL AUTHORITY FOR A CHURCH ESTABLISHMENT.

From a Sermon by the Rev. Henry Blunt.

It is frequently said, by those who are opposed to the existence of a Church Establishment, that it is unfair to derive any arguments in favour of it, from any thing antecedent to the Christian dispensation. This objection, if it be an honest one, and such we are willing to suppose it, must, we think, arise from a very limited, and superficial view of the dispensations of God. For, however the framework may have been changed, a true knowledge of those dispensations will lead us to confess, that the principles, the all-important principles involved, are, in every case, substantially the same.

We hesitate not, then, to go back even to the days of Abraham, to prove not merely the propriety, but the bounden duty, the imperious obligation of every Government, to provide the opportunities of religious worship for its people. We find, that when Abraham first obeyed the call of God, in coming out of the land of his nativity, accompanied only by Sarai his wife, and Lot his nephew, and the children of Lot's family, one of his first acts was to establish the family altar, and as a family, to call on the name of the Lord. Again, we find that when, as the inspired writer tells us, he became "very rich in cattle, in silver, and in gold"; when his trained servants, born in his own house, and capable of bearing arms, amounted to three hundred and eighteen; and therefore, when his whole retinue, including women and children, could not have been less, at the very lowest computation, than one thousand souls,—that is, when he had become a Prince and a Potentate, he did that for the many, which he had before done for the few; he erected the altar, and he commanded his subjects, as he had before commanded his servants, that they should keep the way of the Lord. Now, can we for a moment suppose, that if Abraham had counted his retinue by thousands and by millions, instead of by tens and by hundreds, in fact, if he had become the head of some mighty monarchy, he would have ceased to do that, for which his Lord had so graciously, and so remarkably commended him? Or, can we imagine that God, who applauded the act when confined to Abraham's family, would have condemned it when extended to his empire! Surely, it is not too much to assert, that, if God can look with pleasure upon the family altar, erected by him whom he has placed at the head of the family, He must look with ten-fold pleasure upon the national altar erected at the command, and maintained by the authority of him, whom He has himself placed at the head of the nation.

If we pass on from Abraham to the other Patriarchs, and especially to Jacob, we shall see the same principle distinctly recognized. When he became great, and God had blessed him abundantly, or, in his own language, when he became "two bands," we find it recorded of him, that he provided religious opportunities for his followers, that he erected the altar of God in the midst of them, with the same regularity as he had done for himself, when, at the commencement of his career, a poor and houseless wanderer, "with his staff" alone, he passed over Jordan.

We maintain, then, that in all these cases, there was the principle established, of those in authority providing the opportunities of religious instruction and worship, for the people committed to their charge; it matters not, upon how small a scale it was exercised, but here was most distinctly the principle recognized, and applauded by God, during the whole of the patriarchal dispensation; for what has been proved respecting Abraham, and Jacob, may be proved of all the other patriarchs. And if it be the acknowledged duty of the father thus to provide religious instruction for his

children, the master for his household, the chief for his followers, where will you pause in the series before you arrive at the summit—the king for his people?

You cannot stop short of this conclusion, unless you are prepared to say, that though as a father, or a master, you are bound by certain responsibilities; as a magistrate or a legislator, you are absolved from them: you cannot stop short, unless you are prepared to say, that in all our natural relations, we are bound to think and act as believers, and in all our political relations, we are bound to think and act as unbelievers.

If from the Patriarchal, we turn to the Mosaic dispensation, we find this principle not merely recognized, but forming the very marrow and essence of the whole, and distinctly appointed by God himself. Indeed, the Jewish Church establishes so unanswerably the subject in debate, that the only method by which it has been ever attempted to be met, is, by asserting that it was a temporary and typical dispensation, and therefore cannot be fairly applied to ourselves. Now acknowledging, as we most unfeignedly do, that it was both a temporary and typical dispensation, we also acknowledge that all that was strictly Jewish, and temporary, and typical, in the Church Establishment of the Jews, was to be done away, and, most unquestionably, these have been done away; but then, we contend that its moral principles, and moral obligations, neither are, nor can be abrogated. We believe that it is only by confounding two things, which are perfectly separate and distinct, viz., the typical, with the moral portion of the dispensation, that the false impression conveyed by the enemies of a National Church, can possibly stand.

The result, then, at which we arrive from this portion of the subject before us, is the following. We would ask, is it at all analogous with God's dealings with his people, that a principle, so clearly and plainly developed in the Patriarchal and in the Jewish dispensations, as this—that those in civil authority should esteem it their bounden duty, to provide religious instruction and worship for those committed to their charge—should be utterly unknown in the Christian dispensation? Is there any other principle, common to the two former, which is excluded from the third? And is it not, then, contrary to all probability that the unchangeable Jehovah should depart from his own positive arrangements, when founded not upon the temporary circumstances of a peculiar people, but, as in this case, on the immutable relationship between God and man, and between man and his fellows?

If we pass from the Old Testament to the New, we shall content ourselves with this most powerful negative argument in our favour, that there is nothing against an Establishment in the Gospels or Epistles; and to those among you, who know best the method of instruction in the New Testament, this negative argument will have great weight. To enter fully into the force of this, you must remember, that it is not made use of to establish any new regulation, or its value might be questionable; but that it is simply brought forward in proof of the fact that the Divine arrangement, which we have seen pervading all the history of the Church of God, previously to the Christian dispensation, was to continue untouched, as to its principle, during the ages which were to succeed the development of that dispensation. It is, in fact, precisely the same kind of argument, and equally strong, as that by which we prove that the Christian Sabbath is a divine institution. Nothing is actually declared in the New Testament, respecting the establishment of religion by Government, or the establishment of a sabbath. Both were already in existence: both had been established long before: it is enough, that neither was abrogated. Our Lord found his hearers, educated in the strongest possible prepossessions in favour of a national religion; there was no need, therefore, of enforcing this duty. They, in fact, knew nothing of a religion, supported in any other manner than by the State; all, then, that appears requisite for our Lord to have done upon this point was, to leave his disciples as he found them. And is not this precisely what He has done? Did our Lord convey a single hint, or did he commission his disciples who were to fill up his outline, to convey a single hint of a contrary tendency? No; with the exception of one solitary text, none have ever ventured to assert that he did. And look only for a moment at this exception, and you will see its total inapplicability to the present question. The text to which I allude is, as you are doubtless aware, our Lord's reply to Pilate, "My kingdom is not of this world." When and where was it made? Was it at all in relation to the Church? Had it any reference to the establishment of his religion? Not the smallest. It was the declaration of our Lord, when standing at the bar of the Roman governor. He was accused of forbidding his countrymen to pay tribute to Cæsar, and of saying that he was Christ, a king, and his reply is, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." However possible, then, it may be, by taking half the sentence, to make it appear to apply to Church Establishments, no unprejudiced man, we apprehend, could read the whole, without seeing that it applied, simply and entirely, to the accusation that our Lord was endeavouring to erect a temporal kingdom in opposition to the power of Cæsar, and to establish this kingdom by the sword. So important is it, not to build an argument upon half a passage of Scripture, but to weigh well the whole, and to examine well the context, before we venture to claim the support of God's word. There is not, indeed, a single sentence, from the beginning of St. Matthew to the end of Revelation, which, without the grossest perversion of Scripture, or the most palpable neglect of the context, can be adduced as an argument against the interference of the civil power, in the establishing and maintaining a national religion. Considering that, as we have seen, all our Lord's first disciples were nurtured in the prejudices of a national religion, is it probable, is it possible, that this should have been the case—that these prejudices should have been left untouched, if our Lord had really been

opposed to them? Did he ever act in a similar manner with regard to any other subject? Take, for instance, the ceremonial law, established by God himself, as undoubtedly as that the interference of the civil power with religion was established by God himself. For the abolition of the former, the most explicit declarations were vouchsafed by God to man; for the abolition of the latter, not one word, as we have seen, has ever yet been communicated. What then are we to believe? What must every unprejudiced mind conclude, when, of two duties equally enforced, the former is distinctly abrogated by the same voice which ordained it, and the latter is passed over in silence? Surely we must confess, that the latter principle remains unaltered, unremoved, unshaken. "The account, then, of Scriptural injunction," as an able writer of the present day has well expressed it, "stands thus—in favour of Establishments, much; against Establishments, nothing."

Without attempting to found the fundamental principle for which we are contending, upon any of the single and scattered declarations of the divine Word, such as the prophecy of the text and many others, powerful though they be, we would leave it upon this simple, broad, and intelligible, and, as we believe, irrefragable foundation.—That the principle of a National Church was encouraged by God himself under the Patriarchal dispensation, established by God himself under the Jewish dispensation, and left untouched by God himself, when re-modelling that sacred Establishment under the Christian dispensation. That it is, in fact, founded on those moral obligations, from which no change of circumstances can set us free; and like the divine institution of the Sabbath, though veiled for a while under Jewish types and Jewish ceremonies, has come down to us stripped of these, and yet retaining all the force and obligation, the beauty and freshness of its divine original; equally binding upon man in his domestic character, in his social character, in his political character; equally imperative upon him as a father with his children, as a master with his servants, as a king with his subjects; and never to be disregarded, without infringing the laws, and contemning the authority of God our Maker.

With regard to the practice of antiquity, it is sufficient in a single word to assert, what no one can deny, that with the exception of the first three hundred years in the Church's history, when every emperor was an unbeliever, or a persecutor, or both, and therefore when Christianity could not be the religion of the State, there never was a period when the religion of Christ was not fostered and protected by the Government. And that during the whole, or the greater part of those first three hundred years, miraculous powers remained in the Church, as if to protect its infancy, until the first Christian emperor, immediately upon his conversion, should establish it as the religion of the country, and throw over its institutions the shield of the civil power: a duty which was not more clearly seen by Constantine, than it was gratefully and unhesitatingly accepted by the whole body of the Christian church; not a single dissentient voice having ever been raised, not an individual Christian foretelling, or foreseeing, that a day could arrive when the connexion between Church and State should be called an unholy union, or when good men, of any persuasion, would unite to dissolve and to destroy it.

* Essays on the Church, p. 15.

SCRIPTURAL ILLUSTRATIONS.

No. XX.

MOUNT TABOR, THE SCENE OF THE TRANSFIGURATION.

MATTHEW xvii. 1, 2.—"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them."

Mount Tabor stands perfectly isolated; rising alone from the plain in a round tapering form, like a truncated cone, to the height of 3000 feet, covered with trees, grass, and wild flowers from the base to its summit, and presenting the combination so rarely found in natural scenery of the bold and the beautiful. At 12 o'clock we were at the miserable village of Deborah, at the foot of the mountain, supposed to be the place where Deborah the prophetess, who then judged Israel, and Barak and "ten thousand men after him, descended upon Sisera, and discomfited him and all his chariots, even nine hundred chariots of iron, and all the people that were with him." The men and boys had all gone out to their daily labour, and we tried to persuade a woman to guide us to the top of the mountain, but she turned away with contempt; and, having had some practice in climbing, we moved around its sides until we found a regular path, and ascended nearly to the top without dismounting. The path wound around the mountain, and gave us a view from all its different sides, every step presenting something new, and more and more beautiful, until all was completely forgotten, and lost in the exceeding loveliness of the view from the summit. Stripped of every association, and considered merely as an elevation commanding a view of unknown valleys and mountains, I never saw a mountain which, for beauty of scene, better repaid the toil of ascending it; and I need not say what an interest was given to every feature when we saw in the valley beneath the large plain of Jezreel, the great battle-ground of nations; on the south the supposed range of Hermon, with whose dews the psalmist compares the "pleasantness of brethren dwelling together in unity;" beyond the ruined village of Endor, where dwelled the witch who raised up the prophet Samuel; and near it the little city of Nain, where our Saviour raised from the dead the widow's son; on the east the mountains of Gilboa, "where Saul, and his armour-bearer, and his three sons, fell upon their swords, to save themselves from the hands of the Philistines;" beyond, the Sea of Galilee, or Lake of Genezareth, the theatre of our Saviour's miracles, where, in the fourth watch of the night,

he appeared to his terrified disciples, walking on the face of the waters; and to the north on a lofty eminence, high above the top of Tabor, the city of Saphael, supposed to be the ancient Bethulia, alluded to in the words, 'a city that is set on an hill cannot be hid.'—Stephen's Incidents of Travel in the Holy Land, Edom, &c.

THE ROCK IN THE WILDERNESS.

ISAIAH xxxii. 2.—"And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land."

The evangelical prophet, in this sublime passage, has beautifully described in glowing imagery the exalted work and Divine sufficiency of the Redeemer. This, like other passages, derives a point and an additional force by travelling under the sun of an Indian climate. The prophet, in the first part of the passage, alludes to the terrible tempests which sometimes desolate these countries. In the year 1831, no less than from fifteen to twenty thousand people were destroyed in Balasora district by the tempests of October. The ships on the coast were some of them thrown upon the shore by the breaking in of the sea, and afterwards left dry. Almost every thing, animal and vegetable, was swept away by the wild tornadoes to inevitable destruction. In vain were banks and ancient boundaries opposed to the wide-spreading waters, urged on by the tremendous whirlwind which raged. O how sweet would then have been a covert from the tempest! The next year's storm, equally dreadful, destroyed every house in the town; not one escaped without injury. The judge's house, though the strongest and best, withstood not the terrible hurricane. "Men's hearts failing for fear, the sea and the waves thereof roaring." "As a river of water in a dry place," life-preserving streams, and "the shadow of a great rock in a weary land." Next to water and food, there is nothing like a shade. How it refreshes the weary pilgrim! Seldom do we find in Orissa such a shade as the "shadow of a great rock;" the deep shade of a venerable tree whose tough branches have borne the storms of a century, afford, nevertheless, an inviting retreat from the broiling influence of the sun. This passage always occurs to my mind when sitting in the much-desired recess. Often, whilst sitting under some shade, surrounded by the naked barbarians of these deep jungles, I thought myself as happy as any man could be. Let those who know spiritually this heavenly Rock, repose under its shadow, secure from the tempest. May we build upon this Rock; and when the rain comes, and the floods descend, and may beat upon our house, our house shall not fall, for it is founded upon a Rock.—W. Brown.

THE ARABS.

GENESIS xvi. 12.—"And he will be a wild man; his hand will be against every man, and every man's hand against him."

About midnight (the soldiers being in the head of the caravan) the Arabs assailed our rear; the clamour was great; and the passengers, together with their leaders, fled from their camels; I, and my companion, imagining the noise to be only an encouragement unto one another, were left alone, yet preserved from violence. They carried away with them divers mules and asses laden with drugs, and abandoned by their owners, not daring to stay too long, nor cumber themselves with too much luggage, for fear of the soldiers. These are descended of Ishmael, called also Saracens, of Sara, which signifieth a desert, and *saken*, to inhabit; and not only of the place, but of the manner of their lives, for *Sarack* imports as much as a thief, being given from the beginning, as now, unto theft and rapine. They dwell in tents, which they remove like walking cities, for opportunity of prey and benefit of pasturage. They acknowledge no sovereign: not worth the conquering, nor can they be conquered, retiring to places impassable for armies, by reason of the rolling sands, and penury of all things: a nation from the beginning unmixed with others, boasting of their nobility, and, at this day, hating all mechanical sciences. They hang about the skirts of the habitable countries; and, having robbed, retire with a marvellous celerity. Those that are not detested persons frequent the neighbouring villages for provision; and traffic without molestation, they not daring to infect them evilly. They are of mean statures, raw-boned, tawny, having feminine voices, of a swift and noiseless pace, behind you ere aware of them. Their religion is Mahometanism, glorying in that the impostor was their countryman, their language extending as far as that religion extendeth. They ride on swift horses, not misshapen, though lean, and patient of labour: they feed them twice a day with the milk of camels; nor are they esteemed, if not of sufficient speed to overtake an ostrich.—Sandys' Travels.

WEANING OF CHILDREN IN THE EAST.

GENESIS xxi. 8.—"And the child grew, and was weaned; and Abraham made a great feast the same day that Isaac was weaned."

On the day that the child is to be weaned, they carry it to the mosque (in the manner perhaps that Hannah took Samuel to the house of the Lord when she had weaned him, 1 Sam. i. 29); and, after having performed certain acts of devotion, they return home; and, collecting their friends and relations, they give a feast, of which they make the child also partake. The coincidence with Scripture is here remarkable.—Morier's second Journey through Persia, &c.

EASTERN MANNER OF WASHING.

2 KINGS, iii. 11.—"Here is Elisha, the son of Saphath, which poured water on the hands of Elijah."

The Oriental method of washing is universally different from that practiced in the West. No where is water previously poured into a basin: but the servant pours water from a pitcher, upon the hands of his master. The custom of washing hands before dinner prevails also to this day. The servant goes round to all the guests with a pitcher, and