

## Poetry.

## THE BLIND COMMUNICANT.

The mother led her sightless child  
Forth, in the fields to play;  
And cheered with voice of kindness mild,  
Along her shadow'd way:  
And gave her flowers of varied hue,  
Which the blind child might never view.

But she grew up, and loved the song,  
Of the glad birds to hear;  
And roam'd the scented heath along,  
In spring-time of the year.  
But knew not how those flowers were fair,  
Nor how the bright moths flutter there.

To childhood's voice, as still she grew,  
That woman's heart would swell;  
Yet the bright face she might not view,  
Nor the young features tell;  
But to her heart, the form would strain,  
And lov'd the clasp that press'd again.

But most she lov'd the one kind voice  
That bade her glad heart bound;  
One step, that made her soul rejoice  
With its so well-known sound.  
She fancied what that form might be,  
And lov'd the smile, she could not see.

She never saw—nor sparkling day,  
Rainbow, nor morning's grace,  
Nor brighter than Eve's brightest ray,  
Affection's beaming face—  
But yet to her, one gleam was given,  
In earth's dim walk—a glance at Heaven.

For when the noon-day's glory bright,  
Shone on the chalice fair—  
On priestly vestment pure and white,  
And she was kneeling there;  
One moment on the quivering eye,  
The holy light shone tremblingly—

O! blest through this dim world of ours,  
To follow calmly still  
The star that shines on Zion's towers,  
And lights up Judah's hill;  
Undazzled by earth's meteor-gleams,  
Or bursting flowers, or sparkling streams.

O blest! with faith's unchanging gaze,  
That star alone to see—  
And so, through this life's varied maze,  
Press forward steadfastly—  
Until, upon the strengthen'd sight  
Bursts forth in Heaven, the Lamb! the Light!  
SCENES IN OUR PARISH.

## CHURCH CALENDAR.

April 22.—First Sunday after Easter.  
25.—St. Mark's Day.  
29.—Second Sunday after Easter.

## Youth's Department.

## THE YOUNG CHURCHMAN ARMED.

CHAP. V.

(Concluding Chapter.)  
ON THE SIN OF SCHISM.

1. Does not the Church of England teach her members to pray against schism, or a separation from the church without a cause?

Yes; in the Litany, where schism is classed with false doctrine, heresy, a hard heart, and contempt of the divine commandments.

2. It is evident, then, that the church considers schism a most serious evil?

Yes; or she would not have placed it in such bad company, nor have taught us constantly to ask of God deliverance from it.

3. Did the Apostles entertain the same opinion?

Most certainly, as appears from many passages of their writings. (1)

4. Repeat one from the Epistles of St. Paul.

He says, Rom. xvi. 17, "I beseech you, mark them which cause divisions and offences, contrary to the doctrines ye have learned, and avoid them?"

5. Repeat another from the writings of some other Apostle.

Jude, verse 19, we find mention made of those "who separate themselves, sensual, having not the Spirit."

6. But many persons in the present day seem to have no scruples about separating themselves from the Church?

That is true; but the multitude of transgressions does not lessen the sinfulness of the sin.

7. Was not the Church of England herself once guilty of this sin, when she separated from the Church of Rome?

No; there was a good cause for that separation; for the Church of Rome was so corrupt both in doctrine and practice, that no conscientious and enlightened person could continue a member of her. (2)

8. May not the same be said in justification of those who dissent and separate from the Church of England in the present day?

It may be said, but it cannot be proved. (3)

9. What is to be regarded as calculated to dispose people to run into this sin?

Pride, which leads men to fancy themselves wiser than their forefathers, and able to devise a better way than the most pious and learned in former times could discover.

10. Mention something else?

Ignorance, which causes people to believe any thing however contrary to Scripture and to reason, which may be told them; and prepares them for being beguiled into bye-paths by the smooth and plausible speeches of designing men.

11. Mention one thing more?

The love of change, which makes people run from church to chapel, from one minister to another, in search of some new thing.

12. What are the chief evils resulting from schism?

As being a great sin, and opposed to the commands of God

and the spirit of the Gospel, it must offend God, and be very prejudicial to the spiritual welfare of those who fall into it.

13. Mention some other evils resulting from it?

It promotes and cherishes envy, hatred, and all uncharitableness among Christians, whom our Lord spoke of as sheep (not wolves to bite and devour one another) in one fold; and thereby gives great occasion to the enemies of all religion to blaspheme.

14. Can you name any other evil resulting from schism?

It causes the multiplication of sects and parties innumerable, whereby the unity of the faith is utterly subverted, and greater departures from the truth are continually made. (4)

15. Mention but one more—

It gives encouragement to vain and ambitious men, to preach doctrines likely to please itching ears, and to suit the taste of the carnal heart, rather than the simple truths of the gospel, in order that they may gain followers, and have a name and influence in the world. (5)

16. Are we to be surprised at the prevalence of schism in the present day?

No; for even in the Apostles' time there were many schismatics, particularly at Corinth, where St. Paul, I Cor. i. 2, and iii. 3, 4, complains of the party-spirit of the people, and of the number of contentions and divisions which existed among them. (6)

17. But are not multitudes of persons reckoned among schismatics, merely from their attendance on divine worship in dissenting meetings?

Yes; but they ought not so to be; for many have no other reason for attending there, than want of room for them in their church, or their inability through age or infirmity, to go far to reach it—such persons are not to be reckoned among those who are guilty of the sin of schism. (7)

18. What should be the conduct of members of the Church of England towards those who are without?

To pray for them, and to endeavour to convince them of their error, and to bring them back to truth, by kindness, reason, and Scripture.

What more?

19. To set such an example of holiness, consistency of conduct, and love to God and man, as may put to silence all adversaries, and evidence that God is with them of a truth.

## NOTES ON CHAPTER 5.

(1) How frequent and earnest are their exhortations to unity! "Be ye all of one mind," I Peter iii. v. "Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind," Phil. ii. 2. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment," I Cor. i. 10.

(2) Besides, the Reformation was only a return to the purer faith and practice, which before obtained in the British Church. Christianity was most probably planted in Britain by St. Paul himself after his two years captivity in Rome, and certainly flourished here ages before the Church of Rome had any connexion with it. At the Council of Arles, A. D. 314, three British bishops were present; and at that of Ariminum, A. D. 359, many more. Now Augustine the monk was not sent into England by Gregory, bishop of Rome, till A. D. 597.

(3) God, in many passages of Scripture, has positively forbid schisms and separations. There seem to be but two cases, in which it is lawful and a duty to separate from a church; viz.

1. When it teaches any doctrine or practice plainly repugnant to God's word, I Tim. vi. 3, 4, 5, and 2 Tim. ii. 16, 17, 18.

2. When a church is in a state of schism or unjustifiable separation from another church, St. Paul directs, Rom. xvi. 17, "Mark those which cause divisions and offences contrary to the doctrine ye have learned, and avoid them."

In either of these cases, to separate is a duty; to do so under other circumstances, appears a grievous sin.

(4) Ephes. iv. 4. There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

(5) "The time will come," says the Apostle, 2 Tim. iv. 3, 4, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

(6) If the spirit of schism and division existing in the Corinthian Church, though exercised in favour of such men as Paul and Apollos, and Cephas, called down the severe rebuke of the Apostle, what would he say of the same spirit as now in existence, and the ways in which it is evidenced?

(7) It is not uncommon for separatists to say, "The differences between us and the Church of England are not essential and concern only minor and unimportant points." "If so," they may be well answered "how can your separation from the church be justified, and why did you incur the guilt of schism for trifling and non-essential differences?"

If on the other hand, the differences between the church and a sect are allowed to be essential and momentous, the more caution and slow deliberation will a wise man use, before he ventures on so wide a leap.

There are, however, multitudes of persons belonging to non-conforming families, who have been brought up from their childhood in alienation from the Church of England, and in principles and practices differing from our own. These are not to be classed with the separatists of the present day, who hastily and capriciously renounce communion with the church of which they are professed members, and seem to have no more difficulty in adopting a new creed and a new mode of worship, than in putting on a new garment.

## ON KNEELING IN PRAYER.

It was an observation made by Frederick the Third, that the forms used by the Catholics in divine service, made their worship seem to have a superior for its object; those of the Protestants to have an equal. Were that prince now living, and were he to visit many of the churches and chapels in this nation,

might he not say that the posture in which many place themselves, is such as indicates the object of their address to be neither a superior nor an equal? Their prayers are neither in prostration, like the Mahometans; nor in standing, like the Jews; nor in kneeling, as Christians, but sitting; an attitude in which a superior receives and addresses an inferior. This is a custom which has been introduced, partly through the example of those who ought to have set a better; and partly, it is to be feared, from that kind of indifference which arises from ignorance and carelessness: for did people think, who, and before whom, they are; did they properly reflect on the nature of prayer; did they contemplate God as the Creator of heaven and earth; as the universal Sovereign, with whom is honour, power and dominion, majesty and glory; I say, did men consider these things, can we suppose they would dare to address Jehovah in an attitude which is at the utmost distance from reverence and deep humility.

Eusebius one day perceiving that his wife, like others, began to give up kneeling at her prayers, and anxious to give her a proper sense of her conduct, called up her maid, and desired her to go into the room where her mistress was sitting, and seat herself down on the sofa and ask her for a new gown. The lady was quite in a rage. Eusebius desired the servant to retire, and addressing his wife, drew a parallel of her own conduct with what she had just resented so highly, and she was so fully convinced, that she promised to behave with more propriety for the future.—*Friendly Visitor.*

## THE SAVIOUR'S PASSION.

All creatures in heaven and in earth are moved at our Saviour's passion. The sun in heaven shrinking in his light, the earth trembling under it, the very stones cleaving in sunder, as if they had sense and sympathy in it; shall sinful men alone be unmoved by it; they to whom it appertained, and for whom it procured unspeakable blessings?—*Bishop Andrews.*

## THE COLLECTS.

Our Collects, with some exceptions, have been used in the Church of England for twelve hundred years, and in the Church at large for fourteen hundred years; and their origin lies in the distant glory of primitive Christianity.—*Palmer's Origines Liturgica.*

## KNEELINGS.

"We shall have (said the Rev. Dr. Hood, in a late speech in England,) 1200 more kneelings. I use the word in preference to sittings, that persons may remember that they come to church, not to sit and hear a sermon, but to kneel before their God, in prayer; of these fresh kneelings, 700 will be for the poor, for to them we are commanded in the place, to preach the gospel."

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