

ence in our public schools and theological seminaries—if indeed, there be any strong claims in Episcopacy, it cannot be matter of surprise, that it should soon obtain a respect even in this country, which it has not heretofore realized. There are, at present, two very influential considerations, which may lawfully constitute a ground for such an anticipation. One is, that the religious extravagances of the country will naturally drive the more sober part of the community to this resort for protection. The other is, upon the premises here occupied, viz. that Episcopacy has strong claims to respect, sober inquiry, candid investigation, and temperate discussion, will bring doubts over the minds of numerous candidates for the Christian ministry, as to the validity of other orders, and compel them in obedience to conscience to resolve those doubts by adopting the only alternative that lies before them. The question in their minds will be reduced to this:—Other ordination is uncertain—unsatisfactory; this is allowed by all to be valid; it has a respect in the conscience, and a currency in the opinion of all mankind. Let us, therefore, adopt that, concerning which there is no doubt.”—pp. 163, 164.

If we understand Mr. Colton rightly, his persuasion is, that the agency by which this stupendous work (of evangelizing the world) is to be completed, is no other than the Episcopal and Apostolic church; which, of late years, has been shaking herself from the dust, and putting on her pure and beautiful garments, and deliberately gathering her might. He does not, indeed, positively declare as much. But we can scarcely collect less than this, from the whole tenor of his speculations. The case which he has presented to us, is briefly as follows:—The whole of American society is pervaded by a most intense religious susceptibility. This mighty principle, however, instead of being duly regulated, and wisely applied, has been suffered to burst forth, and to sweep over the land. “The winds have been united,” and they have long been “fighting against the churches.” They have made wild-work with all the forms of religious organization which stood in their course. They have every where disturbed and dislocated the pastoral relations; and, in many instances, have entirely broken them up. The violence of their assault has unsettled and confounded the public mind, and spread a sort of religious anarchy throughout the Union. But a crisis is now at hand, which must determine whether order or confusion shall have the dominion. There seems to be a formidable and growing combination of all well-disciplined minds against these eccentric and insurrectionary doings. And, of all the communities in America, where is there one so fit to direct and rule the conservative agency, as the Episcopal Church? If we may trust the statements of Mr. Colton, she only possesses her soul in peace, in the midst of the bewildering disorder. The spirit of love she has, in common with all others. But it is scarcely too much to say, that the spirit of power and sberness, rests almost exclusively with her. If, therefore, the facious elements, which are now striving for mastery, are ever to be recalled, by whose voice can this be so potentially effected as by hers? And, if they are ever to be brought into harmony and unison, where is the nucleus around which they may collect themselves, with so fair a promise of permanent and solid coalition? She is conscious of her divine origin; and we are here repeatedly assured that she has shaken off those vile accretions which are supposed to have encumbered her strength, and darkened her beauty of holiness, throughout the European world. She, therefore, of all others is beyond comparison, best fitted to take the lead in any grand development of Christianity,” and to bring it on to a prosperous consummation.\*\*\*\*\*

In spite of all the strife and mischief which Mr. Colton has so closely witnessed, he evidently has about him not one particle of the proverbial malice of a renegade. On the contrary, he retains the most ardent affection towards the societies which he has quitted, while he bitterly deplures their aberrations and excesses. We may, therefore, confidently rest in the belief that we are in the possession of testimony above all exception. And surely the subject of which he speaks must stir the heart of every faithful member of the Anglican Church; whether that Church is still to remain implicated with the State, or whether she is doomed to a trial of her own inherent and independent virtue.—Besides, a still higher importance attaches to this publication. It furnishes an answer to those who mock at the thought that God doth take care for mere forms of church government. Mr. Colton has shewn that all the tendencies of the Christian world are towards the Episcopal principle of administration; that this same principle is in almost universal activity; and nowhere more active than among those who set their faces, like a flint, against the formal recognition of it. What, then, are we to conclude, but that Episcopacy, under some shape or modification, is neither more or less than the dictate of man's constitution, as a social and religious being; the inevitable result of his necessities? And, if this be so, what marvel is it that the Almighty should stamp it with the express sanction of his own sovereign will? And why should it be thought a thing incredible, that, in this, as well as in all other instances, the voice of Revelation should be in perfect harmony with the voice of Nature?

### THE SATURDAY PREACHER.

No. V.

#### THE MORTALITY OF MAN.

(Concluded from our last.)

The mind of man is active and resolute, and will not readily assent to so humiliating a conclusion.—Flesh, it may be apt to say, is grass. The sensualist—the ignorant—the vicious, contented with a gross nature and self-destroying inclinations, may follow the rule of withering plants,—and being no better than mere matter, may to matter return. But all flesh, such may pretend, is not grass. The organs of the body may, with some decay; but the better, the more spiritual part of the individual, will not wither. The virtuous intellect is a glory more imperishable than the glory of the flower, and one which will not—pass away. Here then we come to that which essentially makes the difference between human and all inferior natures,—to that which beams from the eye, though where it is lodged we cannot say,—

to that which actuates the brain, though how, or in what connection we are ignorant,—to that which makes the pulse throb and the heart beat, though past our imagining or comprehending in the manner,—the presiding power, in short, of the man,—which, the more it is exercised, the more it elevates him to something beyond humanity. No, this part of the man dies not the death of mere matter,—but still “all flesh is grass;”—dies (if abandoned to itself) more lamentably. For as the body is nourished by the light of the sun—the air of heaven—the product of the earth and ocean;—so the soul is only nourished and derives existence from the approbation and smiles of God, its Maker and Redeemer. And the man, who depends merely on himself, is as sure of sinking into a worse state than the mere animal death, as the grass is of withering in its season. For the best actions of the most elevated and intellectual man, being scrutinized by the all-searching eye of God, will be found wanting in acceptable particulars:—*imperfection*, the essential of all created beings, and *wilful defect* will, more or less, characterize every act. Such being the character of his actions in the eye of God, he must be regarded with a degree of aversion by that holy and adorable Being, who is of purer eyes than to behold iniquity, and must consequently be *punished*, by a *withdrawal* of his favour, his grace, and of his deliverance from the penalties of death. The man, who tries this reliance on *himself only* before God—whether like the benighted heathen from *ignorance* of a better way, or like the modern infidel from *self-conceit*, and *contempt* of the religion of Jesus—will find, in the result, that his supposed stock of merit will be *like the grass*,—that his hopes will *wither* under the influence, and at the hour, of death—and that his *glory* will be like the flower which falleth away.

If all flesh then be grass,—all the glory of man will be like the flower of grass. That is, in the best sense, and that in which the Apostle in my text uses it,—whatever reliance man may have for salvation, or any blessing tending to his well-being, will be a false reliance, if it proceed from man alone.—Even the holy ceremonial of the Jewish worship, though established by Moses under the sanction of God, could be perverted, and indeed in his time was perverted, to the temporal and eternal destruction of individuals. For, setting up the ceremonial above the moral law—setting up the structure and machinery of the law, above the vital and spiritual part, as set forth by the successive schools of the Prophets—and setting up circumcision, the temple worship, and typical offerings above the faith and obedience to Christ Jesus,—they gave a use to these ceremonies, and even better parts, which God did not intend should be given to them,—and, in consequence, so far built on the wisdom of man rather than on that of God, and became sinful and vain as the fruit thereof. Accordingly St. Peter is particular in warning the Jewish disciples thus. “Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” The glorious stones of the Temple—the rich furniture—the priests that ministered in order—the numerous and costly sacrifices and offerings—the crowds of worshippers,—all these were grand and solemn things. But they had in that day nothing to do with salvation. They were glories, like the glory of a flower which falleth from the withering plant. If, then, the sacred and awful ceremonial of Moses was abrogated, when a better worship came,—if God's own revelation to the Jews was made to give place to that better way, which was pointed out by Christ Jesus,—surely no device, or imagination, that any man among us can entertain, will pass the ordeal of God. The falsehood of any other stay than Christ will soon in every case appear; and whatever a man's virtue and advantages may be, they will be neither virtue nor advantage to him in the end, unless he be a humble Christian, trusting for salvation only in the name of Jesus, and following, as he best may, in his steps.

To that blessed object let me now point your attention. From grass, the beautiful yet most fragile product of the natural world,—from riches, pleasure, wisdom, false religion,—from all that man glories in, to his own loss,—let me turn to shew you the most solid thing, not alone in this world, but in the invisible,—even “the word of the Lord which endureth for ever.”

This word then calls on men to renounce themselves, their own imaginations, and the dogmas and works of their fellow-men; and repenting of their unworthiness, to approach God through Jesus our Redeemer,—he being the only door which openeth into eternal life—the only way to heaven—the only source to man, of truth—the only cause and conferrer of what really deserves the blessed name of life.

Whereas the natural man is haughty—puffed up with vain imaginations of his own wisdom and righteousness—oppressive to his fellow-men—sensual and addicted to selfish gratifications—and wedded to the narrow and murky horizon in which he treads the gross earth,—this “word of the Lord” bids him, on the contrary, to follow the example set mankind by our Saviour Christ;—which, (first acted before a living generation,) comes now down to us in the books of the New Testament, which are much illustrated by the light borrowed from the Old. By copying this all-perfect life, the man becomes so much changed that he may almost be called a new-creature. He becomes as humble, as before he was haughty;—humble I mean, not in the external man, so much as in the deep recesses and habit of his soul: he loves his brethren, as the Master Shepherd loved his sheep—he lifts his broken soul in prayer to God—he renounces unclean and sinful gratifications—and lives a life of faith, looking constantly to another world, and acting as if, in this, the clear, all-judging eye of God was looking constantly on every thought and action.

In order the more effectually to avail himself of the Redeemer's death, he joins himself to some public body of Christians, so that he may, in this world, have the honour to confess the crucified Christ before men,—and also, that he may have the benefit of regular public prayer—hearing the Scriptures read—and a participation in the sacraments. While resolving upon this, one of his greatest trials perhaps comes upon him; for though he may resist the taunts and injuries of open enemies, he finds, within the ranks of the Church visible, so much imperfection at best—

so many ignorant Christians—so many lukewarm—so many insincere—and so many designing and wicked—that the observation becomes a sore trial to him, and he is often staggered in his holy resolve. Nevertheless he determines, by the grace of God, not to add himself as one to that unhappy number; but by duly availing himself of both public and private prayer, he seeks to draw down that grace, which is mighty to save, and that Holy Spirit which is promised to the faithful supplicant. And soon he learns that encouraging doctrine of the communion of the Saints; and though he may doubt the sincerity of this, or that individual, or find faith where he did not look for it, he is cheered by the consciousness that armies of holy men are lifting up constantly on earth hand and voice to God through Christ, in unison with his own. And he is taught to expect that finally there will be a day of most solemn Judgment,—when the faithful and righteous will be separated from the wicked, and blessed everlastingly in a way which no tongue can tell, or fancy.

These are a few particulars of that word of the Lord which is mentioned in my text, and which speaks with *authority* as proceeding from him, who has all power in heaven and earth,—with *kindness* as coming from the Saviour himself,—and which is more *immutable* and lasting than the adamantine hills. Compared with this doctrine of the Gospel, all human pursuits and maxims are contemptible and silly. The only way for man to act *prudently* is to listen reverently to this divine word—and to model his conduct accordingly.

RUFUS.

### THE CHURCH.

COBOURG, SATURDAY, SEPTEMBER 30, 1837.

We have, this week, the gratification of presenting to our readers the concluding portion of the excellent Sermon preached by the Rev. W. Macaulay, Rector of Picton, at the recent Visitation of the Archdeaconry of Kingston. We gladly subjoin it in lieu of any further remarks of our own upon a theme, dear to every member of our communion,—the late beloved Bishop of Quebec; and not least upon a subject which must engage so deeply the anxieties of Churchmen,—the scarcity of spiritual labourers in our vast and ripening harvest.

“Here, my Brethren of the Clergy of this Upper Canadian Church, I should have wished to bring my discourse to a close, were I not reminded by the words, wherewith it is prefaced, of a duty—solemn indeed and sad—which my subject draws me on to perform. I owe it much to myself as an obligation of exacted gratitude—I owe it equally to you, partakers, many or all of you, of similar benefits. It is a matter of debt and respect, which himself, in every consideration, has a right to claim,—to apply the words of my text to a living—I had trusted at least when I began the paragraph that I might have said, *yet living*—though it has pleased compassionate Providence to order the matter otherwise;—but I will still say, a divinely-selected successor of the great Apostle of the Gentiles for these regions. The venerable Bishop of the Diocese—consecrated, now, by the solemnities of the recent grave—sainted, now, with God—and stamped with the true nobility of heaven—rises, in the full worth and Apostolic dignity of his character, on my mind,—such as it was our privilege to know him in this world of his Christian warfare, while he was accomplishing, “as a hireling his day,” as often as I reverted to these applicable words: “Till I come, give attendance to reading, to exhortation, to doctrine.” These were the duties, which, in this very edifice, he committed, at no distant date, emphatically to our charge. They were these duties, which he pressed upon our observance, with all the fervour of Apostolic zeal, and with all the authority of a pure and Apostolic character. They were these duties, which, previously, he had himself illustrated in a life of single-minded faith, and laborious love to his brethren of these Western wilds. And indeed there were many striking points of resemblance between him, and that Apostle. The disciple of Gamaliel gave up no brighter prospects of influence in the Church and State of his nation, than our pious Diocesan abandoned among the noble and great of his land, to assume the humble and primitive duties of a Missionary. Committing his ways unto the Lord, he raised, like the Baptist, his first holy call to repentance, in one of the most neglected and untameable sections of the diocese. Thence, after years of self-devotion in the cause of Christ, having brought many, it is trusted, to salvation, he was appointed Visiting Missionary;—in the course of his discharge of the requisite duties of which, he traversed the vast regions irrigated by the St. Lawrence, and planted the Gospel in many a site not before watered by the heaven-descended dew. He took various journeys across the sea, for the purpose of procuring such advantages of human aid to the spiritual wants of the lonely settlers, as his extended and high connections, and still more his energetic piety might be able to procure. And, on the demise of the first Bishop of the Diocese, he was appointed, as to a crown of martyrdom, his successor. I say, my Revd. brethren, as to a crown of martyrdom. For, if the trials and difficulties, that nearly overpower the timid and feeble Missionary are, in your experience in this country so well known,—still more oppressive and thorny were the ways which this saintly Father in God was doomed, during his Episcopate, to tread, and by which his frame of iron, unbroken otherwise by years, had been weighed down. The Church over which he presided, might well say, as the Psalmist expressed it; “Had it been an open enemy, which had done me this dishonor, then I could have borne it. But it was even thou, mine own familiar friend, that hast lifted up the heel against me.” For in the unsearchable ways of adorable Providence,—and with this blameless and unexceptionable Prelate in the front of us,—a new and unheard of thing was witnessed in this Christian land. The rulers forgot their God, and the people forgot their Church—and, with inexplicable infatuation, friends and foes combined alike to oppress the acknowledged disciples of the Lord, and to strip generations, yet unborn, of all provision for the Evangelical ministry. No more flagrant act of injustice—unfeeling and cruel in itself—was ever committed in the annals of Ecclesiastical history, than the robbery of a portion of the salaries of the Missionaries of Upper Canada, and the un-