

CHURCH IN UPPER CANADA.

We this day redeem our promise to furnish to our readers a list of the Clergy of Upper Canada, with a tabular statement of the statistical information which has, from time to time, been published in our columns. These returns shew the Clergy in Upper Canada to be 68 in number;—viz. 40 in the Archdeaconry of York, and 28 in the Archdeaconry of Kingston. Of this number, however, two in the former Archdeaconry have no parochial charge; and one in the latter is superannuated. Reports from 14 parishes or missions in the Archdeaconry of York have been received, and from 21 in the Archdeaconry of Kingston; which 35 parishes or missions, as reported, exhibit for the year 1836, an aggregate of 86 congregations served—Baptisms 2062,—Burials 646,—Marriages 620,—Communicants 3353.

But while it appears that more than sixty clergymen of the Church of England are actively employed in this Province, we have often already laid before our readers sufficient proof that, in order to meet the actual demand from the spiritually destitute of our communion, at least one hundred clergymen more are immediately required.

There is not a doubt in our minds, and probably there will be none in the minds of any other reflecting and unprejudiced person, that, had there been a clergyman of the Church of England placed years ago in every township of the Province,—in the manner contemplated by the Constitutional Act,—we should not have been disturbed by the late revolutionary outbreak—Most of the individuals who were induced to join in that wicked rebellion either had no opportunities of religious instruction at all, or much of what they did receive was by no means calculated to foster an attachment to the settled institutions of the country.

While we deny not to the majority of all the religious denominations in the Province the praise of loyalty, of which the late stirring events have elicited such sterling proof, we can appeal triumphantly to the guarantee afforded in the constitution, ritual, and government of the Church of England for the attachment of all her real members to the constituted authorities of the land.—So woven and grafted is the principle of loyalty into the whole polity of our National Church, that her adherents must be mournfully wayward and inconsistent if their political practice should ever manifest a contradiction to their religious profession. We are proud to think that such a contradiction is very rarely to be observed.

A word more upon the foul rebellion from whose terrific consequences we have been so mercifully delivered. Can any deny that to the protecting Providence of our God we are alone indebted for this escape from a calamity all but inflicted upon our peaceful and unsuspecting country? And can any doubt that the prayers which rose from thousands of pious hearts, on the very day previous to the meditated infliction of fire and slaughter, against "all sedition, privy conspiracy, and rebellion," had reached the throne of grace, and produced that merciful answer which a grateful country is now acknowledging? And we trust that this is an acknowledging of the special protection of heaven which will soon rise from crowded worshippers in every christian temple throughout the land. As soon as we have better recovered from the turmoil and confusion into which recent events have thrown our country, we feel assured that a day of public thanksgiving will be appointed.* For if we have rejoiced to acknowledge the mercies of our God when pestilence has been stayed, we cannot refuse our tribute of gratitude when the sword is averted. In comparing the respective terrors of these two instruments of heavenly wrath, every Christian will recollect how David reasoned when he was compelled to choose amongst the calamities threatened to his people; "Let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man."—Church.

One way of reading the Bible with advantage is, to pay it great homage: so that, when we come to any part which we cannot connect with other passages, we must conclude that this arises from our ignorance, but that the seeming contrarieties are in themselves quite reconcilable.

* The 6th February was appointed as a Thanksgiving day.

We take the following judicious summary of reasons for Infant Baptism, from an old tract (*auctore incognito*) published in Nova Scotia and entitled, "Friendly Conference of a Missionary, an Anabaptist, and a Candid Inquirer after Truth."—Ed. C. C.

BAPTISM.

"Baptism, is the ordinance which our Saviour has appointed for admitting persons into his church and covenant—without it, no person can have a regular and federal right to the privileges, benefits and blessings of this church and covenant—in this respect, it succeeds Circumcision under the Mosaic Law—as children were admitted into covenant with God by circumcision, under the old dispensation; so by parity of reason, and according to the analogy of faith, children should now be admitted into covenant with God by Baptism, under the new dispensation—children are now as capable of the ends of Baptism as they were formerly of those aimed at by Circumcision—they stand in need of the benefits which arise from Baptism, by admission into a federal relation to the Almighty; by being transferred from a state of guilt and enmity resulting from our fall in Adam to a state of favour and acceptance, flowing from the redemption of Jesus Christ—our Saviour reproved those who forbade young children to be brought to him—he commanded them to be brought, took them in his arms, laid his hands on them, and blessed them for a religious purpose—in his conversation with Nicodemus, he has declared that no one, whether young or old, can enter into the kingdom of Heaven except he is regenerated or born again of water as well as of the Spirit—before his ascension, he commanded his Apostle to proselyte all nations by Baptism—young children are a part, and a considerable part of every nation, and therefore must be included in this command—such a command to the Apostles who well knew the practice of the Jewish church in admitting children into covenant with God, was equivalent to a command to baptize children—if it had been our Lord's design to exclude children from Baptism, an explicit command for that purpose had been necessary—if children are to be excluded from Baptism because they are not expressly mentioned in our Saviour's last commission to the Apostles; then ought rulers and all magistrates to be also excluded, because they are not expressly mentioned in that commission—the arguments drawn from the circumstance of no express mention being made in scripture of a child's baptism, is frivolous and of no weight—if children must be excluded from Baptism on that account, then women must be excluded from the Lord's Supper, and the descendants of christian Parents must be entirely excluded from Baptism; because there is no express mention in scripture that any woman had received the Lord's Supper, nor that any descendant of christian Parents had been baptized, either in infancy, or when adult—the above argument is full as applicable to these, and many other such cases, as it is to that of Infant Baptism—it is therefore frivolous, and founded in ignorance and error—actual faith, to which Baptism obliges us when grown up, is no more necessary for the Infants now when entered into covenant with God by Baptism, than it was formerly when infants were entered into covenant with God by Circumcision, which, like Baptism was a seal of the righteousness of faith—in both cases the faith of the Parents or of those presenting Infants, for the purpose, was and is sufficient and available—we read of families and households being baptized, in which most probably there were children which partook of the ordinance—the reasoning of the Apostles in various places evidently implied, not only that children should be baptized, but that they actually were then baptized—see particularly Acts II. 38, 39, and I Corinthians 7—14, besides other Texts—there was no dispute about the baptism of infants in the time of the Apostles—if infants had been then excluded from Baptism, it had infallibly produced violent contentions especially with Jewish proselytes to christianity—the Jews were very jealous of the spiritual interests and privileges of their children, which had been secured to them by circumcision—if their children had not been taken into covenant with God by Baptism, they would have loudly remonstrated; and alleged that the Mosaic dispensation, had made ample provision

for its professors, by admitting infants, than the christian dispensation did, which excluded them—find no such remonstrances were made by Jewish proselytes; for which no other good reason can be assigned, but that their children were baptized, and thereby admitted into the christian church and covenant,—any such objections, had they been made as well as the cavils of those who now forbid children to be brought unto Christ, are obviated by St. Paul when he tells the Colossians, that 'Baptism is the Circumcision which is made without hands, the Circumcision of Christ,' or christian circumcision, by which 'we are buried with Christ;' and should also 'rise to newness of life;' Coloss. II. 11, 12. Rom. VI. 4, for hereby is manifestly shewed, that Baptism succeeds Circumcision, (and that the one is as extensive as the other—finally, it has been the invariable practice of the christian church, from the time of the Apostles to the present day, to admit infant Baptism.

THE SOUL.

O Father of mercies! Grant that my soul may be received into thy everlasting kingdom.—See Ser. for Visitation of Sick.

Man, above all the works of the divine Creator, has been peculiarly blessed. His formation is after the likeness of God, he is favored richly with the powers of intellect, he enjoys the means of communicating his thoughts and desires to his fellow-beings, he is constantly assisted by the unseen One on high, he is blessed with the revealed will of his Maker, and above all, he is the possessor of a treasure which is of immortal existence—the soul.

The tenement of this valuable portion is liable to sickness and disease, is exposed to accident and violence, and at last, will be totally annihilated; but nought can destroy the soul, it lives, and will live forever—in happiness or in sorrow.

Acknowledging then, that man has thus, above all other creatures, been most favored,—and who will deny it? Should he not continually be preparing that soul for its future existence? In preparing that soul to meet its Judge? But look around, and what will we discover? We find many, (alas, so many!) regarding treasures for those who they know not will gather them; the desire of wealth blinding their eyes, and the accumulation of gain absorbing their time, whilst the things relating to eternity are never permitted to cross the threshold of their minds. They live as though this were their continuing city, as if here they are to dwell for ever, as though death shall never come, and judgment never arrive. But, deluded mortals, pause and consider. Dost thou not hear a voice announcing, "This night thy soul shall be required of thee?" Art thou not aware that thy days are numbered, and that soon thy lamp will cease to burn? If thou dost not, now reflect.—Oh, regard the value of thy soul, prize the time allotted, improve the hours thy God hath blessed thee with. O, consider that that for which your daily labor will soon have to be resigned; and now, while the gospel trumpet still proclaims pardon through a Saviour's blood, obtain thy salvation, and secure for thy soul that better portion in the world of spirits!

But there are those who have been led to consider their immortal interests. Pursuing their pilgrimage through this world, they lean upon the staff of Israel. When affliction comes, it is received as from a Father who doth not willingly afflict his children; when distress visits, they fear not, knowing that he is their helper; in all their difficulties they look to him, believing that these light trials are to work out for them "a far more exceeding and eternal weight of glory." These have prepared the soul. And now let us follow them to their last moments. Perhaps stretched upon the couch of sickness, distorted with pain and agony yet not forsaken, the Christian can even then enjoy peace, and look forward with delight to the time when the spirit shall bid adieu to its frail abode, and wing its course to heaven, there to be received by the God who gave it, and obtain a crown "which is incorruptible, undefiled, and that fadeth not away." O, Christian, enviable indeed is thy situation! well is it for thee to hold fast thy profession, and to remember how precious in the sight of God is thy soul. "What shall a man give in exchange for his soul.—Selected.