

The Church.

HER FOUNDATIONS RE UPON THE HOLY HILLS.

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHSWHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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Poetry.

HOW FARE THE DEAD?

BY THE REV. H. ALFORD. How fare the Dead? The Dead alone are great!

How fare the Dead? The Dead alone are fair! While they are with us, strange lines play Before our eyes, and chase away God's light;

How fare the Dead? The Dead alone are dear! While they are here, long shadows fall From our own faces, and darken all;

How fare the Dead? The Dead alone are blest! While they are here, clouds mark the day, And bitter snow-falls nip their May;

CHRISTIAN UNITY.\*

Across, ii. 14.—'And all that believed were together.' Together in what? why, in the enjoyment and exercise of every Christian grace and virtue—in the mutual interchange of every kind and benevolent feeling—in the laborious but gratifying work of manifesting the strength and power of Jesus in the face of the most appalling personal dangers.

the principles of the Gospel, maintain that a difference on such questions can justify separation, or give a sanction to disunion in the Church of Christ? If she preach any other Gospel than that which Christ and his apostles preached—if she substitute any other Mediator than Christ crucified, or rest upon other authority than the inspired Scriptures—if she withhold the word of life from the hungry soul, or present it so defaced and mutilated by traditions as to veil the spiritual liberty of its doctrines—if she give to the authority of the councils of the Church precedence and importance over the authority of the Bible, and elevate the creature into a rank co-equal, if not superior to, God himself—if she attach merit to human actions, and assign to the Holy Spirit a merely subordinate part in the sanctification of the soul,—then, for Christ's sake, let the process of separation be prompt and decisive.

THE CHURCHMAN IN PARLIAMENT.\*

"The time has been, it seemed a precept plain Of the true faith Christ's tokens to display; And in life's commerce still the thought retain That men have souls, and wait a judgment day."

\* This altered now.—LYRA APOSTOLICA.

It has always appeared to me that when a member of the legislature takes his seat, there is one grand question which he should solemnly ask himself—Have the people, for whom I am about to legislate, souls to be saved, or have they not? On the practical answer to this one question must depend the whole complexion of his policy.

whether any statesman who has seriously set himself to inquire, ever did come to this conclusion, yet many seem at least to evince the entire absence of all spiritual thoughts and feelings.—In what manner would such a person legislate? He would adopt the language of the Achaean deputy, when he Jews brought St. Paul before him, accusing him that he persuaded men to worship God contrary to the law.

But I can imagine shrewder politician than this man, though equally worthless and irreligious.—I can imagine a man who should say to himself, "Through I care nothing for the religious differences of these people, yet their superstitious prejudices are too strong to be slighted. In truth, I do not see why I may not turn them to good account. I can make tools of these bigoted Papists, and raise myself on their shoulders to some eminence: or I can play off these troublesome Dissenters against the lazy Churchmen."

I remember once being accosted by a beggar, who, perceiving that I was a clergyman, but doubting, perhaps, to what denomination I belonged, declared "that he was very partial to all kinds of religious worship." Is not this the creed of some of our modern legislators? Perceiving in the country a decided bias for religion of some sort, but not knowing precisely whether the turbulent violence of the Papist, or the persevering cunning of the Dissenter, or the vis inertiae of the Churchman will predominate, they profess themselves very partial to all kinds of religion; or, in other words, view all with equal indifference.

Let us suppose, however, the question to be asked seriously, and answered in the affirmative. Let us suppose a statesman to believe, and have the belief impressed on him as the leading principle of action, that the swarming multitudes of his countrymen, over whom God has given him a great influence are all endowed with immortal, imperishable souls,—that as they drop off one by one from this visible world, they pass to heaven or hell,—and that their eternal condition depends in no small degree on the external circumstances under which they are here placed;—suppose a statesman truly impressed with this belief; and feeling that God has placed him in a situation in which he is responsible, not only for his own soul, but for the souls of many others;—must not the thought be continually ringing in his ears, "What shall I do to save my perishing brethren? How shall I acquit myself before God of the burden of my responsibility?"

Here, perhaps, I shall be met by such objections as these. "What! is the statesman to make all men conform to the pattern of his own creed? Is he to allow no man to go to heaven, but according to his own way? This were to go back to the reign of Henry the Eighth."

Religious instruction is the birthright of the subjects of England. If there be any right which the people have more plainly than another, by nature, by law, by prescription, or inheritance,—or, if there be any which a Churchman in Parliament should be most eager to defend, it is, that every English subject should have the benefit of pastoral superintendence, and access to the sacraments and ordinances of the Church.

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What a Christian legislator should set his mind on, and never rest till he has accomplished,—both in consideration of the sacred right of the people, and acquittal of his own conscience,—is, to place the whole nation under a systematic religious discipline.

A NATIONAL CHURCH.

Do away in Briton with a national Church, and let religion be put upon the footing of a set of voluntary associations, instead of dioceses subdivided into parishes, wherein a uniform worship is maintained; let each congregation for itself fix upon its creed, and appoint its pastor, who shall be equally recognised by government, whatever it be.—Let the country have no national religion at all; but let it be subdivided into societies, some rallying on the ground of an episcopally ordained Protestant priest; others adhering to the superstitions of the Church of Rome; others to the Jewish synagogue; others to the Socinians; others to the Congregational Union; others to Joanna Southcote; and others to the Baptists: while others are at full liberty to declare themselves without the pale of any sect;—we shall soon find that, were the country parcelled out into this extraordinary medley of every varied system of religion, or of infidelity, which may soothe the consciences or please the tastes of their respective votaries, the most widely prevalent sect will be that of no religion at all; for, when left to its own free choice, corrupt nature will in too many cases speedily throw off altogether the trammels of religion, and its worship, and its restraints, and its expense; and we shall soon have atheism as the prevailing denomination among us.—Osler.

LIVES OF THE FATHERS.\* No. IV. POLYCARP.

Among the cities of Proconular Asia, Smyrna was pre-eminent, for the wealth of her citizens, the magnificence of her structures, and the beauty of her situation. By a singularly good fortune, her literary name is equally great, both in Heathen and Christian record. She was among the seven cities which laid claim to the birth of Homer, and shares with Chios the fairest pretensions; and she was among the seven cities addressed by John, and shares with Philadelphia his unalloyed commendation.

Of this, indeed, he received an earnest when Ignatius arrived at Smyrna, on his road to that eternal rest, and with a heart overflowing with joy and thankfulness for his near approach.

His presence was required in the capital of the Empire; because too successful in propagating their opinions. The Roman clergy, unaccustomed to the subtleties of these men—who denied the authority of the received books of Scripture and claimed Apostolic tradition for their own forgeries or corruptions,—knew scarcely how to refute them, and when they were challenged for Apostolic tradition, could produce in their bishop only the tenth successor from the Apostles.

From this persecution spent its fury probably in the neighbourhood of his head-quarters; and all that Smyrna felt of it, if it felt at all, was but as the last faint wave driven by a distant storm. A long and deep peace, from without at least, now blest his Church. It had lasted about forty-three years, when Polycarp was called upon to exhibit on a more splendid stage the peculiar talent with which he was entrusted by his former conversation with the Apostles.

his arrival diffused through the Roman Church must have been great. With what affectionate interest would they gaze upon this venerable old man, who had conversed with the forefather of their now lengthened line of Bishops. The effect of his presence had not been miscalculated. Many returned from their heretical errors, upon his testifying to the doctrine of the Church, that it was the one and only truth which himself had received from the Apostles.

But the necessity, in Polycarp's mind, of a rigid and uncompromising assertion of the purity of the faith, is strikingly set forth by a beautiful example of charity and communion where the difference lay but in a matter of ritual observance.

Here he continued his anxious watchfulness over the Church of God, both without and within the range of his diocese. Nor did he look only to the generation which now filled his Church, but provided for that which was raising up. He would not allow the Church to be placed at a disadvantage before the eyes of the world, in its disputes with heretics, through the neglect of human learning.

Polycarp had now raised up witnesses to the truth,\* and for seventy years he had himself been teaching, comforting, admonishing, confuting. He had fought a good fight, and it pleased the Lord to withdraw him to his rest by such means too as should edify and encourage his flock to the end.

The aged Polycarp, on the first notice of what was going on, had determined to stand at his post. Having been prevailed upon to take refuge at a farm not far from the town, and afterwards, to elude the search which was made for him, to fly to another, his hiding place was at length disclosed by the confession of a slave, who was put on the rack.

\* From a Sermon by the Rev. Thos. Hollway, M. A. Vicar of Spilly, Lincolnshire.

\* Acts xviii. 14, 15. † 1 Kings iii. 9.

\* Abridged from the Rev. R. W. Evans. † Revel. ii. 9. ‡ A. D. 115. § A. D. 158.