

The Church.

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, I, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, DECEMBER 2, 1837.

[NO. XXV.]

Original Poetry.

For the Church.

Addressed by a youthful relation, aged 14, to one of our Missionaries, leaving for Canada.

Go, *****; go to other scenes—
To very distant climes,
No more perhaps to mix with us,
And join amongst our smiles.

That pleasure may not here be given—
We may not taste that sweet,
But in the world beyond the grave,
Lord grant that we may meet!

You'r leaving friends—you'r leaving home
You'r going far away;—
May you, the "Labourer of the Lord,"
Reap while 'tis called to-day!

Go, go in spirit and in truth
And preach "good news" to man,—
To fallen man!—if he'll repent
God will forgive—O, yes, He can.

Proclaim to him th' "accepted time"
The day of saving *now*;
No more to gods to sacrifice—
To graven idols bow.

Oh! guard the talents in thy care—
Watch what thou'rt given in trust—
Keep them from Satan—bid them hear
Before they turn to dust.

Pray for the friends thou'st left behind,
Do not forget us here;—
If we put confidence in God,
He'll banish all our fear!

CHARIS.

VENERABLE BEDE.

BORN, 672—DIED, 735.

Among the few illustrious characters of our early history, whose deeds and writings have escaped the ravages of time, this eminent man deserves the honourable mention he has obtained. He was born near Durham, in a village now called Farrow, near the mouth of the Tyne. Having lost both his parents at the age of seven years, he was placed in the Monastery of St. Peter, at Weremouth, in the school attached to which he received his early education, and appears from his youth to have been devoted to the service of God. He afterwards removed to the neighbouring Monastery of Jarrow, in Northumberland, where he spent the remainder of his days in study, devotion, and teaching. In an age when learning was rare, he made considerable progress in all the branches then cultivated, and attained the reputation of being the most learned man of his time. This justly celebrated Monk does not appear to have been infected with the general contagion; for though his character for learning and piety opened before him the widest door of ecclesiastical preferment, since he was invited to Rome by the Pope himself, he chose to remain in obscurity, and both lived and died an unbeneficed presbyter. He is one of our earliest historians, and composed an Ecclesiastical history of our country, which he brought down to the year 731; and so great was his industry, that he left behind treatises on a great variety of subjects in philosophy and religion, to the extent of eight folio volumes. Though his credulity sometimes was great in matters of detail, his theological writings contain a number of very admirable thoughts. He made all his studies subservient to devotion, and examined the scriptures most assiduously, not only by the use of his natural faculties to find out their meaning, but with earnest prayer to the Father of lights for Divine influence and illumination. With much that is fanciful, and some things that are obscure or erroneous, it is surprising and delightful to observe in his theological writings the distinctness and precision of his faith on the fundamental doctrines of the Gospel; and the genuine godliness which appears in them, must have been highly useful amidst that dearth of knowledge which prevailed in his age. He saw and pointed out some of the errors of the church of Rome, and strongly urged upon his ecclesiastical superiors the duty of correcting abuses. Living in an age of superstition, he did not wholly escape its influence; nor, amidst the darkness which surrounded him, did he see every thing in the light of truth. He was also too often allegorical in his expositions of scripture; yet with all his defects he was a wonderful man, and, according to Milner, "knew more of true religion, both doctrinal and practical, than many ecclesiastics of the present day."

It was a principle with him to be constantly employed; "he never knew what it was to do nothing." Happy would it be if all our readers, but especially the young and vigorous, were equally thrifty of their time. And why should they not? every hour must be accounted for. Men do not throw away their money, which they might perhaps regain by renewed labor. Why, then, should they squander away their time, which can never be recovered when once it is gone?

In the midst of his last affliction, his mind was serene and cheerful; his affections were heavenly; and, amidst all his infirmities, he took great delight in giving daily instruction to his disciples. A great part of the night was passed in prayer and thanksgiving; and the first employment of the morning was to ruminate on the Scriptures, and to address God in prayer. Perceiving his end to draw near, he said, "If my Maker please, I will go to him from the flesh, who, when I was not, formed me out of nothing. My soul desires to see Christ my King in his beauty."

One of the last things which he did, was the translating the Gospel of St. John into English. When death seized on him, one of his devout scholars, whom he used for his secretary, or amanuensis, remarked, "My beloved master, there remains yet one sentence unwritten." "Write it then quickly," replied Bede, and, summoning all his spirits together (like the last blaze of a candle going out) he indited it, sang "Glory be to the Father, the Son, and the Holy Ghost," and expired with a sedateness, composure, and devotion, that amazed all who saw and heard him.

"Thus," says Fuller, "God's children are immortal whilst their Father hath any thing for them to do on earth; and death, that beast, cannot overcome and kill them, till first they have finished their testimony: which done, like silk-worms, they willingly die, when their web is ended, and are comfortably entombed in their own endeavours." In the words of inspiration, "Immediately when it is ripe, he putteth in the sickle."

The works of this excellent man, which are all in Latin, have been several times published in Paris, Basle, and Cologne; and some have been printed separately. Several of his manuscripts, still unpublished, are to be found in the libraries of Oxford and Cambridge.

Having been admired, consulted, and esteemed by his contemporaries, the epithet VENERABLE was unanimously accorded to him after his death.

SCRIPTURAL ILLUSTRATIONS.

No. 8.

EASTERN SUPPERS.

LUKE xiv. 16—24. "A certain man made a great supper, &c."

It was fixed that at the end of August, the Ameen-ad-Dowlah was to give an entertainment to the ambassador and suite: and on the day appointed, as is usual in Persia, a messenger came to us at about five o'clock in the evening, to bid us to the feast. I might make use of scriptural language to commence my narration:—"A certain man made a great supper, and bade many: and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready." The difficulty which infidels have made to the passage of which this is the commencement, arises from the apparent harshness of asking people to an entertainment, and giving them no option by punishing them in fact for their refusal: whereas all the guests to whom when the supper was ready the servant was sent, had already accepted the invitation, and were therefore already pledged to appear at the feast, at the hour when they might be summoned. They were not taken unprepared, and could not, in consistency or decency, plead any prior engagement.

On alighting at the house, we were conducted into a low room, where we found our host waiting for us, with about a dozen more of his friends. The ambassador was placed in the corner of honour, near the window, and the Ameen-ad-Dowlah went to him on his left hand. The other guests were arranged around the room according to their respective ranks. When a Persian enters a mejlis or assembly, after having left his shoes without, he makes the usual salutation of *selam aleikum* (peace be unto you,) which is addressed to the whole assembly, as it were saluting the house (Matt. x. 12) and then, measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It may be conceived that, among a vain people, the disputes which arise on matters of precedence are numerous; and it was easy to observe by the countenances of those present, when any one had taken a higher seat than that to which he was entitled. Mollahs, the Persian scribes, are remarkable for their arrogance in this respect: and they will bring to mind the caution that our Saviour gave to the Jews against their scribes, whom, among other things, he characterises as loving "the uppermost places at feasts."

The master of the entertainment has, however, the privilege of placing any one in the ranks of the mejlis as he may choose: and we saw an instance of this on this occasion: for when the assembly was nearly full, the Governor of Kashan, a man of humble mein although of considerable rank, came in, and seated himself in the lowest place, when the Ameen-ad-Dowlah, after having testified his particular attentions to him by numerous expressions of welcome, pointed with his hand to an upper seat in the assembly, to which he desired him to move, and which he accordingly did.

A striking analogy will doubtless be perceived here between the manners of the Jews, as described by our Saviour in the gospel, and those of the Persians: and we may hence see the peculiar propriety of the directions which he thus gives to his disciples: "When thou art bidden of any man to a wedding, sit not down in the highest place: lest a more honourable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place: that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have room in the presence of those that sit at meat with thee. For whosoever exalleth himself shall be abased: and he that humbleth himself shall be exalted."

MORIER.

VALUE OF DOVE'S DUNG.

2 KINGS vi. 25. "The fourth part of a cab of dove's dung was sold for five pieces of silver."

In the environs of Shiraz, Mr. Morier states that there are many pigeon-houses erected at a distance from the dwelling

houses, for the sole purpose of collecting pigeon's dung for manure. The extraordinary flight of pigeons which he had seen alight on these buildings affords he thinks, a good illustration of the passage in Isaiah lx. 8 "Who are these that fly as a cloud, and as the doves to their windows?" their great numbers, and the compactness of their mass, literally looking like a cloud, at a distance, and obscuring the sun in their passage. He then proceeds to remark; "The dung of pigeons is the dearest manure that the Persians use: and as they apply it almost entirely for the rearing of melons, it is probable on that account that the melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon house is about 100 tomanas* per annum: and the great value of this dung, which rears a fruit which is almost indispensable to the existence of the natives during the great heat of summer, will probably throw some light upon that passage of Scripture, when in the famine of Samaria "the fourth part of a cab of dove's dung was sold for five pieces of silver."†

MORIER.

* The toman contains 10,000 silver Arab drachmas called mehtkals, about the value of the English sixpence, and hence a toman is £250 sterling, and the annual revenue of which Mr. Morier speaks is £25,000.

† The pieces of silver here mentioned, are generally supposed to be the shekel, a coin very nearly the value of half a crown: and a cab is a measure of about three pints. Hence a pint of this manure sold for the enormous sum of 16s. 8d. sterling. How clearly does this shew the extremity of the famine!

HIRING OF LABOURERS IN THE EAST.

MATT. xx. 1—7. "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard, &c."

The most conspicuous building in Hamadan is the Mesjia Jumah, a large mosque now falling into decay, and before it a maidan or square, which serves as a market place. Here we observed every morning before the sun rose, that a numerous body of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day, to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck me as a most happy illustration of our Saviour's parable of the labourers in the vineyard; particularly when passing by the same place late in the day we still found "others standing idle," and remembered his words, "why stand ye here all the day idle?" as most applicable to their situation: for on putting the same question to them they answered us, "Because no man hath hired us."

MORIER.

INFANT BAPTISM.

Baptist writers themselves acknowledge that Infant Baptism was practised as early as the conclusion of the second, or the beginning of the third century; that it continually gained ground till about the end of the fourth century, when it became almost universal, and continued so till the time of the Reformation, a period of upwards of 1100 years. This concession, on their part, will save much trouble in giving evidence of the early and subsequent universal custom of all the churches throughout Christendom. I shall, however, endeavour to shew that there is no foundation in history for any limitations whatever; but that, as it was the practice in the apostles' days to baptize infants, so it was continued down from that period, undisputed and uninterrupted, till the Reformation. And having done this, the proof will be complete, and the inference inevitable, that these pious men, who have quarrelled with the Church of England on the ground of its pædo-baptism, have done so without any just cause. I would only just advert to what I have already stated, that no instances of adult baptism can be fairly adduced in opposition to this statement, unless it can be shewn that they are such as would not have taken place, under similar circumstances, in the Church of England, or among other denominations of Pædo-baptists. Let it not be forgotten, that we are not contending against adult baptism in converts to Christianity from among the heathen, or under other circumstances where infant baptism was impracticable, but are establishing the fact, that there never was a time, in any Christian church, from the days of the apostles down to the Reformation, when infants were not baptized; and that without the slightest opposition, or intimation that the practice was unscriptural or an innovation. And let me call your attention to the conclusive bearing of this fact upon the subject under discussion. Our opponents assume that, for two hundred years (on what authority we shall soon see) no instance of infant baptism occurred; and they conjecture (the fact being undeniable that, at that period, the practice was general) that it must be about that time that the innovation took place. Now let us weigh the probability on which this conjecture is founded. Let us suppose that the whole of Christendom were now, as they suppose it was then, in the uniform habit of baptizing none but adults; and that an individual should come forward, and assert that this universal consent of Christians of all denominations to confine baptism to adults, is founded in error; that it is unsupported by ancient and apostolical usage, and directly in opposition to scriptural precedent; and should immediately begin to insist on the right of infants to christian baptism; would such an extraordinary avowal of opinion gain immediate credit, and silence all objections? or would it not rather be treated with contempt, as the reverie of a madman? If, however, contrary to all probability, it should excite any interest, and proselytes to the novel opinion should be made, would not a host of antagonists be immediately stirred up? and would not every advocate for apostolical usage, and scriptural church-membership instantly gird on the harness, and go forth to the warfare against so

dangerous an enemy? Should, however, the strange opinion still continue to gain ground, and in spite of all efforts to counteract its progress, spread itself over the whole of Christendom, and be adopted by all denominations of Christians, would not this extraordinary triumph be recorded in ecclesiastical history among the most wonderful of its events, and be referred to other causes than those which regulate the progress of human opinions? And yet such a change in church membership, and universal practice, is stated to have taken place at the end of the second century! At a period only a short distance from the time of the apostles, when their practice could not but be well known, and held in the highest veneration,—every Christian, in every Church and every nation, it should seem, was an advocate for the exclusive baptism of adults; and not a single example, up to that time, had occurred of the privilege being extended to infants: all, with one consent, and without a murmur, had excluded them from the pale of the Church, and shut them out from “the covenant of promise.” But at this time, we are taught to believe that this unanimity was disturbed, and this universal practice innovated upon. A new opinion was started; an opinion which aimed at the subversion of the universal practice, and of the very nature of the Christian Church; and that opinion gained ground, soon spread over all Christendom, and proselyted all Christians in every part of the world!

This is sufficiently surprising, and one wonders by what art and power of man such an event could be achieved. We feel anxious to know the name and nation of the individual who commenced and completed the enterprise; what were his arguments, who were his opponents, and by what magic he silenced objections, eradicated prejudices, counteracted party spirit, subdued passion, and bent the whole Christian world, as the heart of one man, to adopt his extraordinary opinion. We ask for the documents in which all this is recorded, a narrative of the means by which this change was effected; but we ask in vain. The page of history says not one word upon the subject. The nature of the Christian Church was changed, apostolic usage trampled upon, a most unscriptural practice introduced, and nobody knows by whom; nor have the records of those controversies which abounded at that particular time said a single word upon the subject, or given the most indirect intimation that any such change was effected, or even contemplated! To such absurdities are we brought by the assumption that only adult-baptism was practised till the end of the second century: that then a change took place, infants were baptized, and the practice soon became universal, and continued without interruption, down to the sixteenth century. The whole is a mere conjecture, and is as absurd as it is gratuitous.

Let us then proceed with our argument in support of the infant's privilege to Christian baptism. We have had every proof short of absolute demonstration, that infants were baptized in the apostolic era. That proof will be still further strengthened by referring to the earliest accounts that are recorded of what was the practice of the succeeding ages; and we shall thus obtain one unbroken chain of evidence, that children are entitled to this Christian privilege. Justin Martyr flourished about forty years after the apostles; and he informs us that there were many among them, of both sexes, who were then seventy or eighty years of age, who had been made disciples of Christ when they were infants; and this must have been by baptism, no other way of being made disciples, at that early age, being possible. But if this were the case, they must have been baptized in the days of the apostles.

Irenæus, who lived between thirty and forty years after Justin Martyr, and between sixty and seventy after the Apostles, makes use of the following remarkable and decisive expressions: “He (Jesus Christ) came to save all persons by himself; all, I say, who are regenerated by him unto God, infants, and little ones, and children, and young men, and old men.” This passage is too plain to need any comment. The particular specification of every stage of life from infancy to old age, renders it impossible not to see that, whatever may be intended by regeneration, infants are capable of partaking of it, and therefore are the proper subjects of baptism: and if regeneration here be only another word for baptism, as, indeed, I conceive it is, then we have the direct testimony of one of the earliest of the fathers, and one who lived soon after the apostles, that it was the custom of the Church to baptize infants.

Origen, who flourished about one hundred years after the apostles, says, “Infants are baptized for the remission of sins: and if it be asked what sins, or at what time they sinned, our answer is,—No one is free from pollution, though his life should be but of the length of one day upon the earth.” In this passage we have a plain declaration, that it was the practice of the primitive Church to baptize infants; and the very reason assigned for it applies to every child born into the world, and is co-extensive with the human race.

After these direct evidences of the primitive practice of baptizing infants, it might seem superfluous to adduce more authorities. But I cannot dismiss this line of evidence without citing the solemn decision of sixty-six bishops, who were convened for the very purpose of deliberating upon a scruple which had arisen in the mind of one individual as to the precise time at which an infant should be baptized. One Fidus, an African bishop, about 150 years after the apostolic era, had some doubts whether children ought to be baptized before the eighth day, in order that the administration of the Christian ordinance might more exactly correspond with that of circumcision. Cyprian, bishop of Carthage, therefore held a convocation of bishops for the purpose of settling this question. At this synod sixty-six bishops attended; and they came to the unanimous conclusion, that children were eligible to baptism from the first day of their birth. Now it should be noticed, on this decisive historical fact, that there was no controversy at all, whether infants should be baptized—this was agreed on all hands—it was simply, whether the rite should be performed earlier than the eighth day; and this question was determined in the affirmative. If, therefore, the baptizing of infants were an error, it must have been of long standing—so long that it had found its way into the districts of at least sixty-six bishops, and was established not only without any controversy,

but beyond the reach of controversy; for no one doubted the fact. I might go on to adduce witnesses increasing as years advance, till I came to the time of St. Austin, who, after declaring that the baptism of infants rests on the authority of the universal Church, as handed down from our Lord and his apostles, says, “Let no man suggest to us other doctrines. This the church has always had; this it has received upon the credit of its predecessors: this it keeps perseveringly to the end.” But it is useless to proceed further with such testimonies, since Baptists themselves admit, as we have seen, the practice to have become nearly universal from the fourth century, down to the time of the Reformation. I have shewn, however, that it was equally prevalent and general from the very commencement of the Christian dispensation, and that there never was a Christian Church which did not practice it during the first four centuries; and therefore that it was never called in question by any Church or Christian nation till the time of the Reformation.

There is, however, one solitary instance of a primitive father questioning the expediency of infant baptism; and I advert to it, both for the purpose of rescuing the fact from an improper inference, and of turning it to the proof of the practice for which I am contending. Tertullian, who lived about one hundred years after the apostolic era, objected against infant baptism, and assigned his reason for it. The objection, however, itself proves the fact that the custom was prevalent in his days, and must have been of long standing; and the reasons he assigns for discontinuing it prove the still more important fact, that there never was a time, since the existence of Christianity, when it was not practised. This eminent man, in the latter part of his life, gave into some singular opinions. Among these, one was, that Montanus, a celebrated heretic, was the Holy Ghost, the Comforter, promised by our Lord; and another, that sins, after baptism, were unpardonable. He, therefore, advised that this ceremony should be deferred to the latest period of life, and prevailed with many to adopt his notion. Now, supposing that pædo-baptism had been an innovation, his first and unanswerable objection to the customary practice would have been, that it was unauthorized, unscriptural, and subversive of the constitution of the Christian Church; and at the time he lived, it would have been the easiest thing in the world to prove all this, if the fact had been so.—This would have been the method of our modern opponents; and they would have pressed home the argument in every variety of form, and force of appeal. But not so Tertullian. He never gives the slightest intimation that infant baptism was an innovation, unknown in the apostolic age, and of recent invention. He beats about in every quarter for reasons to shew its inexpediency; but he says not a word about its novelty. And why so? Because he knew that the practice was as old as christianity, and that every body could have contradicted him, if he had stated the contrary. His silence, therefore, on this topic amounts almost to a demonstration, that the usage was co-existent with the Christian dispensation. The baptism of infants was practised in his time; and there never was a time since the rite itself was commanded, when it was not practised.

I may just advert to another perverted passage of a primitive father. Justin Martyr, in his “Apology” for Christianity, addressed to the Roman Emperor Antoninus Pius, gives an account of the manner in which proselytes to the Christian faith from amongst the heathen were introduced into the Church, and states the particulars which preceded and accompanied baptism. And the advocates for adult baptism have claimed this as an evidence—of what? That adult converts to Christianity were baptized? Who denies this? No—not as an evidence that adults were baptized, but as a proof that infants were not,—of which it certainly is no proof, nor would ten thousand such instances afford the shadow of an evidence that infants were not partakers of the same privilege. Justin Martyr can never be justly quoted as an authority against pædo-baptism, so long as we have his testimony that himself and some others, “who were then seventy or eighty years of age” (a period of time which carried them back to the apostolic era), “were made disciples of Christ when they were infants.”—*Rev. C. Jerram.*

To the Editor of the Church.

Toronto, 18th November, 1837.

Rev. Sir:—My attention has been lately drawn by a friend to a pamphlet entitled “The correspondence of the Honble. William Morris with the Colonial office as the Delegate from the Presbyterian body in Canada,” which has been circulated in both Provinces, and obtained the notice of several respectable Journals.

Having been referred to by Lord Glenelg on the subject of the fifty-seven Rectories with which this correspondence is intimately connected, and delivered a report which will doubtless appear in due time, I felt disposed to let the matter rest in the hands of Government, for I have always been unwilling to discuss such questions in the Colony, as dangerous to the public peace. But the industrious dissemination of this pamphlet and the extraordinary nature of the letters which have passed between Mr. Morris and his constituents, since his return to the Province, has produced on the part of Churchmen a great desire to know how matters really stand. Many applications have been made to me for information, as the person supposed from my station in the Church best acquainted with the subject, and not a little censure interspersed on my seeming apathy where the interests of the Establishment are so deeply involved.

Under such circumstances, I do not feel myself any longer at liberty to withhold the information required, and have therefore to request the privilege of occupying a small portion of your excellent Journal, that I may insert the substance of my recent communications to Her Majesty's Government.

As these documents will, in all probability, be called for and published during the next session of the Provincial Legislature, I do not think it necessary, on this occasion, to follow them word for word; but shall add such particulars as have appeared since they were written, and such remarks as passing occurrences may suggest.

Being naturally averse to controversy, and convinced that no benefit can arise from violence or exaggeration, it is my earnest desire, as it is my duty, to abstain from personalities, or any

expressions that can by possibility give cause of just offence. I shall deal only with facts, and such reasonings and observations as these facts may fully warrant; nor shall even slanderous and false allegations on the part of the enemies of the Church produce any other retaliation than that clear and determined exposure which truth demands.

I remain, &c. &c.

JOHN STRACHAN.

LETTER I.

Toronto, 17th November, 1837.

TO THE HONBLE. WILLIAM MORRIS:

Honble. Sir:—I find, from a pamphlet entitled “The correspondence of the Honble. William Morris with the Colonial office as the Delegate from the Presbyterian body in Canada,” that you went to London in May last as the authorised Delegate or Agent of the Presbyterians in this Province in connexion with the Kirk of Scotland to complain of the Rectories which have been recently established, and to state various grievances under which that body suppose themselves to labour.

I am thankful that the documents which compose this pamphlet have been given to the public, as they not only present the spirit and motives which animate those whom you represent, in their hostility to the Church of England, but, at the same time, afford me a seasonable opportunity of examining the several matters of complaint. Should they be found, on such examination, in a great degree frivolous, deficient in Christian candour, and not, in all respects, consistent with truth and accuracy of statement, the blame must fall on you and your employers, who have presumed to bring them forward.

It is not one of the least of the evils arising from the representations which you have been employed to make, that they have had the unfortunate effect of inducing Lord Glenelg to believe that this Colony is distracted with religious dissensions,—a belief which seems to have been conveyed to the Royal ear, since Her most Gracious Majesty the Queen, in her maternal solicitude for the peace and happiness of her Upper Canadian subjects, commands His Lordship to inform them “That it is the earnest desire of the Queen that all the various communities of Christians existing in that part of her Majesty's dominions may unite together in the spirit of mutual toleration and good will, in the diffusion and knowledge of Christianity.”

On this subject I may, with confidence, appeal to the Inhabitants of the whole Province to testify to the peaceable demeanour of our people from the first agitation of the question of the Clergy Reserves till your return a few weeks ago with intelligence that the Rectories had been declared illegal.

Up to this time the Clergy and friends of the Established Church have been content with quietly urging the impropriety of debating the appropriation of the Clergy Reserves in the Colony, where it might produce much angry feeling, but could never be satisfactorily disposed of, and their readiness to submit to any measure which Her Majesty in Parliament might see fit to adopt, and which should be final and unequivocal, in making such appropriations as should appear to be most consistent with a due regard to religion, to the principles of the Constitution, and to the permanent welfare and tranquillity of the Province.

The contest respecting the Clergy Reserves was commenced by the members of the Kirk, and by them it has been continued. For a time you made a common cause with other denominations against the Established Church; but since your connexion with the National Church of Scotland has been indirectly acknowledged by the General Assembly, you have deemed it prudent to drop your former associates. You made use of them as long as they could be turned to your advantage, and now you cast them off as a tattered garment, and bring forward with equal violence and pertinacity a claim to an equality with the Church of England without any regard to the provisions of the 31 Geo. 3, chap. 31, or to the smallness of your numbers.

To you and your constituents must likewise be attributed the opposition made to the Rectories; for no other denominations have had any public meetings or proceedings on the subject. Your Synod took the lead in agitation, and enjoined on their congregations the propriety of sending petitions to the Legislature; many of which, as might have been expected when so authorized, were conceived in language of great bitterness, and hostility.

Yet it is refreshing to find, amidst the reckless violence which these petitions present, one so moderate in language and fair in principle as to meet the desire which our church has uniformly expressed and in which we are still ready to concur. The petition of the Minister, and Elders and members of the congregation of St. Andrew's church, Kingston, in connexion with the Kirk of Scotland, after expressing becoming confidence in the Legislative Council submit “Whether the Imperial Parliament by their entire removal from the conflicting interests and endless variety of opinions which have for so many years agitated the country and perplexed the Provincial Legislature in reference to the Clergy Reserves are not best qualified to explain their own Act and definitely settle what is doubtful in the existing statute without the danger of farther disturbing the tranquillity of the Province.” The petition proceeds to state, “That the Provincial Legislature can do nothing satisfactory however just and equitable; nor so stable as a declaratory enactment on that subject originated and passed by the Imperial Parliament, who, it may be trusted, in explaining the provisions of the Act will be careful to preserve our Constitution inviolate.”

This is the course proposed by the Clergy of the Established Church in their various statements and petitions since the first agitation of the question of the Clergy Reserves. They have always deprecated its discussion in the Colony, and prayed that it might be referred for settlement to the Imperial Parliament; and should the result be unfavourable, it would nevertheless be their duty to submit.

Disappointed, and, as it should seem, enraged because the House of Assembly thought proper to confirm the Rectories actually established, though it disapproved of the measure in the first instance, your constituents had again recourse to agitation. Public meetings were held in their different congregations at

which Delegates were appointed to assemble in a general Convention. In this Convention certain resolutions were adopted on which was founded a petition to his late Majesty of happy memory; and you were appointed agent to carry the same to England. On this document I shall have occasion to make some observations in a future letter: at present, I merely remark, that even this movement excited in the Colony little sympathy or attention, nor was it supposed that it would produce any particular effect at a distance. Thus seeing and believing, the Clergy and friends of the Church of England never dreamed of taking any step to counteract your representations in Downing Street, not only because they were unwilling to disturb the Colony, but because they rested a full confidence in the justice of Her Majesty's Government. They knew that the prayer of the petition was such that, if carried out to its full extent, it would not merely destroy the Church of England as an Establishment, but even render her toleration as well as all other Christian denominations in the Colony in some degree doubtful; and they did not, therefore, anticipate that a prayer so preposterous and absurd would receive special attention, much less favourable consideration. Had the prayer been for assistance in land as well as in money for the support of the Scotch Clergy, there would have been some show of reason and common sense, and it might have been preferred without offence. But the petition seeks the robbery and destruction of the Established Church; and reproaches the Government for giving her a partial security in the Province by which she may be enabled to continue, in a few parishes, her exertions in conveying the truths of the Gospel to the present and future generations.

I have the honor to be, Sir,
Your obt. humble servt.,
JOHN STRACHAN.

THE CHURCH.

COBOURG, SATURDAY, DECEMBER 2, 1837.

ADVENT.

To-morrow, being the first Sunday in Advent, commences the YEAR OF THE CHURCH. Her calculations of times and seasons are not regulated according to the natural course of the sun in the firmament, but directed by the progress of the "Sun of Righteousness." The first link in that chain of wonders, the redemption of the world by our Lord Jesus Christ, is the incarnation of the Son of God; and with the celebration of this "great mystery" it is right, therefore, that the year of Christians should begin.

According to computations which seem to be agreed upon by the Christian world, the birth of our blessed Saviour is fixed for that day, so well and universally known by the familiar name of CHRISTMAS DAY; and it was a wise provision of the Church—established in the primitive times, some say in the days of the Apostles themselves, but certainly instituted prior to the middle of the 5th century—to appoint four Sundays, preceding the festival of Christmas, the religious exercises of which should have a special reference to the event on that day commemorated, and might thereby prepare the minds of Christians for its more appropriate and solemn celebration. Such also is the custom of the Church in respect to the great festival of the Resurrection—this is preceded by the forty days of Lent, which are appointed to be spent in more than ordinary devotion to the duties of prayer and meditation, and in more than ordinary abstinence from the pleasures and cares and temper of the world.

During the season of Advent, which ushers in "the acceptable year of the Lord," our attention is directed to the solemn contemplation of the wonders and privileges of his first coming to redeem the world, that we may thus be better prepared for his second coming to judge the world; "that so," to use the words of the excellent Bishop Horne, "with joy and thankfulness we may now go to Bethlehem, and see this great thing that is come to pass, which the Lord hath made known to us," even the Son of God, come to visit us in great humility; and thence with faith unfeigned and hope immovable, ascend in heart and mind to meet the same Son of God in the air, coming in glorious Majesty to judge the quick and dead."

These are the preparations, hallowed and sanctified by religion, which the Church, in expectation of the approaching festival of Christmas, calls upon her children to make. And it is a wise and needful provision for ensuring the becoming sanctity of its celebration. For what are the feelings with which this holy day is usually anticipated? Are they universally of a spiritual character? Is it because it brings back the season when they commemorate the first act in the mighty plan of their redemption, that Christians generally regard its approach with sentiments of joy?—Or is it not, in general, with very different feelings that the arrival of this holy season is hailed?—as a time which the customs of the world have marked out for social merriment—as a period for the re-union of scattered friends—days, when the "fatted calf" is killed, and the voice of reveling is heard in almost every dwelling?

Far are we from condemning any of the innocent joys for which the festival of Christmas is usually selected. Far are we from intending to mar, by unreasonable severity, the amiable gladness of the assembled household, or to chill the sympathies of social union which this happy season may be instrumental in awakening. We say not that every joyful emotion which the mere events or circumstances of life may beget is to be stifled—every rising glow of mere earthly hope and pleasure to be suppressed; that we are to look out with a morbid melancholy upon the bounties and beauties of nature, and to cast a voluntary bitterness into the cup of our brief temporal joys. Rather may we, like the traveller through a thirsty land, taste of the spring of innocent pleasure as we pass, without lingering too long upon the shady bank or quaffing too deeply of the refreshing fountain: rather may we pluck here and there a flower amidst the waste of the journey, without giving all our heart to the passing attraction, or, in the enjoyment of its gratifications, wandering too far from the main path and purpose of our travel.

But God forbid that we should be insensible to the weight and importance of the injunctions, scattered throughout almost every page of his holy Book, to self-denial and mortification; to the exhortations which there abound to godly grief and penitential sorrow; to the commands which it contains of abstinence from pleasure and of deadness to the world. That blessed Book teaches us to look with a cold and even hostile eye upon the temptations and enticements which environ the journey of life:—it exhorts us to caution and circumspection in our worldly progress—to fix our affections where they are most justly due—to place our treasure in a holy and enduring world—to quicken our diligence in the pursuit of a better country.

Let these reflections then solemnize and hallow the feelings with which the Christian would hail the day on which the Son of God came into the world to become the propitiation for his sins. While he frowns not upon the little temporal enjoyments with which its arrival may be greeted, let him remember its paramount claims upon him as a religious festival. To our holy religion we are indebted even for the worldly gratifications with which it is wont to be accompanied:—let religion then possess its due; let it have the first fruits of the joy and gratitude of our hearts.

The Church, in the celebration of this festival, has provided every thing that may convey a seriousness and solemnity to our thoughts. Let its becoming sanctity should be invaded, or a secular character thrown over its sacredness, she has fenced it round with the most solemn ordinances of our faith and worship; and we are called upon, by her voice, to join, on this day, in the commemoration of the death and passion of our Lord in the solemn celebration of his own instituted supper. Deeply then does it become Christians to remember that ere they think of the earthly feast or the worldly rejoicing, their bounden duty is to be gathered round their Saviour's table, and partake first of that consecrated banquet which, through faith, conveys refreshment and strength to the weary soul. With becoming reflections upon, and a becoming participation in these sacred duties, they will know how far to associate with them the joys and pleasures which pertain to "the fashion of this world."

The Letters of the Venerable the Archdeacon of York to the Hon. William Morris, the first of which appears in our columns to-day, will relieve us from our intention of pointing out the inaccuracies which appear in the course of the "Correspondence" of that gentleman. That such a duty may be fulfilled without the slightest encroachment upon the claims of Christian charity, there cannot be a doubt: that such is a duty, in the present posture of our affairs, no true friend of our venerable Church can deny.

Our past conduct of this Journal must, we trust, have assured our readers that to us controversy is most distasteful,—controversy especially upon what may be deemed the more secular department of our often misrepresented and mistaken cause. But when we look around upon the magnitude and extent of our spiritual destitution; when we view the waste places of our Zion, and see no succour at hand for their supply;—is it a time to check the rush of painful emotions and forbear to vindicate our title to what may, with the blessing of God, secure the maintenance of our altars, and diffuse the blessings of our faith? Often have we, like our venerable friend, been ourselves taunted for seeming indifference to the weight and importance of this subject, because we forebore to increase the flame of needless agitation by the protraction of what seemed a needless warfare:—but now that inequitable interference has been manifested in a quarter where it may prove not only baneful but blighting to our interests, we must strive to plead our own cause while we implore the Arbitrator of all events to defend the right. In our own conscientious belief and conviction of the completeness of our right, we trust that we entertain no unchristian temper towards those who would wrest it away from us: on the contrary we feel the force of, and strive to be actuated by the principle thus beautifully expressed by an excellent prelate:—

"Certainly," says Bishop Hall, "God abides none but charitable dissentions; those that are well grounded and well governed; grounded upon just causes, and governed with christian charity and wise moderation; those whose beginning is equity, and whose end is peace. If we must differ, let these be the conditions; let every one of God's ministers be ambitious of that praise which Gregory Nazianzen gives to Athanasius; to be an adamant to them that strike him, and a loadstone to them that dissent from him; the one not to be moved with wrong,—the other to draw those hearts which disagree. So the fruit of righteousness shall be sown in peace of them that make peace. So the God of Peace shall have glory, the Church of God rest, and our souls unspeakable joy and consolation, in the day of the appearing of our Lord Jesus."

To the Editor of the Church.

REV. SIR:—In the course of the discussion which took place in the last Parliament relative to a Responsible Executive Council, the House of Assembly was furnished with a copy of the King's Instructions, addressed to the Governor General of the Canadas in 1818. It would seem from the Report on the same question that these Instructions had never before been made public.

The Report alluded to, remarks that "in reference to these Instructions, it will be found they are not less liberal and comprehensive than the constitutional act, had they been honorably interpreted and acted upon." From a document thus commended by the party, who have ever been foremost in denying that the Church of England is the Established Church of the Province, I proceed to extract a few Sections, which place beyond a doubt, the fact that the British Ministry of 1818, interpreted the Constitutional Act of 1791, as recognizing the Church of England as the only Established Church in Upper Canada:—

§ 41.—Whereas the establishment of proper regulations on matters of ecclesiastical concern, is an object of very great importance, it will be your indispensable duty to take care that no arrangements in regard thereto be made, but such as may give full satisfaction to our new subjects, in every point in which they have a right to any indulgence on that head, always remembering that it is a toleration of the free exercise of the religion of the Church of Rome only to which they are entitled, but not to the powers and

privileges of it as an Established Church, THAT BEING A PREFERENCE WHICH BELONGS ONLY TO THE PROTESTANT CHURCH OF ENGLAND.

§ 44.—It is our will and pleasure to reserve to you the granting of Licenses for Marriage, Letters of Administration, and Probate of Wills, as heretofore exercised by you and your predecessors, and also to reserve to you and all others to whom it may lawfully belong, the patronage and right of presentation to benefices, but it is our will and pleasure that the person so presented shall be instituted by the Bishop, or his Commissary duly authorized by him.

§ 45.—You are to take especial care that God Almighty be devoutly and duly served throughout your Government—that the Lord's Day be duly kept, and the Services and Prayers appointed by and according to the Book of Common Prayer be publicly and solemnly performed throughout the year.

§ 52.—You are not to present ANY Protestant Minister to ANY Ecclesiastical Benefice within our said Province by virtue of the said Act, passed in the 31st year of our reign, and of our commission to you, without a proper certificate from the Bishop of Quebec or his Commissary of his being conformable to the doctrine and discipline of the Church of England.

§ 53.—And you are to take especial care that the Table of Marriages established by the Canons of the Church of England be hung up in all places of Public Worship, according to the rites of the Church of England.

In the above five Sections of the King's Instructions there is contained a direct and explicit recognition of the Establishment of the Church of England. Very strong supplementary proof of the same position may be gathered from the Seventh, Ninth, and Tenth paragraphs of the 42d Section, and from Sections 43, 46, 47, 48, 49, &c. &c.—(Appendix to Journal of Assembly, 2d Sess. 12th Parl. Vol. 3, 1836.)

This is probably not the first occasion on which, with reference to the Clergy Reserves, attention has been called to the King's Instructions, though upon a hasty reference to Dr. Strachan's Speech in the Legislative Council in 1828 (a pamphlet well deserving a reprint) and to the Report of the Legislative Council, I find no allusion to them—perhaps they were adduced in argument during the first Session of our present Parliament. At all events they cannot be too frequently brought before the public, for they furnish a powerful assistance to the cause of our Established Church. They go to the full extent of proving, that the British Ministry of 1818, considered the powers and privileges of an Established Church, within the Province of Upper Canada, a preference belonging ONLY to the Protestant Church of England.

Yours faithfully,

ALAN FAIRFORD.

Toronto, 19th Nov. 1837.

CHURCH AND STATE.

The political views of Constantine, in the establishment of Christianity, were to attach the subjects of the Empire more firmly to himself and his successors, and the several nations which composed it, to one another, by the bonds of a religion common to all of them; to soften the ferocity of the armies; to reform the licentiousness of the Provinces; and, by infusing a spirit of moderation and submission to government, to extinguish those principles of avarice and ambition, of injustice and violence, by which so many factions were formed, and the peace of the Empire so often and so fatally broken. No religion was ever so well proportioned, nor so well directed, as that of Christianity seemed to be, to all these purposes.—Lord Bolingbroke.

THE INFLUENCE OF THE CHURCH ON THE ENGLISH CHARACTER.

To have preserved that Catholic and Apostolic Church through all changes and dangers, constitutes the immortal claim of England on the reverential gratitude of Christendom. In fact, the English character would never have been what it is, except it had caught the tone of our Ecclesiastical institutions, to which it might be easily proved we owe the substance of our liberty; nor would it ever have been roused into full activity, as in the days of Burleigh and Hooker, or the days of Strafford and Jeremy Taylor, or (perhaps) even the days of Somers and Tillotson, or the days of the Genii of the Nile and Torres Vedras without the influence of that Holy Spirit which an unadulterated Establishment insensibly breathed over these mighty men, and over their contemporaries (whatever their mode of worship) whose several names we will not pause to write down, but which sound like a spell in the ears of their countrymen.—Church of England Quarterly Review.

EXPLANATION OF THE TERM CATHOLIC.

The church of Christ is called Catholic (i. e. universal) to distinguish it from the Jewish, which was composed of one nation; while the Christian Church was to be composed of individuals of every nation, kindred, tongue, and people, who are brought to the sincere profession of the true faith of Christ here, and who are destined hereafter to stand before the throne of the Lamb, with white robes, and palms in their hands; they having been washed in his blood, and having overcome, by keeping pure and undefiled that faith which has been delivered to the saints. This faith of Christ, designed for all ages and every nation, in opposition to the types and shadows of the Jewish economy, which were confined to one people, is therefore that which, when received, confers the name of Catholic upon a Church.—Church of England Quarterly Review.

It is mere cheating one's self to take things easily and patiently at the time, and then repine and complain in looking back upon them. This is to enjoy all the pride and self-applause of patience, and all the indulgence of impatience.

DIED.

At Goderich, on Monday, the 20th instant, GEORGE CARTWRIGHT STRACHAN, Esquire, Barrister at Law, second son of the Honorable and Venerable the Archdeacon of York, aged 25 years.

LETTERS received to Friday, Dec. 1st:—

Rev. A. Palmer, add. subs:—Rev. S. Givins, to whos communication early attention shall be given:—E. Barnham Esq. rem. and add. sub:—J. Beavis Esq. rem:—A. Jones Esq. rem.

The very pleasing article from the ENGLISH LAYMAN will be given in our next.

Poetry.

FAITH.

Faith, like a simple unsuspecting child
Serenely resting on its mother's arm,
Reposing every care upon her God,
Sleeps on his bosom and expects no harm:

Receives with joy the promises He makes,
Nor questions of his purpose or his power,
She does not doubting ask, "can this be so?"
The Lord has said it, and there needs no more.

However deep be the mysterious word,
However dark, she disbelieves it not;
Where Reason would *examine*, Faith *obeys*,
And "It is written" answers every doubt.

In vain, with rude and overwhelming force,
Conscience repeats her tale of misery;
And powers infernal, wakeful to destroy,
Urge the worn spirit to despair and die;

As evening's pale and solitary star
But brightens while the darkness gathers round,
So Faith, unmoved amidst surrounding storms,
Is fairest seen in darkness most profound.

Caroline Fry.

Youth's Department.

SCRIPTURE QUESTIONS.

XV. MISCELLANEOUS QUESTIONS IN A.—CONTINUED.

134. For what was Ahithophel the Gilonite peculiarly distinguished?—(2 Sam.)

135. What was the prayer of David respecting Ahithophel when he joined the conspiracy under Absalom?—(2 Sam.)

136. When the pride of Ahithophel was mortified in consequence of his counsel not being followed, what did he do?—(2 Sam.)

137. What striking circumstance happened connected with the valley of Ajalon?—(Josh.)

138. Who was Amalek, from whom the Amalekites were descended?—(Gen.)

139. On what occasion did the Lord declare that he would have war with Amalek from generation to generation, till he should put out the remembrance of them from under heaven?—(Exod.)

140. What further allusion does Moses make to this offence and punishment of the Amalekites?—(Deut.)

CHURCH CALENDAR.

Dec. 3.—First Sunday in Advent.
10.—Second do. do.
17.—Third do. do.
21.—St. Thomas's Day.
24.—Fourth Sunday in Advent.
25.—CHRISTMAS DAY.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH,
No. VI.

THE LOVE OF MONEY.

One of several things that are "too hard for me," and which I cannot by any means comprehend, is the passion thus designated in Scripture, with the awful character superadded, that it is "the root of all evil." I can readily conceive that money, as a means of procuring other gratifications, may be coveted, almost beyond bounds. He who has a full purse may cast his eyes over every stall in Vanity-Fair, and select whatever pleases there. He may command all that tends to fulfil "the desires of the flesh and of the mind," in the worst sense of their corrupt cravings; he may take a nobler range, and minister out of his substance to the temporal necessities of his poorer brethren; or he may ascend yet higher ground, and, the love of Christ constraining him, scatter the bread of life in the way of famishing souls. That the possession of money, therefore, should appear to men of all characters a desirable good, so far as to render a cautionary injunction needful even to the holiest of God's people, is natural enough. But there is a form sometimes taken by this money-loving principle that equally amazes and disgusts, even when found among those who profess more than nominal Christianity; while, in all cases, it is unspeakably contemptible and revolting to common sense. I mean the passion for hoarding money.

When a person lays by a sum, without any intention of spending it, and without any defined object of future usefulness to other individuals, is it, can it be of more value to him than an equal quantity of the dust that lies upon the earth's surface? or of pebbles that glitter in the brook? "Thou fool!" is the recognized title of him who lays up much goods for many years, in order to take his fill, to eat, drink, and be merry. Thou knave! may he safely superadded, when the wretched being grasps at gold, that it may lie by and canker, and the rust thereof be a witness against him, while the poor cry unto the Lord for lack of what he hoards in darkness. Still, the miser exercises a species of self-denial—preposterous and wicked indeed, but self-denial nevertheless—and that is a thing not voluntarily submitted to by many. Such characters do cross my path, and I gaze after them and marvel; but the number is fearfully great of those who come within the meaning of the text, and whose love of money, though they hoard it not, is a prolific root of evil, sprouting forth on all sides.

When I see a child, with a penny in his hand or pocket, carelessly glance at the half-naked figure and wan countenance of another child, crying for bread, while he retains his penny, in the cherished prospect of the cake or toy shop, where he hopes to barter it for some superfluous indulgence, I behold the unfolding germ of what will become a very evil tree.

When I mark a purchaser striving to beat down the humble dealer, who, perhaps, consents to be robbed rather than lose a customer, I find the tree in blossom—and what blossoms! Often have I witnessed a scene that crimson my cheek with the blush of shame and indignation: some poor, industrious creature offer-

ing for sale a few baskets, or some other little work of ingenuity, the pale face and gaunt figure bearing witness how important the trifle at which the article is priced must be to the seller; while the buyer, who would not miss thrice the sum, stands chaffering and "beating down" the distressed vender, until she carries off the article at half its value, and glories in her disgraceful "bargain." This does not always result from the love of money; for I have seen the pence so unfeelingly withheld from an industrious artisan, carelessly flung, within a few minutes afterwards, to some sturdy vagrant, who roared out his appeal to the very questionable charity of the donor. A scene in a stage coach I never can forget; we were waiting for the moment of starting, when a poor woman, evidently in the last stage of consumption, offered some fine oranges at the door for sale. One of the passengers commenced bargaining (I hate the very word,) and succeeded in tantalizing the distressed creature until she emptied her whole store into his lap, with a despairing look, for what I, who had often filled a basket for such perishing outcasts, well knew to be far beneath the prime cost of the fruit; and as, while replacing his weighty purse, he chuckled and bragged over his capital bargain, I could hardly refrain from telling him that, by withholding the little profit in her stock, he had left that almost dying woman destitute of the means of replenishing it; and had, perhaps, wrested the morsel from the lips of a starving family. Oh, the love of money, taking this shape, slays many a victim among the honest poor; driving many more to crime and irretrievable ruin.

The love of money, under a very specious form, sometimes creeps into even our best religious societies, inducing their managers to put the tempting idol in the place of God, where their funds are concerned. "Let us secure ample means, and God will bless our labours" is the, perhaps unconscious, error of those who ought rather to say, "Let us seek God's blessing, and the means will be given." For this we have distinct warrant in Scripture; and it is lamentable to observe how little is looked for in simple faith, how much laboured for with confidence in fleshly wisdom and might, where we should expect the very reverse of this rule. If we could but get our minds fully impressed with the conviction, that the love of money is the root of all evil, we should detect and baffle the enemy at many points where he now carries on successful assaults, which we shall only discover by their consequences, when, perhaps, it is too late.

THE DISCOVERIES OF THE
TELESCOPE AND MICROSCOPE,
IN CONTRAST.

It was the telescope that, by piercing the obscurity which lies between us and distant worlds, put infidelity in possession of its specious argument, that, amidst such a multitude of worlds, it is not probable that God would pay such attention to one single globe, or make such wonderful provisions for its benefit, as are announced to us in the Christian revelation. But, about the time of its invention, another instrument was formed, which laid open a field no less wonderful, and rewarded the inquisitive spirit of man with a discovery which serves to neutralize the whole of this argument. This was the microscope. The one leads me to see a system in every star: the other introduces me to a world in every atom. The one taught me, that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity: the other teaches me, that every grain of sand may harbour within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon: the other redeems it from all its insignificance; for it tells me, that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life as numberless as are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along and carry the impress of the Almighty's hand to the remotest scenes of the universe: the other suggests to me, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may lie a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might there see a theatre of as many wonders as astronomy has unfolded—a universe within the compass of a point so small, as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all his attributes, where he can raise another mechanism of worlds, and fill and animate them all with the evidences of his glory.

Now, mark how all this may be made to meet the argument of our infidel astronomer. By the telescope, we have discovered that no magnitude, however vast, is beyond the grasp of the Divinity: but by the microscope we have also discovered, that no minuteness, however shrunk from the notice of the human eye, is beneath the condescension of his regard. Every addition to the powers of the one instrument extends the limit of his visible dominions: but by every addition to the powers of the other instrument we see each part of them more crowded than before with the wonders of his unwearying hand. The one is constantly widening the circle of his territory: the other is as constantly filling up its separate portions with all that is rich, and various, and exquisite. In a word, by the one I am told, that the Almighty is now at work in regions more distant than geometry has ever measured, and among worlds more manifold than numbers have ever reached: but by the other I am also told, that, with a mind to comprehend the whole, in the vast compass of its generality, he has also a mind to concentrate a close and separate attention on all its particulars; and that the same God, who sends forth an upholding influence among the orbs and the movements of astronomy, can fill the recesses of every single atom with the intimacy of his presence, and travel, in all the greatness of his unimpaired attributes, upon every spot and corner of the universe he has formed.

They, therefore, who think that God will not put forth such a power, and such a goodness, and such a condescension, in behalf of this world, as are ascribed to him in the New Testament, because he has so many other worlds to attend to, think of him as

a man. They confine their views to the information of the telescope, and forget altogether the discoveries of the other instrument. They only find room in their minds for his one attribute of a large and general superintendence, and keep out of their remembrance the equally impressive proofs we have for his other attribute of a minute and multiplied attention to all that diversity of operations, where it is he that worketh all in all.—And when I think that, as one of the instruments of philosophy has heightened our every impression of the first of these attributes, so another instrument has no less heightened our impression of the second of them,—then I can no longer resist the conclusion, that it would be a transgression of sound argument, as well as a daring impiety, to draw a limit around the doings of this unsearchable God. And should a professed revelation from heaven tell me of an act of condescension in behalf of some separate world, so wonderful, that angels desire to look into it, and the Eternal Son had to move from his seat of glory to carry it into accomplishment, all I ask is the evidence of such a revelation: for, let it tell me as much as it may of God letting himself down for the benefit of one single province of his dominions, this is no more than what I see lying scattered in numberless examples before me, and running through the whole line of my recollections, and meeting me in every walk of observation to which I betake myself. And now that the microscope has unveiled the wonders of another region, I see strewed around me with a profusion which baffles my every attempt to comprehend it, the evidence that there is no one portion of the universe of God too minute for his notice, nor too humble for the visitations of his care.

Of all the institutions designed by Heavenly mercy to promote the temporal and eternal welfare of mankind, there is no one of such immense importance, and productive of such immense benefits, as *the Sabbath*. "Wherever the Sabbath is not, there is no worship, no religion; man forgets God, and God forsakes man." Where the Sabbath is not regarded, man degenerates to a brute, a heathen, an infidel, or an atheist; and hastens, with a rapid step, to the scene where he will bear all the character, and all the features of a fiend. Where the Sabbath is loved, venerated and improved, peace smiles, hope blooms, piety matures and ripens, and the soul hastens onward to the period when the Sabbaths of time shall be exchanged for the long Sabbath of eternity.—*J. G. Pike.*

THE CHRISTIAN TRAVELLER.

A black cloud makes the traveller mend his pace, and mind his home; whereas a fair day, and a pleasant way, wastes his time, and steals away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy, that now and then some clouds do intercept my sun, and many times some troubles do eclipse my comforts; for, I perceive, if I should find too much friendship in my inn in my pilgrimage, I should soon forget my father's house, and my pilgrimage.—*Lucas.*

Since the days that are past are gone for ever, and those that are to come may not come to thee, it becometh thee to employ the present well.

A CLERGYMAN OF THE CHURCH OF ENGLAND, residing in a pleasant and healthy situation in this Province, is desirous of undertaking the tuition of two pupils, for whom he has accommodation in his family. Letters may be addressed to the Editor of 'The Church,' (post paid), who is empowered to communicate terms and other required information. 22—4

The Church

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EDITOR for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription.

AGENTS.

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