

# The Young Churchman.

"Feed my lambs."

No. 3.]

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[Original.]

Brassdale.

CHAPTER

THE AGITATOR'S REWARD.

About this period, the system of *Trades' Unions* generally prevailed in Mr. Growler's town; and though that personage was himself a master, his restless spirit of agitation urged him to take part with the turbulent and malcontent operatives. It was flattering to his wretched vanity to be looked up to as a patron and leader; and he gladly accepted the distinguished post of Chairman of the "*Permanent Central Committee of Oppressed Hirelings*," which held its sittings week-day and Sunday, at the *Tom Paine's Head*.

At these meetings, as might be anticipated, the sentiments enunciated were of the most inflammatory nature. Employers, who did not succumb to the dictates of the imperious conclave, were called domineering tyrants, and held up to detestation as being the natural enemies of "the people." By this last expression was denoted, not the sober, industrious portion of the community, who studied to "fear God and honour the King," but that class, always plentiful, and much too numerous in these latter days, to whom the voice of the oily, insinuating demagogue, is more alluring than the uncompromising, anti-democratic word of Jehovah!

For a season, Sampson and his associates contrived to keep the public in hot water, without compromising their own personal safety. Emboldened, however, by the impunity which had attended their proceedings, they ultimately ventured upon

acts which brought them within the grasp of justice.

Having proclaimed a *strike*, of unusual magnitude, the "Central Committee" issued a proclamation, denouncing, in terms neither measured nor equivocal, personal violence against all who would not take part in the conspiracy. To add to the terrors of this manifesto, a ghastly wood-cut, representing a coffin, skull, and cross-bones, — meet types of the tender mercies of Radicalism! — garnished the document.

The legal advisers of the Crown, having declared this paper to be of a criminal nature, and Sampson's name having been appended to it, that personage was apprehended, examined, and fully committed for trial. At the ensuing assizes, he was found guilty of the charge, on the clearest evidence; and though he made a flowery address to the Court, in which he compared himself to all the *patriots* and *political martyrs* who had ever pined in dungeon or swung on "gallows tree," his eloquence fell in vain upon the dull ear of *unexpedient* justice. The "State-paid Judges," as they were indignantly denominated at the *Tom Paine's Head* that evening, sentenced the champion of *freedom* to twelve months' imprisonment in one of the public *Bastilles*, — enjoining, moreover (which was the severest part of the doom), that their victim should be kept at hard labour, and be restricted to a diet not overly luxurious!

As a matter of course, this catastrophe had the effect of bringing Mr. Growler's business to a sudden termination. His foreman, faithful to the last, did all in his power to secure a reversal for the bankrupt felon, but his efforts were crowned with but slender success. A large majority of

Sampson's customers were "turn-out men," and being utterly ruined in consequence of remaining so long unemployed (the *strike* having lasted for months), were unable, even had they been willing, to pay for the boots and shoes furnished to them from his shop. Accordingly, when that personage was released from "durance vile," he found that, with the exception of some four or five pounds, he was without a sixpence in the world. For a while, Mr. Growler entertained sanguine hopes of obtaining a subsidy from his quondam friends and admirers; but he very soon discovered that he had been reckoning without his host. Radicalism being opposed to the first principles of Christianity, its charity begins at home, and ends there. Selfishness is its guiding motive and pole-star; and consequently, when its tools become useless and unpopular, they are tossed aside with contemptuous and heartless apathy.

The annals of Liberalism (falsely so called) are full of facts illustrative of this position. Take, for instance, the case of that arch-agitator, Daniel O'Connell. A few years ago, and that able but deeply-deluded man was regarded by his dupes as little less than a divinity. Thousands and tens of thousands bent the knee before him, with the servile homage which is rendered to an Eastern despot by his vassals. His word was law!—his wish an imperative command! Now, mark the reverse of the picture! The grave has received "the man of the people," and his children are penny-less! Creditors have seized upon the property of the "Liberator;" and even his bed has been sold in the presence of his once devoted countrymen!

Even so did it fare with Sampson Growler! During the period he had been occupied in compulsory toil, the flame of agitation had for the most part died away in his native town. Stern hunger had taught the thoughtless Unionists the madness of their devices; and they looked with scowling brow and close-buttoned pocket upon the man who so lately had been their cherished idol!

In these circumstances, the soured and

beggared man determined to push his fortune in the United States of America, that land of promise so alluring to the restless and aimless adventurer. The exertions of his foreman, previously alluded to, enabled him to carry his purpose into effect; and two years previous to his arrival in Grassdale, he landed in New York, with little more than the worn-out garments which covered him.

It is not our intention to dwell upon Mr. Growler's adventures in Republican America. After hanging loose upon society for several months, he became a frequenter of a Universalist meeting-house (or *Church*, as it was styled), the doctrines of that sect harmonizing with his own *liberal* views of religious truth.

A very slight acquaintance with the members of this denomination convinced Sampson that he was fully qualified to act as "an Elder in their Israel." And as he was a fluent talker, and declaimed eloquently at the *love feasts* of the *brethren*, on the popular texts of *English tyranny*, and his own sufferings in the cause of *universal philanthropy*, he was soon promoted to the office of *Deacon*, and commissioned (so far as men having no commission themselves could authorize him,) to *evangelize* at pleasure throughout the length and breadth of the Union, and at the world's end itself, if he should ever journey so far!

The new-made Deacon discovered, ere he was much older, that Dissent was somewhat of a *drug* in his adopted land. Popular caprice perpetually called for some change in the Theological viands held out for their approval. Seldom could the unlucky Growler manage to keep a congregation together for more than six months at a time. At the end of that period, the *Society* which he had formed with no small toil and trouble generally evaporated, being attracted by some fresher erected *platform*!

Such is—and such ever has been—the essential character of *Sectarianism*. Novelty! Novelty is its ceaseless, unvarying cry.—"Who will show us any good!" is the slogan which it is ever uplifting. Hence it is that so many have deserted "the old

path" and the "good way"—mistaking *excitement* for the quickening work of that SPIRIT who delights in and enjoins *unity*!

In these circumstances, Deacon Growler determined to push his fortune in British North America. Having heard of *Grassdale* from a fellow traveller, who represented it as a thriving locality in want of a *pastor*, he found his way to that village, as mentioned in our last chapter.

[Original.]

[In the "Church Scholar's Notes," the effort will be to supply an element left out in the otherwise useful Comments of the Tract Society, Barnes, &c. These common popular books are merely expurgated of "ferocious" the Church founded by our Saviour and its distinctive teaching. As these are almost the only books in the department of Scripture-Exposition, accessible to even Church Sunday School Teachers, serious damage is done to the cause of the Church 'In the house of its friends,' and great ignorance on some very vital points is fostered.]

#### THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

### The Gospel according to St. Matthew.

#### CHAPTER I.—*continued.*

Ver. 18. *When as.*] A now unused mode of saying "after that," or "as soon as." The two words were written as one, near the time when the present English translation of the Holy Scriptures was made. Thus in Spenser:

"Now whenas all the world in silence deep  
Yshrouded was —"

— *espoused.*] We should now say "betrothed." A considerable interval elapsed among the Jewish people, as often among ourselves, between the betrothal and the marriage. The betrothal or espousals or promise of marriage took place before an officer of religion, and the two persons were from that time looked upon as united for life. To this day, in the Public Prayer-book of the Eastern portion of the Church founded by our Lord, there are separate Offices for the Espousals and the Marriage. But both are now used at the same time. In the Western portion of the Church founded by our Lord, it has also been long customary to celebrate the espousals and the marriage on the same day. In the

Office for the Solemnization of Matrimony in the Public Prayer-book of the English, Irish, and Scottish branch of the Church founded by our Lord,—up to the question, "Who giveth this woman to be married to this man?" is the espousals: from that point to the close of the ceremony is the marriage. The same distinction is, for an obvious reason, observable in the Public Prayer-book of the Anglo-American, American, East Indian, and Australasian branches of the same Church.

— *Mary.*] The same as Miriam, or Mariam, borne by the sister of Aaron, signifying "Bitterness of the Sea," or "Myrrh of the Sea." Numbers xxvi. 59.

Ver. 19. *a just man.*] This is a technical expression, denoting a strict observer of the Jewish law. Joseph knows that he must be separated from Mary, but he does not desire her to be exposed to the extreme penalty of the law, which was death by stoning. "Privily," would be by giving into her hand a bill of divorce in the presence of two witnesses.

Ver. 21. *Jesus, for he shall save.*] "Jesus" signifies a "Divine Saviour," or "Saviour from God." "Thou shalt call his name a Saviour from God, for he shall save his people from their sins." If the English reader is ignorant of the signification of the Scripture proper names, he loses the force of many references in the Old and New Testaments. "Adam called his wife's name Eve [Living], because she was the mother of all living." Gen. iii. 20.—"Lamech"... begat a son, and called his name Noah [Comfort], saying, This same shall comfort us." Gen. v. 29.—"Jesus" is "Joshua" written in the Greek way. In the Greek translation of the Old Testament, which was the Bible very extensively circulated in the time of our Saviour—Greek being then a vulgar tongue in many nations—and from which most of the quotations in the New Testament are made—"the Book of Joshua" is called "the Book of Jesus;" and wherever the name "Joshua" occurs, it is written "Jesus."—There are two places in the New Testament where, for the benefit of the English reader, the name "Jesus"

should be printed "Joshua:" "The tabernacle ... which ... our fathers ... brought in with Jesus [*i. e.* Joshua] into the possession of the Gentiles." Acts vii. 44, 45.—"If Jesus [*i. e.* Joshua] had given them rest." Heb. iv. 8.—Joshua received his peculiar name from Moses. He was originally called Oshea, *i. e.* Saviour: Moses named him Jah-Oshea, or Jehoshua, a Divine Saviour, or Saviour from God. Num. xiii. 16.

—*His people.*] This expression is adopted from the Old Testament. All the Jewish nation were God's people generically, *i. e.* as a body. The whole congregation of Christian people dispersed throughout the world are, in a parallel manner, Christ's people. All of them are in a state of salvation, as the Jewish nation was, speaking of them generically. All of them, according to the good-will and intention of God towards them, are saved from their sins,—actually from original or birth-sin, and potentially from personal sin. But as many of the congregation of the Jewish people fulfilled not the design of God when He put them in a state of salvation, so many, too many, of the congregation of Christian people do not fulfil the design of their Saviour when He placed them in a state of salvation. So it ought not to be: so it might not be.

Ver. 22. *that it might be fulfilled.*] This prediction is found in Isaiah vii. 13. :—"Hear ye now, O house of David, ... the Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." At the time referred to, the family of David appeared to be in danger of extermination, at the hands of the Kings of Israel and Syria. The occurrence of this miracle was promised as a sign of the perpetuity of the house of David; and, whatever may have been the primary fulfilment of the words, the ultimate reference was to the Messiah promised to be born of the family of David, with a retrospective glance also towards the first promise to the human race, that the Seed of the woman should bruise the serpent's head. In the language in which St. Matthew wrote, the words are more em-

phatic than they seem to be in English. It is, "*The Virgin shall conceive*"—*i. e.* the woman referred to in the expression, "the Seed of the woman."

—*Emmanuel.*] The syllable -EL in many of the Old Testament proper names, implies that the Divine Name enters into the appellation. Thus Samu-EL=Asked from God; Dani-EL=the Judgment of God; Gabr-EL=the Strength of God; Isra-EL=Prevailing with God; Nathani-EL=the Gift of God; EL-ijah=God is the Lord; EL-isha=Health of God; EL-iazar=the Aid of God. This element in a proper name or in any other name imparted a species of superlativeness to the idea conveyed by the word. Somewhat similarly, in Acts vii. 20, Moses is said to have been "fair to God" *i. e.* "exceeding fair." But the epithet "Emmanuel" given to our Lord, which we do not find used as a proper name, rises infinitely above any appellation given to men. In it is implied the sublime truth, that He was the Child spoken of in another place by Isaiah, who was to be "the mighty God, the everlasting Father." Isaiah ix. 6. See also Isaiah vi. 1—5: "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; ... and one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory... Then said I, Woe is me! ... for mine eyes have seen the King, the Lord of hosts." Compare this passage with what St. John says, after quoting it: "These things said Isaiah when he saw his glory, and spake of him"—*i. e.* of the Messiah. John xii. 41.

Ver. 25. *her first-born Son.*] The Church founded by our Lord commemorates this event on the 25th of December in each year. The petition in the Collect for that day, suggested by the reminiscence of the birth of our Lord, is, that we, being regenerate (*i. e.* having been born again), and made God's children by adoption and grace, may daily be renewed by the Holy Spirit. See the Collect for Christmas-day in the Prayer-book.—The practice of dating from the birth of our Lord began A. D. 516. Chronolo-

gists have decided that our Lord's birth took place four years before the commencement of the common computation: *i. e.* that we ought to add four years to all dates in the Christian era.

☞ The first chapter of St. Matthew is appointed by the English branch of the Church founded by our Lord to be read three times every year, *viz.*: on the mornings of January 2, May 3, and August 31; and the verses from 13 to 25 are to read again on the Sunday after Christmas-day.

### SELECTED ARTICLES.

#### SUNDAY SCHOOL TEACHERS—THEIR OBLIGATIONS, DUTIES, AND QUALIFICATIONS.

[The following Lecture was delivered by the Rev. Henry J. Morton, D.D., Rector of St. James' Church, Philadelphia. We trust that it will be perused with attention and profit by the parties to whom it was more especially addressed.—ED. Y. C.]

#### L E C T U R E.

MATT. XXII. 9.

"Go ye therefore into the highways and hedges, and as many as ye shall find bid to the marriage."

The obligations, duties and qualifications of Sunday School teachers have been set before me as subjects upon which I am to discourse this evening. They are obvious themes of *very great moment*, yet a single glance will suffice to convince you that their full consideration is not likely to be accomplished in *one discourse*, though that were extended far beyond the limits now granted to such exercises. I feel however less embarrassed by the difficulty when I reflect, that many will follow me in this course of lectures, and doubtless, without departing from the themes assigned them, supply the deficiencies of my very rapid sketch.

I address myself therefore at once, and cheerfully, to my work; and as some ambiguity seems to hang about the first subject suggested, "the obligations of Sunday School teachers," explain to you what I understand by that expression. By obligations as distinguished from duties I shall suppose to be intended, the considerations which constrain teachers to undertake the work; by duties the things which they ought to do when the work has been undertaken.

I. The obligations of Sunday School teachers I consider to be, 1. *The call of God.* 2. *The call of the Church.*

THE CALL OF GOD.—Sunday Schools are praised by some as the glorious discovery of the nineteenth century, and by others reprobed as a modern innovation. To me they appear to be nothing more than modifications of a system as old as Christianity—modifications of the great plan of religious culture of the young, caused by the pecu-

liar circumstances of the times, and of the Church, as acted upon by the times. I feel, therefore, no hesitation in tracing up the obligations which bind the teachers in this matter to the call of God, as uttered in the text—"Go ye therefore into the highways and hedges, and as many as ye shall find, bid to the marriage." To gather together the young who need guidance, and lead them into the paths of purity and piety, is so manifestly binding upon all who have the ability and opportunity for so doing—it flows so plainly, not only from the command of the text, but from every precept in God's word, wherein love to our neighbour is inculcated, that I shall not occupy your time by enlarging upon it, but pass to a difficulty which may suggest itself to some minds, and in removing which I shall be led to discuss the second obligation by which Sunday School teachers are bound. Allowing what may not for a moment be denied, that it is the duty of every man having the ability to do good to the young within reach of his influence, to use that power in their behalf, is there any special obligation resting upon him to occupy himself in this particular work of Sunday School instruction? Is he not, unless he be an ordinary preacher of the gospel, stepping out of his proper sphere in thus undertaking the public instruction of the young in the truths of the gospel? I answer, no—for to this precise duty he is summoned by

THE VOICE OF THE CHURCH.—That the duty of giving public religious instruction was originally committed to spiritual teachers, ordained for that work, I think is plain from the recorded history of the first ages of Christianity. But that the great Head of the Church meant to confine the work to them I do not believe, because very early in the Church's history we find persons employed in the work of catechetical instruction who were not in order. We believe that from the apostles' time there have been but *three orders* of the ministers in the Church of Christ—bishops, priests, and deacons—yet we find *catechists* named as occupied in their peculiar work, and distinguished from the three orders above noticed. The author, under the name of "Clemens Romanus," has this fanciful illustration of the Church of Christ. He compares it to a well-manned vessel, or galley. The *bishop*,\* he says, resembles the *pilot*, the presbyters the *mariners* the *deacons* the *chief rowers*, the catechists the *Ναυτολόγοι*, or those whose offices it was to *admit passengers into the ship*, and contract with them for the price which they were to pay for their passage. Although, therefore, the three orders of the ministry above named did instruct the ignorant, and though this was a part of their duty, still it seems that the *same duty* was discharged by those who were neither bishops, priests nor deacons, though acting under authority and by commission of the Church! Origen was only *eighteen* years old when he first entered upon the duty of a catechist, and therefore not in orders, because not of an age to

\* Clem. Epis. ad Jacob. n. 14.

receive them. We have abundant evidence also that *buildings* were erected and set apart for the purpose of instruction, and a canon ascribed to the sixth council of Constantinople, speaks of schools for children, to be instituted by presbyters in *towns and villages*, where a gratuitous training should be given, and of schools in *churches*, under the care of the bishop. It seems then to my mind very plain, that the Church, at an early period, took in hand the instruction of the young, and that in this work she employed *teachers not in holy orders*. Various modifications of the system have been made at different times.—There has been greater or less need of such helps, as the Church has been more or less adequately supplied with ministers—as the Church has been more or less free from schisms and separations. At the present time, and for some time past, during these “*last days*,” which, as the apostle prophesied, are marked by “*want of natural affection*,” the neglect of *parental instruction* has made still more needful than ever the intervention of a third party between parent and child; and, so great is the number of those who, having cast themselves off from the Church, have left their children without any regular spiritual guidance; and so small is the band of ministers in proportion to the population of this diocese, that the Church herself has thus spoken in the exigency.—“*Every minister of a parish shall encourage the formation of Sunday Schools, and the efficient prosecution of instruction in them, in conformity with the principles of the Protestant Episcopal Church; and he shall report the number of scholars and teachers in his annual report!*” *Here, then, in few words, are the obligations of the Sunday School teacher*—here are the *bands which tie him to his work*—First, *God’s general command*, “*while we have time, to do good unto all men*,”—his comprehensive call to every man, not only to come to the waters of life *himself*, but *hearing the call to repeat it to others*, “*and let him that heareth say come*.” Rev. xxii. 17. And, *second*, the more definite summons of the Church, who seems to say through her 11th Canon, “*Come ye whose hearts are moved with a desire to do God’s will, and aid me in the efforts which I am making to fulfil that will, in reference to the lambs of the flock and those who are not of the flock, and therefore have so much greater need of the shepherd’s care*.”

Though these lectures are addressed to Sunday School teachers, yet it is reasonable to suppose that many not actually engaged in the work are now present in this place, and I therefore avail myself of the opportunity thus afforded to put it to the consciences of such, whether the obligations we are now considering bind not them? Are not you called by the voice of God to do some work of benevolence in his wide vineyard? When you look over the dense and dangerous human masses which fill this city, and observe every where the miserable, fatal consequences of ignorance and vice—when you see the *young* fast ripening amid the

hot-beds of immorality, for a prolific maturity of crime—springing up amid God’s wondrous manifestations of grace without a thought of God—knowing that there is a God, only because in passion and disappointed rage they are taught to *swear and blaspheme by His name*—taught by those around them, who have grown gray in sin, a cunning like that of the fox—a savageness of disposition which assimilates them to the wolf—a fellness of purpose that rivals the diligent staunchness of the blood-hound tribe tracking their prey—O! when you look and see that these are the *fruits which may grow*—which *do grow*—which *must grow* out of a neglected soil filled with a corrupted seed, do you not hear the voice of God saying *unto you, go ye into the highways and hedges?* Can you with *time and capacity* for the work of instruction, still ask when the charge of gross neglect is preferred against the Christian Church, “*Lord is it I?*” Yes, *it is you*. *God calls, the Church calls, just such as you to the work, and on you, possessed of talents, and favoured with leisure for this important work, on you will be pronounced the sentence uttered against Ephraim,—whose “Children being armed and carrying bows, turned back in the day of battle.”—Ps. lxxviii. 9.*

II. If such be the *obligations*, what are the *duties* of the Sunday School teacher? *Mainly*, in my opinion, those suggested by the text, “*Go ye into the highways and hedges*.” The whole object of Sunday Schools it appears to me has almost been lost sight of among us. The Sunday School was *never meant to be a substitute for Pastoral instruction*—it was never meant to be a *refuge for parental indolence!* The Rubric, is now as it ever has been in full force, which says, “*The minister of every parish, shall diligently upon Sundays and holy days or on some other convenient occasions, openly in the Church instruct or examine so many children of his parish, sent unto him, as he shall think convenient;*”—and there is another rubric as express, which says to the worshippers of every congregation—“*All fathers, mothers, masters, and mistresses shall cause their children, servants, and apprentices who have not learned the Catechism, to come to the church at the time appointed, and obediently to hear, and to be ordered by the minister, until such time as they have learned all that is appointed for them to learn*.” It is plain, indeed, from the whole current of her instructions, particularly in connexion with confirmation and baptism, that the *parent* is held responsible for the child’s due initiation in the first principles of godliness, and the *pastor* for his subsequent preparation and progress! Sunday Schools were never intended as substitutes for such obligations on the part of pastor or parent. What then was their object and aim? Why manifestly this. *The instruction of those beyond the reach of pastoral care and destitute of the blessing of parental influence*. The gathering together of those who wandered about as sheep having no shepherd—as sheep

nurtured among wolves and in danger most imminent, of spiritual death, in the midst of those who were their natural protectors. This was the original aim and object of the Sunday School system—this the modification of the ancient plan of instruction, perhaps I might more aptly name it, *the addition made thereto*, which the exigencies of the time demanded. To make such schools, therefore, mere *labour saving machines* for parents fully competent to the duty of instruction in every respect save in a *willingness for the work*, and thus to neglect the ignorant and destitute; to make them mere recitation-rooms for the well-dressed and fully educated children of the congregation, forgetting the poor and outcast, who have none to care for their souls, is to misemploy them—they belong to the poor—they were meant for the destitute—they were opened that they might be filled from “the highways and the hedges,” the alleys and lanes of our cities, the outskirts and hovels of our villages—not from the richly furnished drawing-rooms and gilded saloons of our Squares and Avenues and Rows and Places. This *obvious truth*, was first impressed upon my mind by that venerable man whose praise is in all the churches.\* It is now fifteen years since I first beheld him enter the schools of that church, in which I acted as his assistant. He spake kindly to children and teachers, but closed his affectionate address with the observation,—“*I trust these are the children of the poor and the destitute, not merely the children of the congregation.*” At every succeeding visit this same remark was made; its propriety has seemed to me every year more and more apparent—and while I strive to impress this view upon the minds of those more particularly connected with me, I repeat with full confidence this night in your ears my hearers, “*that a great, leading duty of the Sunday School teacher, is to gather the poor and the destitute as objects of instruction.* Rules of prudence in the prosecution of the work, will be suggested to your own minds more effectually than by any general directions. What places you should visit, and what fields you should hesitate to approach, your own good sense will signify—the general rule is all I venture to supply, and that is written in the figurative language of the text—“*Go ye into the highways and hedges, and as many as ye shall find bid to the marriage!*”

Shall I descend from *general rules* to particular specification of duties? By so doing I should probably overpass the reasonable limits of a discourse, and anticipate what will be better said by those who follow me, whose subjects, if I am rightly informed, will bring them to a discussion of these very matters. Yet a word must be spoken, however brief. The teacher must be told, however abruptly, of the *necessity of prayer—of preparation—of punctuality*, and of *perseverance* in carrying out all the regulations of the school, and especially those which have respect to *visiting*.

(To be concluded in our next.)

### THIRTEEN GOOD REASONS FOR BEING A CHURCHMAN.

1. I AM A CHURCHMAN—Because I know of no Church that holds the great leading truths of the Gospel more simply, more fully, or more clearly, than the Church of England. God has long made her a shield and a shelter to the true faith in this country. Many without her pale have lighted their torch at her altar; and, even when her ministers and members have walked in wilful darkness, she has still, in her articles, her creeds, and services, held forth the radiant Word of Life. “The Church of England is not Lutheran—it is not Calvinistic—it is not Arminian—it is *Scriptural*: it is built upon the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.”

2. I AM A CHURCHMAN—Because our Church does so honour the Bible. How much of the pure Word of God does she bring before the minds of her children every Sabbath-day, and indeed every day in the week—in the Lessons, the Psalms, the Gospel, and the Epistle for the day! Moreover, our Church plainly declares, in its sixth article, “Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.”

3. I AM A CHURCHMAN—Because the Church of England is one of the oldest branches of the Christian Church; she can trace back her history not merely, as some would have it, to the times of the Reformation, but to the days of the Apostles themselves; for she was not first formed by the Protestant Fathers, she was only reformed, and they were her own children who purified her from the errors and desilements of Popery. I love my Mother Church the more because she is old: her hoary head is Crown of Glory. The wise man has told me “*thine own and thy father’s friend forsake not,*” and I have no reason to forsake her.

4. I AM A CHURCHMAN—Because I find from the Epistles of St. Paul to Timothy and Titus, that the primitive Church had the orders of Bishops, Priests, and Deacons\*; and I find the same orders exist in our own. Change of time and circumstance has, indeed, created some difference in her constitution; but I believe that on the whole she comes nearest to the model which the Apostles left her.

5. I AM A CHURCHMAN—Because no Church has produced more able champions for the truth: nor has any furnished a more goodly company in the “noble army of martyrs;” men who freely shed their blood to build it up.

\* It is asserted by some that there were only two, viz.—*Priests or Presbyters*, who are also *Elders and Deacons*, and that all *Elders* were Bishops. It is true, all Bishops were Elders, but all Elders were not Bishops. There were many Elders at Ephesus (see Acts xx. 17); yet there was one among them superior to the rest, who enjoyed authority over the rest; as Timothy (see 1 Tim. i. 3, and the whole Epistle) was for a time, and as he who is afterwards called “*the Angel of the Church of Ephesus.*” (Rev. ii. 1.)

6. I AM A CHURCHMAN—Because the Established Church is remarkable for the care she has taken to provide for the young; requiring sponsors for every child; by supplying an admirable catechism for youth; and by maintaining the most useful rite of Confirmation, she has beautifully shown her maternal solicitude and wisdom—she has had her Saviour's injunction in remembrance—"Feed my lambs."

7. I AM A CHURCHMAN—Because I find the prayers of our Church so plain, so full, so fervent! I have got intimate with the Prayer Book; I can understand it, I can enter into it so well, that I find nothing like it for public worship.

8. I AM A CHURCHMAN—Because I am persuaded that our Church is surpassed by none, in the tone of moderation and the spirit of charity which not only distinguish her services, but which, since the glorious Reformation, have distinguished her general conduct towards those who have differed from her.

9. I AM A CHURCHMAN—Because I love, I pray, for unity. My Saviour loved and prayed for it: (John xvii.) I will not, therefore, I dare not, leave the Church of my forefathers, and thus promote dis-union. The Scripture bids me "Mark them which cause Divisions, and avoid them;" and how shall I, therefore, help forward those divisions myself? (Rom. xvi. 17.) The Scripture tells me also of the last day apostates:—"These be they who separate themselves, sensual, having not the Spirit," (Jude 16.) and I would not be like unto them.

10. I AM A CHURCHMAN—Because the Scripture tells me to be subject to the "Powers that be;" (Rom. xiii. 1.) and to submit myself to every ordinance of MAN for the Lord's sake. (1 Pet. ii. 13.) To turn therefore, from the Church of England without such a reason as would satisfy my Saviour, is to despise the ordinance of man. For the Church to which I belong is supported by the Government under which I live; and that Government, though it tolerates (i. e. bears with) dissent, does not sanction it.

11. I AM A CHURCHMAN—Because I find that the Establishment excites the bitterest enmity, and endures the fiercest assaults of the Papist, the Socinian, the Infidel, the lawless, and the profane. I cannot believe that she can be bad since they hate her so much; for their hatred is their best testimony in her favour. Whatsoever is of God has, in all times, been hated and railed at by wicked men and heretics.

12. I AM A CHURCHMAN—Because I see that God is blessing our Church. He has revived his work in the midst of her. How wonderfully have her faithful and devoted ministers recently increased! how rapidly are they still increasing! At the same time the tone of godliness, amongst her serious members are so simple, so practical, and so exemplary, that it has been frankly declared by several highly respectable and candid Dissenters, that there is more exalted piety to be found within her pale, than can be met with amongst all those who differ from her.—(See particularly the works of Robert Hall, of Leicester.) God then has not forsaken—and ought I to forsake her.

13. I AM A CHURCHMAN—Because, though I am told my Church has many faults, and though I in part believe it, I can find nothing human that is faultless; and if I look closely into other Christ'an bodies, I find as many and worse blemishes there. I feel persuaded too, that, since God is purifying her, her principal imperfections, will soon be done away. I would say, therefore, of my mother Church, as it has been beautifully said of my mother country—"With all thy faults, I love thee still."

Whilst, then, I love all those that love the Lord Jesus Christ in sincerity; whilst I respect the scruples of those who out of tenderness of conscience differ from me; and whilst I avow it as my choicest, my noblest distinction, that I am a *Christian*—I thank God that I am able to add, *I am also a CHURCHMAN.*

## POETRY.

### THE END OF THE FAITHFUL.

BY REV. W. STEWART DARGING.

I've seen the sun sink brightly to his rest,  
When the long travel of a summer's day  
Had brought his bright-wheeled chariot to the west,  
Where flamed the splendours of his parting ray.

And I have seen him cast o'er wood and wold,  
Ere he went down into the grave of night,  
A flood of light, whose waves of liquid gold  
Broke o'er all nature, in my dazzled sight.

I've seen the clouds that in his midday power,  
Had fled like cowards from his face away;  
Close darkly round him in his dying hour,  
Hoping for victory in his decay.

But vain their coward hopes—his blazing beams  
Shed even in death, upon each cloud's dark fold.  
A thousand rich and ever varying gleams  
Of gorgeous purple, and of burnished gold.

Thus have I seen the Christian pass away:  
In light and glory from this earthly sphere;  
Though Satan, haply, in life's closing day,  
Strove to o'ercast his path with clouds of fear.

And tho' their shadows deep and dark as night,  
Seemed as though o'er his spirit they must roll:  
Yet were they brighten'd by the Saviour's light,  
Reflected from the pure regenerate soul.

Oh Saviour of the Lost!—a sinner's cry,  
Vouchsafe in mercy from Thy throne to hear—  
And when at last I lay me down to die,  
Banish each shade of doubt, each cloud of fear.

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