

Poetry.

ATHANASIUS. (From the Cathedral.)

A sea of troubles tried thee till at length, Borne back by thy strong sinew, they uprear'd Thy might, and sternly bore in thy strength...

TO THE PARISHIONERS OF CHRIST'S CHURCH, MONTREAL.

My CHRISTIAN FRIENDS:

A Tract intitled "Lent Usages," bearing the name of "The Rev. Chapel Molyneux, B. A., incumbent of the Episcopal Chapel, Woolwich," is by its author, and re-published here by the Incumbent of one of our Chapels, as I am credibly informed, has very recently been put into circulation for the instruction and edification of our Church Members generally.

Believing this Tract to be subversive of the discipline of our Church, and destructive of true Christian practice, I feel it to be my duty to take such notice of it as the occasion seems to require, in order to guard you against both its schismatic tendency and spiritual delusion.

I shall consider the subject in two points of view: First, the authority of the Church in respect of stated days and seasons of fasting or abstinence, in connection with the offices in the same Church and the author and re-publisher of the Tract—and secondly, the arguments adduced in support of their schismatic view of the subject.

It is provided by the 36th Canon of our Church that "no person shall be received into the Ministry, except he shall first subscribe to these Articles following:

- 1. The supremacy of the Sovereign, &c. 2. That the Book of Common Prayer, and Ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully be used, and that he himself will use the form in the said Book prescribed, &c. &c.

My Christian Friends, Your faithful Servant, JOHN BETHUNE.

solate, not an essential duty; there is not a single injunction in the New Testament to that effect: we are nowhere bidden to fast. We are instructed how to act when we do fast; but whether we are to fast or not, is left to be determined by every man's experience of its results. This is truly a most notable interpretation of our Saviour's injunction: "When ye fast, be not as the hypocrites, &c. According to the same mode of interpretation, the injunctions: "When ye pray, say, Our Father which art in heaven," &c. and "When thou dost thine alms, do not sound a trumpet before thee," are mere instructions how we are to act when we pray, and when we give alms; but whether we are to pray at all or give alms at all, is left to be determined by every man's experience of their results.

Q. But is not St. Peter called by our Lord the Rock of His Church, in the words just cited? A. No. St. Peter was Petrus, a stone; and he and the other Apostles are called in Scripture the Twelve Foundation Stones of the Church; but Christ was ipse Petrus, the Rock, out of which St. Peter and they were hewn, and on which they were built. The es Petrus, quia ego Petrus, as St. Augustin explains the words, neque enim, he says, a Petro Petrus, sed a Petro Petrus; and again, Petrus edificatur super Petram.

Q. But what do you say to the words which follow: "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven?" A. This was not the Power of the Keys, as it is called, here given by Christ to Peter; and in him to his successors, the Bishops of Rome? A. Yes, but not more so than to the rest of the Apostles. Christ gave that power to the Church, when He said, "Tell it to the Church; but if he neglect to hear the Church, let him be unto thee as an heathen;" and having said these words, He proceeded to declare by whom this power was to be exercised, viz: by all his Apostles. "Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven;" and again, after His Resurrection, "I breathed on them, and said unto them, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained." It would be to contradict these words to say that the power of the keys was given specially to St. Peter and his successors; and it is the concurrent language of all Christian antiquity that he received that power as a figure of the Church in her Unity as all the Apostles did in her Universality.

THE ANGLICAN BRANCH OF THE CATHOLIC CHURCH. (From "Theophilus Anglicanus," by the Rev. Christopher Wordsworth, D.D.)

IX. THE BISHOP OF ROME HAS NO SUPREMACY, SPIRITUAL OR TEMPORAL, IN THESE REALMS.

Q. Although the Church of England is united in origin, doctrine, and discipline, with the Catholic Church, and although she is not, as the Church of England, dependent on that of Rome, yet is not the Bishop of Rome the successor of St. Peter? and did not our Lord give to that Apostle universal supreme authority over his Church? and has not, therefore, the Bishop of Rome authority over the Church of England as a part of the Catholic Church?

A. Although we should allow that St. Peter was Bishop of Rome, and not rather of Antioch, and that the Bishop of Rome is the successor of St. Peter, and that he inherits by office what was given to St. Peter in person, for a special purpose, yet we are clear that Christ gave no pre-eminence power to St. Peter over his brother Apostles; but that all the Apostles were equal in the quality of their mission, commission, power, and honor.

Q. But does not St. Peter appear in Holy Scripture as taking the lead of the Apostles, and speaking in their behalf? and is he not designated by titles of special dignity in the writings of the early fathers of the Church? A. Yes, doubtless he is; as are some of the other Apostles, especially St. Paul, who had the care of all the Churches. But we must not confound primacy with supremacy. St. Peter often appears as Primus inter pares, not as summus supra inferiores.

no man lay than that is laid, Jesus Christ; and it is built not on one Apostle, but on the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. Unity in the Faith is the solidity of the Church; but the Rock on which it is built is Christ.

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Q. But did not our Lord use (not the Greek, but the Syro-Chaldaic language in his speech to St. Peter, in which there is no such difference of genders as between Petrus and Petra? A. He did; but this objection, from the character of the Syriac tongue, as has been shown, has no weight; and we must remember, that St. Matthew's Greek account of our Lord's speech is divinely inspired, and must be understood in its literal and grammatical sense, and in that sense in which it has been now expressed.

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Q. But did not Christ give supreme power to St. Peter when he said to him, Feed my sheep? A. No; these words were not verba ordinandi, but verba hortandi; and do not affect the general commission before given by Christ to all His Apostles in a solemn act of consecration. Whence St. Paul says in the presbytery at Ephesus, "Take heed to the flock over which the Holy Ghost has made you overseers, to feed the Church of God, which he hath purchased with his own blood;" and St. Peter, "The elders I exhort, who are also an elder, feed the flock of God which is among you, taking the oversight thereof not by constraint but willingly." Wherefore, as St. Augustine says, quum Petro dicitur, ad omnes dicitur, pascere oves meas.

Q. Since, as has been said the best commentary on a law is contemporary and successive practice, what conclusion do we derive from it with respect to the alleged supremacy of St. Peter? A. It is a certainty a priori, that St. Peter could have no supremacy over the other Apostles, from the fact that Christ did not authorize, but did plainly prohibit, such a supremacy, when He told His Apostles, "that the kings of the Gentiles exercise lordship over them (the Gentiles), but it shall not be so with you; and again, "whosoever will be great among you, let him be your minister;" and "he that would be greatest among you shall be your servant;" and that they had "One Master, Jesus Christ;" and that they were Brethren; and again, when He spoke of them of twelve thrones, and not one throne, thus placing them on an equality; and the wall of the Church in the Revelation has "twelve foundations, and in them the names of the twelve Apostles;" it is also clear, a posteriori, that St. James, who presided in a Council, that of Jerusalem, at which St. Peter was present, and in which St. Peter took part as one of the speakers, knew nothing of such a supremacy in St. Peter; that St. Paul knew nothing of it, who said that "he himself was not a whit behind the very chiefest Apostles;" who had "the care of all the Churches;" and who says accordingly, "so I ordain in all the Churches;" who classes Peter with James and John, and who withstood St. Peter and rebuked him to his face; and that St. Peter himself knew nothing of it, who was sent by the authority of the Apostles to Samaria; who speaks of "us the Apostles," as his co-workers, not inferiors, and of Christ, "the living Stone;" and who writes on terms of equality, and not of superiority, as "a brother-elder" to Elders. And, to descend to St. Peter's Successors, it is certain also that St. Polycarp, Bishop of Smyrna, knew nothing of such a supremacy in Pope Anicetus; that Polycrates, Bishop of Ephesus, and the synod of Asiatic Bishops, and St. Irenaeus, Bishop of Lyons, and the Council assembled in that city, knew nothing of any such supremacy in Pope Victor; that St. Cyprian, Bishop of Carthage, and the African Bishops, knew nothing of it in Pope Stephanus; that St. Augustin and the Bishops of Africa knew nothing of it in Pope Zosimus and Boniface; and that the Bishops of Rome themselves for six hundred years were so far from knowing any thing of such supremacy as residing in themselves or in any one else, that Pope Gregory the First (as St. Cyprian, Bishop of Carthage, had done before him) denounced the assumption of the title of Universal Bishop as arrogant, wicked, schismatical, blasphemous, and anti-Christian: "Quisquis se universalem sacerdotem vocat," says he, "anti-Christum procurrit." (Lib. vii. Epist. xxxiii.)

Q. Has then the Bishop of Rome no peculiar jurisdiction which does not belong to another Bishop? A. Every Bishop possesses the highest spiritual authority in his own diocese, with respect to the ordinary affairs of his own Church; and all Bishops, as Bishops, are equal, whatever their dioceses may be. As St. Jerome, the secretary of a Pope, says, "Ubi quisque est Episcopus, sine Roma, sine Eugubio, ejusdem est meritum, ejusdem sacerdotium, infentia diciturum et paupertatis humilitatis sublimiorem vel interiorum Episcoporum non facit. The Bishop of Rome, as has been before stated, anciently enjoyed precedence among Bishops, by the Canons of the Catholic Church; but his jurisdiction as Bishop, Metropolitan, and Patriarch, is limited to his own Diocese, Province, and Patriarchate, in the same manner as that of every other Bishop, Metropolitan, and Patriarch.

Q. But it being granted that the Bishop of Rome cannot claim supreme jurisdiction over the Universal Church as a matter of Right, still is it not expedient for the maintenance of Unity in the Church, that it should have one Supreme Visible Head? A. Let all the Kingdoms and States of the earth be first placed under one Civil Ruler, and then let the trial be made. If such a personal supremacy was

not thought expedient by the Church when the greater part of the civilized world was under one Temporal Governor (the Emperor of Rome), it cannot be thought so now, when, as was before said, there are about thirty different States and Kingdoms in Europe alone; if it was not desirable at a time, when the range of Christendom and of the known world was comparatively narrow, it cannot be so now, when the limits of both have been enlarged to a vast extent, and are becoming more and more comprehensive; and if it was even condemned as anti-Christian, before its effects had been seen, it cannot be reasonable to desire it, now when they have had bitter experience of its tendency to promote dissension instead of peace, both in spiritual and secular matters.

Q. In what respects has this tendency shown itself? A. The claim of universal spiritual headship naturally leads to that of secular supremacy, which is indeed essential to render the former reasonable; and the fact has been, and is, that in defiance of Reason and Scripture, the Bishop of Rome, on the ground, in the first place, of spiritual, and then of temporal supremacy, asserts a right to depose princes, to dispose of their dominions, and to impose oaths on their subjects inconsistent with and contrary to their duty to their lawful sovereign; and thus does all in his power to annul the obligations of civil allegiance, and to dissolve the bonds of civil society.

Q. You have spoken of the secular evils of such a headship; what are the spiritual ones? A. It destroys Unity in the Church on the plea of preserving it. It rejects the wisdom, revokes the judgments, and annihilates the authority of the Universal Church, as represented in General Councils, by its claim to negative and rescind their decrees; it reduces the Church to a perpetual necessity of erring by committing it to the uncontrolled will of one man; it destroys the Order and Jurisdiction of Bishops, by resolving all into its own power; and so deprives the Apostles of their legitimate posterity and succession; thus perverting the character of the Church from Apostolic into Papal, and degrading Bishops into its own Vassals, as is evident from the oath now imposed upon Bishops by the Pope of Rome, which fully confirms the prophetic speech of Pope Gregory the First to the Bishops of Greece, "Si unus Universalis est, restat ut nos Episcopos non sitis." (Epist. lib. v. 68. tom. ii. p. 984.)

Q. But how, then, is the Unity of the Church to be preserved? A. St. Paul informs us, "There is one Body, and one Spirit, and one Hope of our calling; one Lord, one Faith, one Baptism; one God and Father of us all." He does not add, "One Visible Head." Let all the members of the Catholic Church be "joined together in the same mind and in the same judgment," let them "walk by the same rule, and mind the same thing;" let them be united in the same Faith, in the same Sacraments, and in the same Apostolic Discipline and Government; let them communicate with one another by means of their lawful Bishops, in National and in General Councils, according to the institution of Christ, and to universal primitive practice; let them all, each in his own sphere, "endeavour to maintain the unity of the Spirit in the bond of peace;" and they will then enjoy the blessing of primitive Christian Unity. But they will never attain this Unity by subjection to one supreme visible Head, of which the Primitive Church knew nothing; and especially they cannot expect it from subjection to such a supreme visible Head as subverts the one Faith by a New Creed, mutilates the Sacraments, destroys Apostolic government, and acts at naught the authority of the Church in her Unity, and having thus dissolved all the bands of Unity, exacts an implicit subjection to all these Innovations and Infractions, as an essential condition of Communion with itself, as a test of Church Membership, and as necessary to eternal Salvation.

THE MINISTERIAL OFFICE. (By the Rev. J. A. Spencer, A.M.)

It must, I think, strike every reflecting mind with something akin to awe, to consider how mysteriously the soul's interests are connected with the office of the "man of God" whom we are to obey. At all times, from the cradle to the grave, he stands ready to minister in Christ's name, and by His authority, to our spiritual needs. As the steward of the mysteries and the manifold grace of God, he meets us at our entrance upon life; born in sin and the children of wrath, through his instrumentality we are washed in the laver of regeneration, being in and by Holy Baptism "made members of Christ, children of God, and inheritors of the kingdom of heaven." The "babes" in Christ he feeds with "the sincere milk of the Word," training them up in the nurture and admonition of the Lord; and when they are "of full age," he dispenses to them the "strong meat" of the Gospel. The Holy Communion of the Body and Blood of our Saviour Christ, we receive at his hands; and we and all who duly receive these holy mysteries, are fed with the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ; are assured thereby of God's favour and goodness toward us; and that we are very members incorporate in the mystical body of His Son, which is the blessed company of all faithful people; and are also heirs through hope of His everlasting kingdom, by the merits of the most precious death and passion of His dear Son. So too, as an ambassador for Christ, as though God did beseech us by his mouth, he prays us in Christ's stead to be reconciled to God. As a messenger of the Lord of Hosts; as a watchman, anxiously caring for the souls committed to his charge, knowing that he must give account at the last day; as a shepherd of Christ's sheep; he teaches and premonishes; he feeds and provides for the Lord's family; he seeks for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever. A "preacher" of the glad tidings of great joy to all people, he proclaims the one only way of salvation, he shows us what we must do to be saved; "in season and out of season, reproving, rebuking, exhorting, with all long-suffering and doctrine;" he does the work of an evangelist, "rightly dividing the Word of truth;" and he never ceases his labour, his care and diligence, until he has done all that lieth in him, according to his bounden duty, to bring all that are committed to his charge into that agreement in the faith and knowledge of God, and that ripeness and perfection of age in Christ, that there is no place left among them, either for error in religion, or for viciousness in life.

He it is, the man of God, who has the ruler over us, whom we are to obey, and to whom we are to submit ourselves; for he is the instrument or agent by whose hands God has been pleased to dispense unspeakable blessings to our race; he is the one whom the Master Himself has commissioned to preach the everlasting Gospel; he is the one by whose hands the holy sacraments are administered, wherein we are born of water and of the Holy Ghost, and wherein we are nurtured and strengthened by the Body and Blood of our Saviour Christ; he is the one to whom God has given power and commandment to declare and pronounce

Q. I shall beg leave to lay it down as a plain, undeniable, Christian truth, that the order of the clergy is an order of as necessary obligation as the sacraments, and as unalterable as the Holy Scriptures; the same Holy Ghost being truly the author and founder of the priestly office, as He is the author of the sacraments or the inspirer of those Divine Oracles.—Rev. Wm. Law's First Letter to Bp. Hoadley, p. 47.

Q. I minister to souls, Souls! Methinks in that one word there is a Sermon. Invaluable souls! precious souls! whereof is more worth than all the world besides,—the price of the blood of the Son of God!—Methinks I may use the Apostle's words in another case:—"Ye see your calling, brethren." (1 Cor. i. 26.) See how extremely difficult and hazardous an office it is to be a priest, whereby a man may involve himself in guilt; whose sins do not tremble at this fearful burden on his shoulders; who would not be almost tempted to repent himself of his undertaking, and to wish himself any the meanest mechanic, rather than a minister? But, alas! this was vain, ye sinful! We are engaged in this sacred office, and there is no retreating; we must now run the hazard, how great soever it be: in we are, and now we must. What shall we then say? what shall we do? Surely this is our best, yet, our only course. Let us first prostrate ourselves at the feet of the Almighty God, humbly confessing and bewailing our great and manifold misdeeds in this weighty undertaking; let us weep tears of blood (if it were possible) for the blood of souls, which we have reason to fear, may stick upon our garments. The blood of souls, I say; for when I consider how many have discerned ways there, whereby a man may involve himself in that guilt, as not only by an openly visible example, but even by a less-avowed, prudent, and wary conversation; not only by actions directly criminal, but by lawful actions, when offensive; by the use of the Holy Scriptures, as if a man may destroy the soul of his weak brother for whom Christ died;" not only by a gross negligence and apine carelessness, but by every lesser remission of those degrees of zeal and diligence which are so requisite in so important an affair; in a word, not by doing all a man can, and lies within his power to save the souls committed to his charge;—I say, when I consider this, for mine own part I cannot, I need not justify myself, or plead not guilty before the great Judge of heaven and earth; but do upon the benediction of my soul, bewail my sin, and implore His pardoning grace and mercy, crying mightily unto Him; "Deliver me from this blood-guiltiness, O my God, thou God of my salvation; and my tongue shall sing aloud of Thy righteousness!"—Bp. Ball, "Visitation Sermon of the Priests' Office," p. 17.

Q. I thought I would say a few words to influence a child's mind, by inculcating my opinions, before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanical garden.—"How so?" said he, "it is covered with weeds." "Oh, I replied, "that is only because it has not yet come to its age of discretion and choice." The weeds, you see, have taken the liberty to grow; and I thought it unfair in me to prejudice the soil towards roses and strawberries."—Coleridge's Table Talk, i. 191.

unto His people, being penitent, the absorption and remission of their sins;" he is the one who waits upon our every step, teaching us godly and wholesome doctrine, building us up in our most holy faith, warning us against all false doctrine, heresy and schism, urging upon us day by day, our soul's eternal interests, ministering to us in prosperity and adversity, counselling, guiding, watching, and praying with us in the chamber of sickness and of death, and last of all, committing our bodies to the ground, earth to earth, ashes to ashes, dust to dust, in hope of the resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ. Ah, into how high a dignity, and to how weighty an office and charge, is the man of God called! who is sufficient for these things! What is man that he should be a worker together with God! what are the "earthen vessels," that they should have "this treasure" in them! what are those whom, though subject to all the infirmities and frailties of human nature, we are commanded to venerate, and to "esteem very highly in love for their work's sake!" ought we like to fear, lest, regarding them simply as men like ourselves, we lose sight of, and undervalue, the high, and holy, and momentous charge committed to their trust?

THE CHURCH THE TEACHER OF CHRIST'S LITTLE CHILDREN. (From a Sermon by Bishop Doane.)

The Saviour's little children must be taught. That children must be taught to read and write, that they must learn grammar and geography and arithmetic, few, that have got beyond the savage state, will need to be informed. Few in our age and country that are content with these attainments for their children. It is indeed a touching thought, what efforts, and what self-denial, parents often make, and undergo, for the instruction of their children. How many a father hastes to rise up early, and late takes rest, and eats the bread of carefulness, that he may purchase, for his daughters, the means of those accomplishments, of body and of mind, which may prepare them for acceptance with the world! And how often has the widowed mother worn her eyes with watching, and her hands with work, that she might keep her only son at school, and fit him for a higher station than was ever dreamed of by his forefathers! No one supposes, for a moment, that these things come by nature. No one, who thinks them valuable, thinks of postponing their acquirement, till the child shall seek them for himself. When he can scarcely walk, his limbs are tortured into postures, that his action may be graceful. When he can scarcely talk, he is set to learning languages, that his pronunciation may be correct.—His eye is trained to exactness in proportions. His ear is tuned to harmony of sounds. His memory is exercised. His taste is cultivated. His powers of reasoning are exerted. His imagination is invigorated. Nothing is left to the slow process of time. Nothing is trusted to his free choice. His will is, as it were, forestalled. And the hope is, that, before he attains to the period for his exercise, habit will have hardened into nature, and the character have taken its indelible impression. And yet these, some persons neglect entirely the religious education of their children. They act as if the heart could not go wrong. It is their pride to have them free from prejudice. Their souls, they say, shall be white paper, until they write their creed on it themselves. Theology is too abstruse for youthful minds. They have no notion that their children should be gloomy. Let them enjoy life, while they can. Sickness and sorrow will come soon enough; and then these things will be of course. Besides, what right has one man to determine in this question for another? Is not the soul free? Should not the heart make its own selection? Is it not all between the man himself, and God? As if to be without religion were not just as much a settling of the question, as if the choice were fully made; just as black, which is the absence of all the colours, is quite as positive, for every practical purpose, as any of the seven! As if, however true it be that science cannot come by nature, it is not quite as certain that sin will! As if the bias were not, from the start, away from God!—As if the attraction of the world were not continually increasing it! As if the devil were not diligent in his vocation, beyond the most devoted teacher of us all! As if the question were not settled, beyond all controversy, in the sure word of God! What is Abraham's commendation, before God, but this, "that he will command his children, and his household after him, and they shall keep the way of the Lord?" What was the noble resolution of Joshua, but this, "Choose ye whom ye will serve; but as for me and my house, we will serve the Lord?" What was David's exposition of the matter, but this, that God had made a covenant with Jacob, and given a law to Israel, which he commanded our forefathers to teach their children, that their posterity might know it, and the children of Solomon's wisdom, but this, "Train up a child in the way he should go; and when he is old he will not depart from it?" How clear and positive Isaiah's doctrine is! "Whom shall he teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts: for precept must be upon

precept, precept upon precept, line upon line, line upon line, here a little, and there a little." And, finally, to cite no more, how perfectly explicit is St. Paul's instruction, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord!" And how, from the beautiful illustration, in his own Timothy, who, "from a child," had "known the Holy Scriptures, which were "able to make" him, "wise unto salvation!" "This culture, this training," says the admirable Bishop Jebb, "ought to commence at a far earlier period than people are commonly aware of. In husbandry, our care begins, long before the process of vegetation is at all apparent. We water the ground before the first shoot appears; and, from the moment it does appear, our carefulness knows no intermission. And so it ought to be in God's husbandry. The infant mind puts forth its shoots with the first dawning of sensation; and at this period it is, that the most lasting and invaluable impressions may be made. The animal and sensitive parts of our nature are then in full vigour; and as these are then treated, the future happiness or future misery of the human being, will, to an incalculable extent, be determined. For it may be safely affirmed, on the authority, and from the experience of those who are best qualified to speak on such subjects, that, even before reason is perceptibly unfolded, the appetites, the passions, the affections take their bias towards evil or towards good; and those wrong propensities, which it will cost years of exertion to eradicate, may with ease be nipt in the bud; and those good habits, which are afterwards to be attained with cost and difficulty, may, by proper management, be now made, as it were, the original impulse of the soul."

The Saviour's little children, it is certain, must be taught. The Church must do it. Such is the precept of the Saviour. "Simon, son of Jonas, lovest thou Me, more than these? Feed My lambs." So, to the twelve great commission ran, "Go ye, therefore, and make disciples of all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." And so did the Apostle, on the day of pentecost, clearly apply it, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you and to your children." There is no aspect of the Church, in Holy Scripture, which does not clearly show, that she is charged of God with the religious care of little children. What does the figure of a Living Body teach us, but that every member is to "grow up unto Him, in all things, which is the head, even Christ;" the babe, to attain through grace, to the full stature of the perfect man? What does the figure of a Vine express, but that the scion, grafted into it, takes nourishment from it, lives through its root, is nourished by its moisture, and from it derives the strength and fatness which develope every bud and leaf, and tendrils, and which swell and sweeten in the full and purple cluster? And what is the lesson which the Fold supplies, but that the Saviour's lambs are placed within the shelter of its sacred pale, that safe from all the chances of the world, the venomous beast, the food that sickens, and the precipice that kills, they may be fed securely at his hand, and pass from earthly refuge to the blessed bosom of the Shepherd in the heavens? That they may be so—rather because it must be so—the very first act of this training; or rather, the birth of the new nature, which we hope to train, is holy baptism: "a death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath we are hereby made the children of grace."

"Blest be the Church, that, watching o'er the needs  
Of infancy, provides a timely shower,  
Whose virtue changes to a Christian Flower  
The sinful product of a bed of weeds!"

But grant, beyond expression, as this blessing is, we are not left to rest on it one moment. Just as St. Paul so soon says, "according to His mercy He saved us, by the washing of regeneration," than he adds, in the same breath, "and the renewing of the Holy Ghost;" so does the Church in her Baptismal Service, from the declaration, "seeing now dearly beloved brethren, that this child is regenerate," pass on, at once, to the explicit exhortation, "let us make our prayers, that he may lead the rest of his life according to this beginning." Nor does she leave us ignorant of what this means, nor bury it in vague and barren generalities; but, in her Exhortation to the Sponsors, traces out the course of duty, with a sunbeam's clearness: "Forasmuch as this child hath promised by you his sursates, to renounce the devil and all his works, to believe in God and to serve Him, ye must remember that it is your parts and duties to lead that infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And, that he may know these things the better, ye shall call on him to hear sermons, and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that this child may be virtuously brought up to lead a godly and a Christian life; remembering always that baptism doth represent unto us our profession; which is to follow the example of our Saviour Christ and to be made like unto Him; that, as He died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

This is the office which the Saviour has enjoined in that expressive sentence, FEED MY LAMBS. Only the Church can carry it into effect. Only the Church has perpetuity of being, "through the power of an endless life." Only the Church has claim to confidence as certain to maintain the truth, of which she is divinely set, to be the ground and pillar. Only the Church has such authority, as will submit it to the wills of sinful men, in the reception of her witness for the faith. Only the Church has influence to draw men to her, to present their little children to her beautiful breast. Only the Church hath adaptation to all classes of society, to all states of human nature, to all conditions of the world, to train them up for that to which God's providence appoints them. Only the Church hath unity and universal being, so that all men, every where, wherever brought into union with her, in the reception of her creeds and rituals, are brought together in Christ Jesus; and become, like her first members, "of one heart and one soul." Only the Church has promise of that blessing, without which all desires are hopeless, and all efforts vain, the presence, with, and in her, of her heavenly Head: "Lo, I am with you, every way, even unto the end of the world!"

Great and manifold are the advantages with which the Saviour hath supplied the Church for this most sacred trust, the care of his dear lambs. The very name by which He loves to name it, the Fold, the One Fold, of the one great Shepherd; the very name by which even of old, His ransomed were described, in David's fervent strain, "His people and the Sheep of His Pasture;" the very name by which His ministers are spoken of, throughout both Testaments, "Pastors;" "Pastors according to His own heart;" "Pastors that feed His Sheep;" all show the purpose of His heart, to take the tenderest care of them whose helplessness leans most upon His love, that they should be led into green pastures, and brought forth beside the waters of contentment. Most surely, if there be a

\* Practical Theology, ii. 107. † Catechism. ‡ Wordsworth, Ecclesiastical Sonnets, xiv.



Next morning the neighbours, finding that the house was totally...
which were found among the ruins.

To the Magistrates of the Home District.

Gentlemen.—Several cases of diarrhoea have occurred lately...
a circumstance hitherto unknown. I am of opinion...

I have the honour to be, Gentlemen, Your obedient servant,

C. WIDMER, Surgeon to the Gaol.

ALARMING.

We have almost been ashamed to publish the statements of arrests by the Police at Montreal and Quebec...
of these cities respectively.

It is the disposition of the age to refer with praise to the times of their younger days.

STATISTICS OF GALT.

There are in Galt two Flouring Mills, each four run of stones...
two Saw Mills, that cut the best lumber...

THE SPECTATOR ADDS:

A fear that in the more remote portions of the county...
is too much the case; but running directly through the...

THE SPECTATOR ADDS:

There are two daily stages (4 horse coaches) between Galt...
and Hamilton, leaving both places at the same time...

THE SPECTATOR ADDS:

There are in Napanee 3 churches, 8 merchants' shops...
2 woollen factories, 2 druggists, 2 bakeries, 2 hardware...

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Brampton is indebted for what little celebrity it may be entitled...
to its central position as the heart of a rich and thriving...

THE LATE CHIEF JUSTICE VALLIERES.

His Honour was in his 60th year, and had long borne the reputation...
of being one of the most remarkable men of his country...

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will be made. It takes us that there are essential points...

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were thrown open; and very many felt so severe a concussion...
that they were unable to stand, and some fell. It is supposed...

SHOWER OF GRUBS AT MALONE BAY.

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of Malone Bay, was much surprised at observing upon the...

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NATIONAL DAN FUND LIFE ASSURANCE SOCIETY,

26, CORNHILL, LONDON, AND 74, WALL STREET, NEW-YORK.

CAPITAL, £500,000 STERLING, or \$2,500,000.

EMPOWERED BY ACT OF PARLIAMENT—3 Vict. (Royal Assent 27th July, 1838)

A Savings Bank for the Widow and the Orphan.

T. LAMIE MURRAY, ESQUIRE, GEORGE STREET, HANOVER SQUARE,

Chairman of the Court of Directors in London. F. FERGUSON CAMROU, ESQUIRE, SECRETARY.

HON. J. LEANDER STARR, GENERAL AGENT, AND EDWARD T. RICHARDSON, ESQUIRE, GENERAL ACCOUNTANT,

FOR THE UNITED STATES, AND BRITISH NORTH AMERICAN COLONIES.

The following are among the advantages offered by this Institution:

The guarantee of a large capital, in addition to the accumulation of premiums.

The payment of benefits half yearly, or quarterly, by parties insured for whole term of life.

Persons insured for life, can, at once, borrow half amount of annual premium, and claim the same privilege for five successive years.

Thirty days allowed after each payment of premium becomes due, without forfeiture of policy.

No charge for stamp duty or for medical examination.

The Society being founded on the Mutual and Joint Stock principle, parties may participate in the profits of the Society.

Two-thirds of which are annually divided among those assured for life on the participation scale.

The Society is not connected with any other Marine or Fire Insurance Office.

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DR. LOWE, DR. GOOTENBACH, DR. HICKMAN, DR. HAY, DR. MOISE, DR. O'REILLY and DR. McKEILIN, DR. JAMES MITCHELL, Esq., DR. MARTER, S. J. STRATFORD, Esq., DR. PHILLIPS.

Young Ladies' Seminary.

MRS. CHOMBLE begs to announce to her former pupils, the members of the public generally, that she has re-opened her Seminary for the Tutelage of Young Ladies, and that the business thereof is now in active operation.

EDUCATION.

MRS. HERMAN POETTER receives a limited number of young ladies, to instruct in the usual branches of a sound and lady-like education.

Wanted.

FOR the BATH GRAMMAR SCHOOL, a well qualified CLASSICAL TEACHER, to whom a liberal salary will be paid.

BOARD AND EDUCATION.

MRS. LOSCOMBE respectfully announces to his Friends and the Public that he will RE-OPEN HIS SCHOOL on Monday, the 7th September, in a new and spacious School House, on the Corner of YORK STREET AND BRIDGE STREET.

BIRTHS.

At the Rectory, on the 12th inst., the lady of the Rev. Arthur Mortimer, Rector of Adelaide, of a daughter.

MARRIED.

At the Church of St. Thomas, Brock, on the 16th ult., by the Rev. Mr. Gibson, of Georgetown, the Rev. R. Garrett, Missionary of Brock, to Caroline, third daughter of the late Capt. Gibbs, of the 8th Royal Veterans, of Thora.

DIED.

At Rose Hill, township of Hope, on the 20th ult., departed after he had numerous relations and friends, Mary, wife of Thomas Ward, Esq., aged 65 years.

On the 12th ult., at the residence of George Rykert, Esq., St. Catharines, after a very lingering illness, John Mittleberger, Esq., aged 37.

THE MAPLE LEAF, OR CANADIAN ANNUAL. Price 41 5s. MANY Persons having expressed a desire of sending to their friends at home copies of the above ANNUAL, the Publisher has made arrangements for forwarding a few copies to London by the next STEAMER. The additional expense will be 2s. 6d. per copy.

W. MORRISON, WATCH MAKER AND MANUFACTURING JEWELLER, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO.

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WANTED, A CLASSICAL MASTER, to take charge of a Small School, a short distance from Montreal. He must be able to instruct the children in the ordinary branches of a Classical and Commercial Education.

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