

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, 1, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, JANUARY 27, 1838.

[NO. XXXIII.]

Poetry.

PATRIOTISM.

Angels of glory! came she not from you?
Are there not Patriots in the Heaven of Heavens,
And hath not every seraph some dear spot
Throughout the expanse of worlds, some favorite home,
On which he fixes with domestic fondness?
Doth not e'en Michael on his seat of fire,
Close to the footstool of the throne of God,
Rest on his harp a while, and from the face
And burning glories of the deity,
Loosen his rivetted and raptur'd gaze,
To bend one bright, one transient downward glance,
One patriot look upon his native star?
Or do I err? and is your bliss complete,
Without one spot to claim your warmer smiles
And e'en an angel's partiality?
And is that passion, which we deem divine,
Which makes the timid brave, the brave resistless;
Makes men seem heroes—heroes demi-gods,
A poor, mere, mortal feeling? No! 'tis false!
The Deity himself proves it divine;
For when the Deity convers'd with men,
He was himself a Patriot! To the Earth,
To all mankind, a Saviour was he sent,
And all he loved with a Redeemer's love:
Yet still his warmest love, his tenderest care,
His life, his heart, his blessings and his mournings,
His smiles, his tears, he gave to thee, Jerusalem.
To thee, his country! Though, with a Prophet's gaze,
He saw the future sorrows of the world,
And all the miseries of the human race,
From age to age rehearsed their parts before him;
Though he beheld the fall of gasping Rome,
Crush'd by descending Vandals; though he heard
The shriek of Poland, when the spoiler came;
Though he saw Europe in the conflagration
Which now is burning, and his eye could pierce
The coming woes that we had yet to feel;
Yet still o'er Zion's walls alone he hung;
Thought of no trench, but that round Zion cast;
Beheld no widow's mourn, but Israel's daughters;
Beheld no slaughter, but of Israel's sons.
On them alone the tears of Heaven he dropp'd.
Dwelt on the horrors of their fall—and sign'd,
"Hadst thou but known, even thou, in this thy day,
"The things which do belong unto thy peace;
"Hadst thou, Oh hadst thou known, Jerusalem!"
Yet well he knew what anguish should be his
From those he wept for; well did he foreknow,
The scourge, the thorns, the cross, the agony;
Yet still how oft upon thy sons he laid
The hand of health; how oft beneath his wing
Thy children would have gathered, O Jerusalem!
Thou art not mortal—thou didst come from heaven!
Spirit of Patriotism thou art divine!

Rev. C. Wolfe.

For the Church.

NATIONAL ANTHEM.

ADDITIONAL STANZAS.

Lord, on our side be seen,
Prosper our rightful Queen,
Bless our young Queen!
Her loyal people bless,
And give their swords success,
Shield us from all distress;
God save the Queen!

Put down th' invading band,
Threat'ning our happy land,
Mocking our Queen.

Set every fear at rest,
Animate each breast;
On thee our cause we rest:
God save the Queen!

J. P. H.

THE TWO APPOINTED CHANNELS OF DIVINE GRACE.

PART I.

Most reflecting Christians will readily admit, that, even in this nominally Christian and most favoured country, a great work still remains to be accomplished. There are thousands and tens of thousands of our fellow-countrymen, who do not keep their vow to renounce the world, the flesh, and the devil, and who therefore need emancipation from their present thralldom. Most persons, who believe their Bible, will also admit, that this work is to be effected, as God himself has said, "Not by might, nor by power; but by my Spirit, saith the Lord of Hosts." (Zech. iv. 6) The main question, then, for all those who wish to see the work accomplished, is, how is the Spirit of God to be obtained, and what is the appointed channel of his grace? The chapter, which contains the above quotation, gives us the answer, as vouchsafed to Zechariah on a similar occasion; at the return of the Jews from Babylon, many and great difficulties impeded the building of the temple, and the complete restoration of the Mosaic constitution; but the greatest arose from the slothful and selfish spirit of the Jews themselves. The majority of those who had returned, and perhaps the prophet himself, thought that the external enemies were the main obstacle to the fulfilment of their wishes; and that if they only had sufficient physical force to crush their bodily enemies, the work would be accomplished. To obviate this error, God exhibited to the prophet a golden candlestick, of which the seven lamps were supplied with oil from two olive-trees, and explains the meaning of the vision to be, that the head-stone should be set upon the building, not by an extraordinary exertion of physical force, but by the communication of his Holy Spirit to the Jewish Church. Zechariah appears to have comprehended the general sense of the vision

and its explanation; but one point he did not understand, and that was, the means whereby the Holy Spirit was to be supplied. He saw that the oil proceeded from the olive-branches; but, not knowing what they represented, he asks, "What be these two olive-branches, which, through the two golden pipes, empty the golden oil out of themselves?" and he receives for an answer, "These are the two anointed ones, that stand before the Lord of the whole earth." Now it is universally admitted, both by Christians and Jews, that these olive-branches represented the *civil governor* and the *high priest* of the time. Scott says, in his Commentary, "Zerubbabel and Joshua, the anointed ruler and the high-priest of Judea, who stood before the Lord, and were his instruments in the work of the temple, were 'the anointed ones' intended." And Kimchi, the greatest Jewish commentator, says, "They are Zerubbabel and Joshua, who are called 'anointed ones,' or 'sons of oil,' because they had been anointed with the anointing oil,—the one to the royal estate, and the other to the priesthood." This Scripture, then, points out the KING and the PRIEST, as the two appointed channels of divine grace.

That the ministers of the Gospel, as stewards of the mysteries of Christ, are channels of grace, will be readily conceded. To them, those divine institutions, commonly called the means of grace, have been committed. They preach the Gospel, which is the power of God to salvation; and they administer those sacraments, which are not mere outward forms, but the signs of an inward and spiritual grace. Most persons, however, overlook the civil government as an appointment of God; and fewer still remember its sacred office as a channel of divine grace. Men in general, and even Christians, consider the magisterial office as altogether secular, and seem to regard it as of mere human and worldly origin, conversant only about things of this world, and limited in its labours and results to this world's duration. It is true that they admit the general truth of such texts as, "By me kings reign;" and again, "There is no power but of God; the powers that be are ordained of God," but they forget to look to the end for which God ordained them, as every thing else in nature and in grace, to make preparation for eternity. The children of men, in their arrangement of civil institutions, may look no farther than the interest, or convenience, or prosperity of this world, and may therefore change, reform, or create laws and customs, on mere worldly motives, and for mere worldly ends. This world is their all, and time the horizon of all their views; the interests of eternity, therefore, enter but sparingly, if at all, into their legislative or political lucubrations. But surely this is not the case with the King of kings, who knows that this world is only an ante-chamber that leads to the habitation of eternity. In his ordinances of kings and powers, he has had reference to more than the sublunary interests of mankind.

Zechariah's vision plainly points out the *civil* power as one of the two olive-trees from which the candlestick is supplied with oil; and a little consideration will help us to see the truth of this representation. In order to be fit for the heavenly inheritance, certain habits of mind and soul must first be formed; in other words men must be sanctified. "Without holiness no man shall see the Lord." This state of soul can be effected in a moment by the exertion of God's omnipotence, without the intervention of any means whatever. But this is not the ordinary mode of God's dealings. Men must usually be babes in grace, as well as in nature, before they come to the full stature of a man; and, as babes, they require various helps, and a system of training, to assist the growth, and perfect the nature. The word of God, and the sacraments, accompanied by the power of the Holy Spirit, are such helps. But the sovereign power of the State also contributes its share of blessing. In each generation it stands in the same relation to the priesthood, as the law of Moses stands to the Gospel in God's economy of the world at large. The law held up to the world the outward form and type of all that is required and promised in the Gospel. It did not make men holy; but by its exclusion of the unclean from the camp and temple, it conveyed to the mind of every Israelite a vivid impression of the existence, and nature, and necessity, of holiness. It did not make men humble; but by the strictness and extent of its requirements, it crushed every seed of pride and self-complacency, and thus made room for humility. It did not produce love to God; but by its terrors, it begot a holy fear and awe, without which true love to God cannot exist. And to the Church at large it was a schoolmaster to prepare it for, and lead it to Christ. The divine ordinance of the Civil Government fulfils a similar office now for every generation, and indeed for each individual. It offers a corporeal image of Divine truth, a sort of living type of the glorious reality, at the same time that it prepares the mind for the graces of the Gospel. The king, as supreme, not created by man, nor deriving his dignity from extraneous sources, but born to honour, is the most perfect illustration of the sovereignty of God; and therefore, when our Lord Jesus Christ wished to make men understand the nature of his dominion, he drew his imagery, not from their *republican dignities* of dictator, consul, or tribune of the people, but exclusively from the *kingly office*. The whole economy of grace is called the *kingdom* of heaven. The felicity of the blessed is a marriage supper which a *king* made for his son. The ministers of the Gospel are the servants of a *king*, sent forth to invite men to the supper. The act of pardoning a sinner is the *king* forgiving a servant who owes him money. The final sentence is pronounced by the *king* seated upon the throne of his glory; and the reward bestowed upon his people is, that they too shall be, what so many people now dislike, *kings* and *priests*. No doubt the

Lord Jesus Christ selected that symbol from things human, which most perfectly represented things divine; and now that Christ is in heaven, he has still left to us on earth the living parable of monarchic dignity, to instruct even those who will not read his word, and to assist the imperfect faculties of those who make it their daily study. But, besides being a type of Christ's kingdom, human monarchies may be considered as channels of grace, by preparing the mind, and exercising in it those habits which the Holy Spirit can enliven into Christian graces. Monarchy begets and propagates a certain sentiment near akin to humility. It stays the human mind from the extravagant wanderings and never-ceasing cravings of unbridled ambition. A monarchy presents to every man one station to which he never can attain. The mind, once convinced of that, goes on insensibly to generalize this conviction, and quietly to come to the same conclusion with respect to other stations, and is thus led to contentment with that state of life in which God has fixed the man. Each individual, from the nobleman to the peasant, becomes imbued with that feeling of restraint upon ambition, and each communicates it again to those within his own sphere; and they all learn to look up, without envy or emulation, in perfect tranquillity, to a superior, whose equal they never hope, and never wish to be. This habit of mind, formed with respect to the king, operates with respect to all the intervening steps, more or less; so that men are trained to regard superiors, not quite so far removed, with similar feelings; and thus a sentiment of reverence is fostered, which, though not amounting either to Christian humility, or fear of God, is an unspeakable blessing to its possessor and to society, and is a much better preparation for the seed of the Gospel than the continued exercise of natural pride and envy. Indeed, I am myself inclined to think that this, and similar sentiments, prevailing in every monarchy, are more than the mere effects of a second cause. Believing that "all holy desires, all good counsels, and all just works," proceed from God, I regard these effects as the operation of that holy oil, which God himself has ordained to flow from the olive-branch of royalty. A little meditation will help the reader to pursue these thoughts further, and to see for himself the justice and beauty of that vision vouchsafed to Zechariah. But whether we see the effects or not, we may be sure that God's ordinance is not without God's blessing. We do not see the spiritual grace in baptism, nor in the Lord's supper; but we believe that it is there, and we pray for it. Let us do the same with respect to this divine ordinance; let us remember that it was instituted for this purpose; let us, therefore, pray that it may communicate freely to the candlestick in this land, so that its lamps may always burn brightly with the oil that distils from the olive-trees of God's planting.—*Church of England Magazine*.

THE SATURDAY PREACHER.

No. VIII.

St. MARK, x. 20, 21.—And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me.

In every cultivated society, an honourable emulation exists among the young to surpass each other in the most praiseworthy attainments; and this principle of emulation is the stimulus often to the best and most beneficial exertion. In the ancient times, as well as about the age in which our Saviour made his appearance, the generous youth of the various countries had the fullest opportunities of moral and intellectual improvement, and distinguished themselves in this manner. Thus, for example, Plutarch, in his instructive biography, relates of Dion,— "Whatever the talents and the virtues of Dion might be originally, it is certain that they received the happiest improvement under the auspices of Plato. Surely the gods, in mercy to mankind, sent that divine philosopher from Italy to Syracuse, that through the humane influence of his doctrine, the spirit of liberty might once more revive, and the inhabitants of that country be rescued from tyranny. Dion soon became the most distinguished of his scholars. To the fertility of his genius and the excellence of his disposition, Plato himself has given testimony; and he did the greatest honour to that testimony in his life; for though he had been educated in servile principles under a tyrant—though he had been familiarized to dependence on the one hand, and to the indulgence of pomp and luxury, as the *greatest happiness*, on the other—yet he was no sooner acquainted with that philosophy which points out the road to virtue, than his whole soul caught the enthusiasm."

Again, the same person narrates of Cato the younger, that "on taking his share of the paternal estate, it amounted to 120 talents. But though his fortune was so considerable, his manner of living was more frugal and simple than ever. He formed a particular connection with Antipater of Tyre, the Stoic philosopher; and the knowledge he was the most studious of acquiring, was the moral and the political. He was carried to every virtue with an impulse, like inspiration; but his greatest attachment was to justice—and justice of that severe and inflexible kind, which is not to be wrought upon by favour or compassion."

It would detain us too long to proceed with the detail of the numerous instances which might be adduced, to shew the great zeal with which all the aspiring and energetic youth of the civilized countries in ancient time entered upon the studies of the various arts and sciences, by which the comfort or the dignity of man might be promoted. I shall content myself with giving a quotation from the life of Josephus, as narrated by himself,

respecting the studies of his youth, in that nation which had just then been blessed with the presence of the Holy Jesus, although the light of his teaching and doctrine did not reach that individual.

"When," says Josephus, "I was about sixteen years of age, I determined to render myself acquainted with, and to make trial of our sects. Now of these there are three;—the first is that of the Pharisees; the second, that of the Sadducees; the third, that of the Essenes. For I reckoned with myself, that I should thus be able to attach myself to the best, if I had the opportunity of becoming intimately acquainted with each and all. Living, therefore, a very severe life, and exercising myself with many labours, I came to a thorough knowledge of the three sects; and not thinking that enough had been done by me, even by discipline which I had undergone with them, when I had heard that a certain man, named Banus, lived in a desert, who prepared his covering from the trees, and fed on victuals spontaneously brought to him by the charitable, and used, for purification, frequent ablution of cold water, both day and night, I became an enthusiastic follower of him, and having spent three years in his society, and performed what I had desired, I returned to the city. And being now one and twenty years of age I conformed to the discipline of the sect of the Pharisees which, in our country, approximates to that of the sect of Stoics among the Greeks."

You will perceive from the above-cited instances, that each aspiring individual among the polished nations of Greece and Rome, repaired to one or other teacher of celebrity, and, as fancy or reason dictated, ranged himself among the disciples of Zeno, Plato, Pythagoras, or some other Philosopher, who pretended to teach men what was the greatest good; and that such was the respect in which the followers of each Philosopher held the head of the sect, that they spoke of him with the addition of the most exalted epithets, as where Plutarch, in the passage respecting Dion, speaks of "the divine Plato."

Among the Jews, while all held the books of Moses in a sacred esteem, there were classes of religionists, or sectaries, who corresponded in their shades of difference with the varieties of the Grecian Philosophy; and who each had some favourite duty, or round of duties, on the performance, in a signal manner, of which, they thought the duty of man perfect. Thus the Sadducees held strictly to the injunction of the five books of Moses: the Pharisees exalted their vague and trifling, often pernicious, tradition above the written authority of the law: the Essenes had rules of mortification and a mysticism, by which they sought the greatest blessedness.

And from time to time, some master, or teacher of greater than common celebrity, would rise up and give a new colouring to doctrine. In the days of our Saviour in particular, when the Roman eagle was planted, in token of sovereignty, over the consecrated land of Israel, the minds of the chosen people were much distracted by their situation and circumstances. They looked either to temporal blessings or to a millennium under the Messiah, or to a future estate of being, as the rewards promised to the descendants of Abraham. And they were often, with the best intentions, carried about with every wind of doctrine. Whatever teacher was most followed, to him it was thought that no titles of respect could be too great. They were sitters in Moses' seat—Rabbis—Fathers—Teachers—Masters. To them every external token of honour was paid. They took the chief-seats in synagogues and at feasts—usually walked about in garments of distinction—and were approached with the formality due to superior beings.

In the course of the ministry of Jesus, as he was bending his way towards Jerusalem, a young man of this fine and generous temper—ardent in his zeal for improvement, and thirsting for the noble pre-eminence in moral and intellectual attainments—learned of the proximity of Jesus to him. The young man appears to have been a person of good birth and education, and elevated in office—being ruler of a synagogue, and perhaps a member of the great Council or Sanhedrim. It is probable, from this description of him, that he had gone through the usual course of his country's studies; that he was well versed in the law of Moses and the writings of the sacred historians and prophets, together with all the comments of many an eminent and sage Rabbini on them. And as, since the Macedonian conquest, the arts and language of Greece had spread to those parts, it is likely that he, with the other youth of the better class, had imbibed a greater or less knowledge of the purer part of their philosophy. From the circumstance also of Herod the Great affecting an extremely foreign manner, and being in a dependence on Rome, much of the profane learning almost necessary to be acquired in order to transact business with the Imperial officers, and to maintain their respect, must have been, either superficially or accurately, known to him. For a century or two before the coming of Christ, there had been a colony of Jews, either for refuge from intestine dissension, or for purposes of commerce, both in other parts of Egypt, and also in Alexandria; many of whom, in a laxity of discipline, had become well-versed in general literature, and one of them in particular had dressed up a portion of the Gentile theories on human life and its condition and prospects, in a treatise which could hardly have been unknown to an inquisitive youth of this person's quality. So that, by a very natural transfer, in these mixed studies, from the habits of reverence to the divine oracles of Moses and the Prophets, he came to honour too highly the heathen writers, or teachers, to whom he repaired; and from the consciousness within his mind, of their mere human wisdom and uninspired authority, he slid insensibly into an irreverent and as it were sceptical estimation of the legislator of his nation and the then expounders of sacred and revealed truths. Jesus, however, was different from either; and by the extraordinary accounts he had received of him, being evidently a person of superior consideration to any to whom his extensive enquiries had ever reached, he becomes passionately desirous of seeing him, in order to hear the wisdom that dropt from his lips, and to avail himself of his sage instruction, for the ornament and exaltation of his moral and intellectual nature. Finding, therefore, that on his repairing to listen to his teaching, the opportunity was well nigh past, since Jesus was gone forth into the way, he came running and kneeling to him and accosts him with the most adula-

tory and reverential epithet,—*Good Master!* As Master or Teacher, he approaches him,—a character of no slight esteem any where: being admitted thus a man of sagacity, conversant with moral and intellectual subjects, and deeply versed in the authoritative revelation of the Old Testament; but still further as a *good master*—a master by pre-eminence—more than philosopher of Greece, or India; more than Scribe or Pharisee; more than High Priest with Urim and Thummim; more even than Moses the founder of their polity, who, however infallible, went no further than to deal with things temporal,—that peculiar and excellent Teacher, who, as he would prescribe nothing but what was good, so was good in the highest degree himself;—a Teacher in short of essential truth, from the fountain of truth. And having thus hailed him, he proposes a question worthy of the salutation,—"*Good Master! what shall I do, that I may inherit eternal life?*" It is difficult to say what the young man meant precisely by the expression "*eternal life.*" It may have been akin to the platonic idea of a soul delivered from its connexion with the body, and preserving the same desires and aversions it had before. It may have been a mystic life of beautiful contemplation, such as the enthusiasts clung to the hope of; or it may have been the long, blissful, and glorious participation in the expected splendours of the Messiah's reign, when the Roman eagles should have been trampled in the dust, and the temple renovated, and Jerusalem in more of glory than in the days of Solomon! At least, the form in which the question is put leads us to some such conclusion; for, as if he were addressing some philosopher or sectary, who had a *badge*, or trial for his disciples, he asks the token of his discipleship. As if he had said—*is it a five years' silence, such as Pythagoras exacted of his followers; or is it justice, or temperance, or fortitude—such as the heads of the moral sects required? Like Zeno, I can bear any exaction with Stoic fortitude: like Epicurus, I can proclaim the extreme of pain to be pleasure! Is it a three years' trial of savage life, such as Banus put Josephus unto? Is it the prescription of a Pharisee, the strictest sect of our religion? Any exercise, any vow you please to impose, I am ready to submit to, if you will only rank me as one of your honoured disciples. Behold, I am a man equipped for any service: sufficient am I within myself to do any thing, which you, or any other, may require. Tell me, what shall I do?—You preach up "*eternal life.*" Thus it is, that the Stoics among the Heathen, whom our Pharisees resemble, proclaim their perfect man a *king*,—that is, a man wanting nothing—happy fully—happy indeprivably.—And such, or something such, I conceive the eternal life, which you, most excellent Master, preach to the multitude to be. Mention but the task;—Is it an onset on the Romans? is it any service to acquire? any accomplishment to put on? Whatever it is, behold me here at your feet, ready to win it, by force of mind and energy of unconquerable resolution. "*What shall I do, then, that I may inherit eternal life?*"*

This, then, was the question of an accomplished young man of rank in a very polished period! to a teacher of oracular wisdom, and unquestionable authority: let us observe, my brethren the important answer, and the skill wherewith the fundamental error of the young man was detected and pointed out.

RUFUS.

(To be concluded in our next.)

For the Church.

Mr. Editor;—The indifference shewn to the press by the gentlemen at the head of the party professing religion and loyalty has been a matter of notoriety,* and it may, therefore, be thought a work of supererogation to call attention to a periodical published in London.* I hope, however, that it will not be thought so. The periodical to which I allude is the CHURCH OF ENGLAND QUARTERLY REVIEW, which, as its name denotes, is published quarterly; each number containing about 300 octavo pages, and published at six shillings per number.

"The principles of the Church of England Quarterly Review are derived from those truths which, based on the oracles of the Lord, are in the keeping of our Apostolical and Episcopal Establishment. To save that revered Establishment from the subversion meditated by open and covert enemies, many of the most eminent literati of the day, both lay and clerical, have resolved to devote all their energies; and the pages of the *Church of England Quarterly Review* will present to the world indubitable evidence of their zeal, ability, and, under God's blessing, their triumph.

The manner in which the Quarterly Review has been received by the Conservative portion of the public press in Great Britain and Ireland makes me suppose that when known here it will be patronised as it ought to be. The introductory article is one of great power, and inculcates principles of attachment to those institutions of "Church and State" which now happily exist. The following extracts will best speak the sentiments of the conductors of the Review:—

"We would willingly forget ourselves in the lethargy of literary solitariness, but the stillness of our leisure is struck by the hoarse echoes of changes which are occurring in "a world we love alas! too long," and our repose is saddened by the lengthening shadows which the advent of night and storm casts on our retirement. Indeed knowledge is rendered worse than ignorance, owing to the awful moral confusion, the *radis indigestaque moles*, in which the misgivings of the human race, the fundamental principles of philosophy and religion seem to us, for the first time since the dawn of civilization, thrown back and involved.

"Let the landed interest rest assured, that this reasoning or that argument, which like so many intellectual guns are planted against the bulwarks of the church, is a *batterie en echarpe* to their cost, and will no sooner have forced a passage into the ecclesiastical strongholds, than the mask will be withdrawn, and

* We are not quite sure that the fault here is all on one side.—If some members of the Church, for example, should be really backward in encouraging the press in this Province, might it not be asked in return, What has the press, with a solitary exception or two, done for the Church?—ED.

the same artillery be turned in full play upon their intrenchments."

The introduction thus closes:

"We call upon the public, we call upon every man who would preserve, as above all price, the old domestic morals of the land, (and good God! and what would Great Britain be but for her ten thousand consecrated hamlets?) to cheer and aid us in our voluntary way . . . to come to the rescue of solemn institutions, assailed by the beatings without, and often betrayed by the secret working within, institutions so truly English, wherein our wise forefathers, to guard against shock and mutability, embodied and established the eternal truth of salvation. Let all who feel a regard for the land of their birth, now avouch the mettle of their faith, by introducing to their domestic firesides, *The Church of England Quarterly Review.*

"True religion will beautify every spot, on which she pitches her lovely tabernacle. Such is the highest wisdom, such the departure from evil. We know that when the standard of christian knowledge is unfurled, then ignorance, and prejudice, and all their attendant train of evils, cannot prevail—

"They vanish into thin air—into thin air"
Talia si agitat, nihil Editor amplius optat.

I shall conclude this notice with the following extract from an article on the "voluntary principle:" to which I beg to draw the attention of our legislators:—

"It is morally and righteously the duty of those to whom is intrusted the management of state affairs, to take care, that from one end of the land to the other, there be not the smallest integral part or division, however sequestered or thinly peopled, where the vivific rays of the gospel do not penetrate,—where, by means of a national clergy, the glad tidings of salvation do not resound. The form of worship, which it were meet to select and establish, would seem to be that, approved by the majority of the nation; but whatever the mode of doctrine inculcated, to afford to the generality, by means of the rites and ordinances of a Church, every possible facility for hearing the word of the Almighty preached and expounded, is not only strictly within the province of the christian legislator, but the chief object of his administration; because religion is indispensable to a right view of the polity of states, and moreover comprises those fundamental truths, which form the ground work of the temporal duties of the entire community.

"To take the extreme case, where members of divers religious persuasions happen to be so nearly equinumerant, that it would be hard to say which denomination of christianity most prevailed in the State—were they actuated by the humble spirit of the Founder of their common faith, each would alike consent to dispose in due relief the particular rite or tenet, which, wisely or without adequate grounds, he affected, and thus as it were the ordinance of religion being set right, they might consult a *l'aimable* about that, which would come home to all their bosoms; namely, the legal endowment and establishment of a christian church throughout the realm—the appointment of a parochial clergy for the enlightenment, guidance, and example of their simple and unlettered fellow-countrymen, whose souls, but for politic and pious institutions of the sort, must remain to the end of their hard *duress*, uninformed of their conditional salvation in an after state. The poor every where could ill afford the necessary funds, even if they could apprehend the importance to their secular and eternal weal of pastoral tendance; but alas! that were an idea, which, however momentous in its bearings, would seldom spontaneously present itself to their minds. * * * * The opportunity for acquiring the peace of God must be forced upon them. Religion must intercept them at every step, must interpose her offices, and interweave herself with, and sanctify every important event in life and death from the cradle and the coffin. She must mingle the waters of baptism with the mother's milk warm on the infant's lip; nor cease her hallowed ministrations till she hang about his hearse 'mid plumed pennons.

"Statesmen in our opinion, are bound to supply religious instruction. They are bound to see, that the millions of poor, overlooked amidst the clamours of faction, and the aspiration of legislative ambition, but for whom especially christianity came down from Heaven, are taught their way up thither. They are, at all events, bound not to bereave their destitute fellow-subjects of their only consolation, and they ought to know, that by leaving them to the voluntary system they would to every intent and purpose be depriving them of all pastoral instruction, be consigning them to mental darkness—be killing their souls in cold blood—be confounding the church itself with the vaults beneath, and converting it into a *cemeterium*.

"If statesmen would have a people happy, orderly, and contented, they must avail themselves of this common-place statistical fact, and of the principle of association to its utmost extent, by the encouragement of religious establishments, and by endowments for the religious education of the lower orders."

In conclusion, Mr. Editor, allow me to impress upon the Episcopalians of the Canadas, that it is their duty to support those publications issued to support their tenets.

X. Y. Z.

THE CHURCH.

COBOURG, SATURDAY, JANUARY 27, 1838.

We have perused, in a late *Christian Guardian*, an Address from the leading Ministers of the Wesleyan Methodist body in this Province on the subject of the Clergy Reserves. This is a document so modestly and temperately put forth that we cheerfully accord to it all the merit of good intention with which it was obviously framed. Nor shall we deny to its authors the sincerity of their opinion as to the justice of the partition which is proposed, although its adoption would, we conceive, most seriously affect the paramount and undeniable rights of the Church to which we belong.

It is with us, as with many others, a circumstance of heartfelt regret that the adherents of the respectable and influential Wesleyan connexion should, in this Province, manifest an exception

to the principle and the policy which, as relates to the venerated Church from which they have sprung, so evidently guides their brethren in the mother country. Looking to the example of affectionate adherence to the National Church so nobly set by the Methodists of England and Ireland, we shall be pardoned for expressing our surprise and sorrow that the Methodists of Upper Canada should not be ranged amongst the foremost of the friends of the Church of England in contending for her natural and constitutional rights. In the mother country the followers of Wesley, true to the principles, yes to the dying wishes of their founder, stand fast by the Church in which Wesley was educated and ordained; and they love it, and adhere to it, and defend it, not because of its pure and Protestant principles merely—but because they believe that, as a *National Establishment*, it forms, on the one hand, the strongest barrier against the encroachments of false religion and infidelity, and, on the other, the surest guarantee for the universal diffusion of the same pure religion throughout the land in which they live, and throughout the world at large.

Our fellow-Christians of the Methodist connexion in this Province will not understand from these remarks that we are uttering the language of rebuke, or pronouncing sentence of condemnation upon them. We yield freely to them the credit of sincerity in their opinions, and assert our belief that the reasons are to their own minds convincing for dissenting, in this particular, from the great body of their brethren at home. But still we must express our regret that it is so; and content ourselves with the hope that the period is not far distant when the "signs of the times" which impelled the Wesleyan Methodists in the mother country to rally round the Church and King will so affect their brethren here as to produce the same virtuous struggle for the integrity of the same holy principles in every dependency of the wide British Empire.

That the *Voluntary System* is inadequate to the general maintenance of religious worship in any country, we have, in this journal, produced proof enough even from Wesleyan writers themselves to render many further arguments on this point unnecessary. And if in England, so rich in resources and so abounding in good-will, that system has been found inadequate,—what could we expect as the effect of its workings amongst the poor and scattered population of Canada?—Were human nature constitutionally friendly to the principles and precepts of religious truth,—were the whole world a converted world,—were the desire and taste for the things of religion universal,—did the willingness exist in every man's heart to part with his "carnal things" for the privileges and blessings of "spiritual things,"—or were it not the fact that the very opposite feelings prevail in the hearts of mankind,—we might be induced to give a more patient hearing to the vaunted efficiency of the *Voluntary System*.

Lest many of our readers should not have the opportunity of perusing the sentiments upon the Clergy Reserves which the Methodist body have recently put forth, we shall, for their information, annex that part of it which contains the proposed plan of partition:—

"With a view to an equitable division of the Reserves among different denominations for purposes of religious and moral instruction, in such a way as will not contravene the disciplinary regulations of any religious body, or authorise any interference therewith on the part of the civil power, we most respectfully submit that the most equitable method would be to allow the claims of each denomination in proportion to the amounts which they respectively raise and expend in the Province, *annually*, for religious purposes; fixing at the same time a *minimum* sum which should be raised by any denomination, as indicative of its possessing the public confidence, sufficiently to establish its claim upon the general fund. This plan, it appears to us, is liable to few or no objections, is founded in equity, and will be attended with several important advantages. (1.) Correct financial returns can as easily be secured in this respect, as in regard to customs or other items of public revenue. (2.) There will be no more political connexion between any religious body and the state than if no such provision existed; the disciplinary rules, the free operations, the mutual relations of Ministers and People, in each Church will remain unchanged and untouched. (3.) The voluntary principle of individual liberality will not be infringed, but encouraged and prompted to increased and persevering efforts. (4.) Each denomination will be assisted in proportion to its works, and will exercise its discretion in the application of that assistance to the support of its Ministers, or to other purposes of religious and moral instruction. (5.) The emulation between different denominations will be one of good works and Christian charity. (6.) Individual and legislative effort will thus be harmonized and combined, in the great and sublime work of promoting to the widest possible extent the religious and moral instruction of this noble province."

The plan thus proposed by this respectable body—apart from the injustice to our own Church which it would involve—is liable, in our judgment, to many most serious *practical* objections.

The plan submitted, so far from settling the question—by which we mean, leaving no further room for irritating discussion and corresponding disquiet of the public mind—would have precisely the effect of rendering it a vexatious and perplexing theme for ever. For what system more effectual could be devised for the promotion of the "low spirit of proselytism,"—what better encouragement for the cunning shifts and schemes of religious party spirit,—than a system which would offer a stimulant so positive to augment individual claims to a public bounty? It is not hard to foresee the dishonest and unchristian devices which would be put in practice,—the trespass upon each other's ground which rival sects would manifest,—in order to swell the amount of annual claim to the regulated appropriation of the public provision.

And as, from the system proposed, there would necessarily be a *variation* in the annual amount of conjoined income possessed by the respective sects,—in the case of any very serious diminution in any one year in the amount of individual contribution, (and what more likely to happen) with how painful an inconvenience would not this shifting amount of support fall upon its immediate objects! A falling off in individual bounty would produce precisely the same falling off in the public appropriation; but from this reduplication of unfortunate contingency, how much must the stipendiary suffer!

Again, the adoption of this proposal would produce throughout the Province a systematized and generally diffused plan of *pub*

lic begging, ostensibly for the cause of religion, but which, from the sectarian spirit which would prompt its zealous prosecution, could not but produce an annoyance and disgust in the public mind that would soon prove seriously detrimental to the interests of true religion.

Moreover, there would be a standing local excitement to a perpetual sectarian jealousy, either from the unprovided against the provided, or from the better endowed against those less bountifully supplied. Nor would the inducement be less for the multiplication of endless and conflicting sects, who, in the ratio of their increase, would bring weakness and detriment to the common cause of Christianity. If you limit the proposed bounty to a certain fixed number, what security have you that others either now existing or hereafter arising may not offer claims and importunities so loud and troublesome as to render it necessary again to "vary or repeal" the settled enactment; or if, by leaving room, as is proposed in the plan before us, for a share of the public provision to all such as may hereafter arise, provided they reach a certain stage in numbers and influence,—to what arts and devices do you not open the door for paring off and proselyting from the original sects such a number as may exalt their claims to that level where the public bounty begins?

We have objection enough—we do not deny it—to the re-investment of the Reserves in the Crown, as regards the meed of justice which the Church of England claims; but we have a still stronger objection to the never-ending agitation of the question. And to bring this baneful agitation to an end, the re-investment of this property in the Crown is the best recommendation we can offer,—because it would take away much at least of the reason for future local excitement, and afford, what is very desirable, a better security for the loyal attachment and general good conduct of those amongst whom this regal bounty would be distributed.

Probably before another number of our Journal can appear, the departure from Upper Canada of our excellent and much respected Lieutenant Governor will have been announced; and most cordially do we share in the regret which the great body of the people of this Province so deeply feel, and which, by the voice of their accredited representatives, they have so strongly expressed, at an event so unfortunate and so unexpected.

As the representative of our beloved Sovereign, we regret this early severance of a tie which, the longer it endured, seemed to draw us the nearer and bind us the more closely to the Sovereign herself;—but we regret it the more if it be begotten, as is surmised, by an adherence to sound and British constitutional principles which the immediate disposers of Colonial patronage were not unwilling to forego;—if it arose from the melancholy necessity of resistance to that mistaken and dangerous system of *expediency* which has so tainted the minds and morals of this degenerate age. From careful examination of the precepts of the Bible, we can discover but one genuine rule of expediency,—an adherence to principle; while worldly experience attests every day the truth of the homely maxim, applicable as well to public as to private obligation, that "honesty is the best policy."

Conciliation, as far as that term is implied in a mild and merciful exercise of constituted and unchangeable authority, is an attribute which we should ever desire to see prominent in the regal as well as in all subordinate power;—but if by conciliation be meant an abandonment of principle that the clamorous may for the moment be hushed and the insubordinate quieted, we deny that it can find any justification either from reason or revelation.

If, as we are induced to believe, a rational and virtuous opposition to this false system of expediency, so extremely brief in the fancied benefit of its workings, be the cause that Sir Francis Head has resigned the government of a people whose good-will and regards he has done so much to win, we thank him heartily for the example he has furnished of manly and disinterested adherence to a principle which it is the pride and duty of every British subject and of every conscientious Christian, through evil and through good report, in the face of an opposing or of an approving world, to declare.

Sincerely as we lament the loss of Sir Francis Head, we are not without a consolation—a hope of good from evil—in this unlooked-for and lamented deprivation. Our worthy Lieutenant Governor is too patriotic not to speak in the ears of the generous British nation how zealously and chivalrously attached to their fathers' land and laws Upper Canadians are; and we dare anticipate that his able and influential pen will promulgate much of Canada, of her resources and her prospects, which may prove a means hereafter of abundance and peace to our land.

May the blessing of the Almighty be with him and his; for he has done what England expects of every man—his duty.

We have received a few numbers of *L'Esclafette*, a paper published in New York in the French language; and although there is a very wide difference between the principles it appears to advocate and those promulgated by 'The Church,' we have no objection to the prosecution of the exchange, from the humble hope that, with the blessing of God, the views of Scripture truth and practice contained in our Journal may, to some extent, prove a corrective of the pernicious doctrines which seem to be advanced by our French contemporary.

We have just received the following, and hasten to communicate it to our readers:—

PROCLAMATION.
UPPER CANADA.

F. B. HEAD.

VICTORIA, by the Grace of GOD, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c. &c. &c.

To all our loving and faithful subjects, in our Province of Upper Canada—

GREETING:

KNOW YE, that taking into our most serious consideration, the merciful interposition of DIVINE PROVIDENCE, and that it hath pleased ALMIGHTY GOD to deliver us from the dangers and calamities of the unnatural Insurrection and Rebellion

with which we have been lately afflicted: We have resolved, and by the advice of our Executive Council, for our Province of Upper Canada, do hereby command, that a day of PUBLIC THANKSGIVING be observed throughout our said Province, on TUESDAY, the Sixth day of February next, so that all our people therein may humble themselves before ALMIGHTY GOD, and in the most devout and solemn manner send up their Prayers, Praises and Thanksgivings, to the Divine Majesty, for having removed the heavy Judgments which our manifold provocations have most justly deserved; and for beseeching God still to continue to us His mercies, favour and protection: AND we do strictly charge and command, that the said day of PUBLIC THANKSGIVING be reverently and devoutly observed by all our loving Subjects, in our said Province of Upper Canada, as they tender the favour of ALMIGHTY GOD, and would avoid His wrath and indignation, and upon pain of such punishment as we may justly inflict on all such as contemn or neglect the performance of so Religious and necessary a duty.

IN TESTIMONY WHEREOF, We have caused these our Letters to be made Patent, and the Great Seal of our said Province to be hereunto affixed: Witness, our trusty and well-beloved SIR FRANCIS BOND HEAD, BARONET, K. C. H. &c. &c. &c. Lieutenant Governor of our said Province, at Toronto, this Twenty-second day of January, in the year of our Lord one thousand eight hundred and thirty-eight, and in the first year of our Reign.

F. B. H.

By Command of His Excellency.

C. A. HAGERMAN,
ATTORNEY GENERAL.
D. CAMERON,
SECRETARY.

WESLEY AND THE CHURCH.

One of Wesley's Correspondents had said 'There is an ecclesiastical order established in England, and it is a lawful one,' to which he answers, 'I believe it is in general NOT ONLY LAWFUL BUT HIGHLY COMMENDABLE.' As if he intended to refute the idle plea, that he was friendly to the Church of England as a part of the universal Church of Christ, but denounced its union with the State; he says, in his 'Letter to the Printer of the Dublin Chronicle,' written only about eighteen months before his death, "unless I see more reason for it than I ever yet saw, I will not leave the Church of England, AS BY LAW ESTABLISHED, while the breath of God is in my nostrils."—*Jackson*, (a Wesleyan.)

DIED.

At Colborne on the first instant, in the thirteenth year of his age, Thomas, eldest son of Captain James Mason of that place. He was a youth of first rate talent and his early fate is not only mourned by his deeply afflicted parents and family, but by a numerous circle of acquaintance to whom his amiable and affectionate disposition justly endeared him. His severe illness he bore with manly fortitude and the most pious resignation to the will of his Creator.—*Communicated*.

MARRIED.

At Williamsburg, on the 18th ult. by the Rev. B. Lindsay, Mr. Robert Palmer, of the firm of Howard Thompson & Co., Cornwall, to Caroline Louisa, youngest daughter of the late Rev. J. G. Weagant, of the former place.

On the 10th inst. by the Rev. Henry Patton, Alexander J. McCune, to Elizabeth Eastman; also by the same, and at the same time and place, Robert J. Eastman, to Margaret J. McCarter, all of North Gower.

PRIVATE TUITION.

A MARRIED CLERGYMAN of the Church of England, who has taken the degree of Bachelor of Arts, and whose Rectory is situated in one of the healthiest parts of Upper Canada, is desirous of receiving into his house four young gentlemen as pupils, who should be treated in every respect as members of his own family, and whom he would undertake to prepare for the intended University of King's College,—or, if preferred, give such a general education as should qualify them for mercantile or other pursuits. The strictest attention should be paid to their morals and manners, and it would be the endeavour of the advertiser to instil into the minds of his pupils those sound religious principles, which form the only safeguard in the path of life.

Testimonials as to the character and qualifications of the advertiser will be shewn, to any persons who may wish to avail themselves of this advertisement, by the Lord Bishop of Montreal, the Hon. & Ven. the Archdeacon of York, the Rev. A. N. Bethune, Cobourg, the Rev. H. J. Grasett, Toronto, and the Rev. J. G. Geddes, Hamilton. 32-1f.

TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION.

Rev. Brethren,—You are hereby notified that the next meeting of the MIDLAND CLERICAL ASSOCIATION will be held at the Rectory, Belleville, on WEDNESDAY THE 14TH FEBRUARY NEXT,* at TEN O'CLOCK A. M. A full and punctual attendance is requested.

I am, Rev. Brethren,

Your faithful servant,

A. F. ATKINSON,

St. John's Parsonage, Bath, }
January 22, 1838. }

Secretary.

* In consequence of a Proclamation issued by the Lieut. Governor for a general Thanksgiving on Tuesday the 6th Feb. the day of the Clerical Meeting is fixed for the 14th instead of 7th of that month.

TO CORRESPONDENTS.

The letter of a "True Episcopalian" shall receive early attention. To a "Woodstock Inquirer" we shall endeavour to reply next week.

The subject of the letter of B. B. C. we intend to take up shortly in connection with some other points pertaining to the duties to which he refers.

The excellent communication of "Verus" in our next.

LETTERS received to Friday the 26th Jan. :—
T. S. Shortt, Esq., rem. in full for Vol. 1.; Rev. Dr. Rudd;
Rev. A. F. Atkinson, rem.; Rev. J. Grier.

Youth's Department.

SCRIPTURE QUESTIONS.

XVI. BAAL.

[Baal is one of the false gods frequently mentioned in Scripture.—Answers to the following questions will shew the more remarkable incidents connected with the idolatry of Baal.—It existed, with very little interruption, during the whole of the continuance both of Israel and Judah as a nation; and did not entirely cease, till the former was taken captive into Assyria, and the latter into Babylon.—After the return of Judah from the Babylonian captivity, no traces of any species of idolatry were to be seen.—So fully had they been taught by the just punishment of their sin, to hate and to avoid it.]

162. What are the two first instances recorded of the Israelites following Baal, Baalim or Baalpeor?—(Numb. & Judges.)

163. One of the Israelitish judges was called Jerrub-baal, on account of his overthrowing the altar of Baal—can you tell the proper name of this great man? and can you relate the whole transaction?—(Judges.)

164. On what occasion did the prophet Elijah contend with the prophets of Baal? and how many of them were then slain?—(1 Kings.)

165. At one period of the Jewish history, the idolatry of Baal was exterminated from out of Israel—his altar broken, and his temple made a draught-house.—By whose means, and by what policy was this accomplished?—(2 Kings.)

166. During the usurpation of the wicked Athaliah, the idolatry of Baal prevailed in Judah: upon her death it was again put down, and his priest slain before the altar.—Under whose superintendence and direction was this effected?—(2 Kings.)

167. The good king Hezekiah during his reign had destroyed all the idolatrous worship constituted by the wicked Ahaz his father.—How did Manasseh, the son of the pious Hezekiah, stand affected towards Baal?—(2 Kings.)

168. What measures did Josiah, that young but pious prince, adopt respecting Baal during his reign?—(2 Kings.)

CHURCH CALENDAR.

Jan. 28.—Fourth Sunday after Epiphany.
Feb. 2.—Purification of Virgin Mary.
4.—Fifth Sunday after Epiphany.
11.—Septuagesima Sunday.

THE YOUNG CHURCHMAN ARMED.

CHAP. II.

ON THE BAPTISM OF INFANTS.

Q. 1. In what way is the rite of Baptism administered in the Church of England?

A. Either by sprinkling with water or by dipping the person to be baptized.

2. Is sprinkling or dipping most common?

Sprinkling, as being most convenient, and in our cold climate less likely to injure the health.

3. What authority is there for this method of baptizing?

The Scriptures give us no express commands on the subject; and do not contain any thing which would lead us to suppose, that the one practice was more in accordance with the Divine will, than the other. (1)

4. What appears to have been the practice of the primitive Church in administering baptism?

Both from the cases recorded in Scripture, and from the writings of the early Christians, there is good reason to believe that in the first ages some persons were baptized by dipping and others by sprinkling.

5. Is the mere manner in which a person is baptized, a matter of much consequence?

No; and therefore the Church of England, in the absence of all certain scriptural direction, has left the matter open to choice.

6. At what age are the members of the Church of England usually baptized?

In infancy. But the Church has not neglected to provide a service for the baptism of such grown-up persons as have not been baptized in infancy.

7. Is not the practice of baptizing infants much objected to by some Christians?

Yes, by those who are called Baptists, who say that it is contrary both to reason and Scripture.

8. Can it be proved to be contrary to reason?

No, unless it can be shewn that the circumcision of infants, practised in the ancient Jewish Church by the express command of God, was contrary to reason.

9. But are not repentance and faith required of all who are baptized, according to Acts ii. 38, and viii. 37?

Yes, of all who are capable of these acts; but this is no reason why the ordinance should be withheld from those who are not as yet capable of them. (2)

10. Can it be proved that Infant Baptism is contrary to Scripture?

No; for although there is no particular instance on record of the baptism of a child, there are many passages in the Acts of the Apostles, which imply that such baptisms constantly occurred. (3)

11. Name some of these.

We read, (Acts xvi. 15) that Lydia of Thyatira was baptized, and her household; and again in the same chapter, ver. 33, that the jailer at Philippi was baptized, he and all his. Now we cannot but suppose, that in one or the other of these two families, there must have been a child or children, as well as grown-up persons. (4)

12. In what words did our Lord express himself, when he gave his last command to his disciples, (Mat. xxviii. 19)? "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He does not say, "baptizing those who are grown up," but "baptizing them," that is, the nations, which consist as much of children as of adults. (5)

13. Is it at all likely, that Christ, in forming the Christian Church, should have omitted to make any provision for children, especially when he said, (Mark x. 14) "Suffer the little children

to come unto me"; and told Peter (John xxi. 15) to feed his lambs or the little ones of his flock? (6)

No; for in that case, the children of Jewish parents would have enjoyed greater privileges than those of Christians; and the latter or gospel dispensation, which was to be better and more perfect, would be less complete and finished than the former or legal dispensation. (7)

14. Should we not have expected to find in the Epistles of the Apostles, some observations respecting the duty of preparing the young persons of the Churches for the important rite of baptism, supposing them not to have been baptized in infancy?

Certainly; in that case the Apostles could not have failed to have mentioned the subject; and the total absence of any hint concerning it in their letters, proves that the children of those persons to whom they were written, were already baptized.

15. Do we find that infant baptism was practised in the Church, in its early and purest state?

It has prevailed almost universally from the very earliest ages; and it is impossible to account for its general introduction into the various Churches of the world, within a few years after the death of the Apostles, if it were a departure from what they taught and did. (8)

16. What then is the conclusion to which you come?

That Infant Baptism, as practised by the Church of England, is sanctioned by Scripture, the custom of the primitive Church, and sound reason; and is therefore highly to be approved of, and steadfastly to be maintained.

NOTES ON CHAPTER II.

(1) The Baptists sometimes lay much stress on the expression, "went down into the water," as in the case of the Ethiopian, Acts viii. 38. Can it be shewn that any thing more is meant by this and similar expressions, than that the person to be baptized went down ankle deep into the stream or pool, where water was poured on his head by the minister? This conjecture is at least as probable as that of complete immersion; and neither of the two is more than a conjecture.

They also argue in favour of immersion from John iii. 23. "John was baptizing in Enon near to Salim, because there was much water there." Now the literal translation of the original expression is, "many waters"; which conveys to the mind the idea of many small streams, and not of a single one of considerable depth so that this passage gives but feeble support to their practice, if it be not actually against it.

It is very difficult to imagine, and impossible to prove, that the 3,000 persons who were added to the Church on the day of Pentecost, were all individually immersed in water in so short a time, and by so few ministers.

(2) The real question is, are we to withhold baptism from infants, because they are not yet capable of entering into the spiritual signification of the rite, or the proper feelings with which, in the case of an adult, it should be approached? We answer, no, because circumcision was not withheld from the children of the ancient Church, though equally incapable of understanding it, and of feeling rightly with regard to it. It was clearly the will of God, that Jewish children should be brought into covenant with Him. From what are we to infer, that it is his will that ours are to be left to his uncoovenanted mercies, and be suffered to have no more interest in the promises, than the babes of the Heathen or the Turk?

(3) There is no case on record in Scripture of a woman partaking of the Lord's Supper, nor any special direction on the subject. But does any one think this a good reason why the sex should be excluded from the Communion?

(4) St. Paul also says, (1 Cor. i. 16,) that he "baptized the household of Stephanas." Was this another childless family?

The casual and incidental way in which these baptisms are recorded, proves that they were not uncommon and extraordinary cases. If, therefore, the first ministers of the Gospel baptized whole households at Philippi and Corinth, what reason have we to suppose that they did not do the same in every place, where their preaching was successful? Some of the families so baptized, must surely have contained children.

(5) Take, as an illustration, a nation of slaves, as the negroes in the West Indies lately were. The decree goes forth that it shall be emancipated or made free. Would not such a decree infer, that all individuals of this nation, young as well as old, infants as well as adults, are to be made free? And would the incapacity of the children to understand the principle on which the thing was done, the nature of the change from bondage to liberty, and the moral responsibilities involved in it, preclude them from participating in the benefit?

It is argued from the word "teach" in our Lord's charge to his Apostles, that it can have no reference to infants, who are incapable of being taught. The word, however, in the original signifies, "make disciples," an expression synonymous with "make proselytes." To understand the force of this term as used by our Lord, we must recollect that the Jews were accustomed to admit the children of their proselytes into the Church, if males, by circumcision and baptism, if females, by baptism. Of this the Apostles must have been fully aware; and when our Lord gave them the charge referred to, would naturally conclude that the children of Christian proselytes or disciples, were to be admitted into the Church under the new dispensation, as was the custom under the former one.

(6) For what purpose were these children brought to our Lord? Certainly not for the cure of any bodily disorder. If then their friends were not looking for any good to be done to their bodies by Christ, they must have expected that some good would be done to their souls—some spiritual blessing would be imparted to them by his touch. Now, if these little children, in consequence of their youth, were incapable of receiving any such blessing, would not our Lord have said so, and dispelled the delusion at once? On the contrary, He chides the interference of the Apostles, takes the babes into his arms, puts his hands upon them, and blesses them, declaring that of such was the kingdom of heaven. And thus, unless this putting his hands upon children with blessing be considered as a vain, unmeaning, inoperative form, (and far be it from us to look upon this solemn and

delightful transaction in such a light), He fully sanctions our belief, that infants are capable of receiving grace.

(7) The Baptist considers all persons baptized in infancy, as not having been baptized at all. Now the immense majority of Christians in every age and country, have, incontrovertibly, been baptized at that period of their lives. It follows then, according to the above notion, that the immense majority of saved sinners, dead and alive, consists of unbaptized persons! which is somewhat inconsistent with our Lord's declaration, (Mark xvi. 16,) "He that believeth, and is baptized, shall be saved."

(8) In a council held at Carthage, A. D. 253, which was attended by sixty-six African bishops, the question for consideration was not whether infants should be baptized at all, but whether the rite should be administered to them before the eighth day after their birth. This council is important, as it proves that infant baptism was practised in at least sixty-six dioceses only about 150 years after the death of St. John. How could the practice have already spread so widely, and been received so unanimously, had it been an innovation, and contrary to the Apostles' custom?

Tertullian, who lived about A. D. 200, a man who held many strange and heretical opinions, and was of no influence nor authority in the Church, thought that baptism might as well be delayed in some particular cases; and Gregory, who was converted A. D. 325, and became Bishop of Nazianzen, did not bring his children to baptism in their infancy. These are the only symptoms of Antipædo-baptism we meet with for the first eleven centuries of the Christian era.

About the year 1130, appeared in Dauphiny a sect, called Petrobrusians, which denied baptism to infants. It was, however, not numerous, and soon became extinct.

About the year 1522, soon after Luther began to preach the doctrines of the Reformation, arose the sect of the Anabaptists in Germany. This sect is the parent of the various Baptist congregations now existing in different parts of the world. In our own country, (England) there appear to have been persons who denied infant baptism in Henry the Eighth's time, having received the new doctrine from Holland or Germany. But it was not until the Great Rebellion, that any considerable number of persons joined their party.

SCRIPTURE DIFFICULTIES.

In places of dark and ambiguous meaning, it is sufficient if we religiously admire, acknowledge, and confess, maintaining neither side, rebroating neither side, but rather recalling ourselves from such bold presumption. To understand belongs to Christ, the author of our faith; to us is sufficient the glory of believing. It is not depth of knowledge, nor knowledge of antiquity, nor sharpness of wit, nor authority of councils, can settle the restless conceits that possess the minds of many doubting Christians—Only to ground our faith on the plain, incontrovertible text of Scripture, and to wait and pray for the coming of the Lord—this shall compose our waverings, and give final rest unto our souls.—Hales.

GEORGE THE THIRD.

The king and queen have suffered infinitely from the loss of the sweet little prince, who was the darling of their hearts, (Prince Octavius.) I was charmed with an expression of the king's; "Many people (said he) would regret they ever had so sweet a child, since they were forced to part with him; this is not my case. I am thankful to God for having graciously allowed me to enjoy such a creature for four years." Yet his sorrow was very great.—Hannah Moore.

The Church

Will for the present be published at the Star Office, Cobourg every Saturday.

TERMS.

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