

## Poetry.

## ON THE DEATH OF A MINISTER CUT OFF IN HIS USEFULNESS.

BY JAMES MONTGOMERY.

Go to the grave, in all thy glorious prime,  
In full activity of zeal and power;  
A Christian cannot die before his time,  
The Lord's appointment is the servant's hour.

Go to the grave; at noon from labour cease;  
Rest on thy sheaves; thy harvest task is done:  
Come from the heat of battle, and in peace,  
Soldier, go home; with thee the fight is won.

Go to the grave; though like a fallen tree,  
At once with verdure, flowers and fruitage crown'd,  
Thy form may perish, and thine honours be  
Lost in the mouldering bosom of the ground;—

Go to the grave; which, faithful to its trust,  
The germ of immortality shall keep:  
While safe as watch'd by cherubim, thy dust  
Shall, to the Judgment-day, in Jesus sleep.

Go to the grave; for there thy Saviour lay  
In death's embraces, ere he rose on high;  
And all the ransom'd, by that narrow way,  
Pass to eternal life beyond the sky.

Go to the grave; no, take thy seat above;  
Be thy pure spirit present with the Lord  
Where thou for faith and hope hast perfect love,  
And open vision for the written word.

## Youth's Department.

## SCRIPTURE QUESTIONS.

## IV. ABNER.

22. Who was Abner? and what post did he hold in Saul's army?—(1. SAM.)  
23. Why did Abner rejoice David at Hebron? and what reception did David give to him?—(2. SAM.)  
24. Where did Abner die? and by what means?—(2. SAM.)  
25. In what manner did David manifest his sorrow on account of Abner's death?—(2. SAM.)

## V. ABRAHAM OR ABRAHAM.

26. Where does it appear that Abraham was born?—(GEN.)  
27. What was the command which God gave to Abraham while in his native land?—(GEN.)  
28. Can you tell the three places where Abraham built altars to the Lord? add likewise the fourth place, where instead of building an altar, he planted a grove, and called upon the name of the Lord?—(GEN.)

THE CHRISTIAN YOUNG MAN IN PERIL!  
(From the Narrative of the Loss of the Kent.)

One young gentleman, of whose promising talents and piety I dare not now make further mention, having calmly asked me my opinion respecting the state of the ship, I told him that I thought we should be prepared to sleep that night in eternity; and I shall never forget the peculiar fervour with which he replied, as he pressed my hand in his, "My heart is filled with the peace of God," adding, "yet, though I know it is foolish, I dread exceedingly the last struggle."

Here was the weakness of frail human nature. The flesh was weak, but the Spirit was sustained by the strength of faith and grace. The writer of the narrative told the young man, and told him well, that he should be "prepared that night to sleep in eternity." That night he felt the force of the exhortation. Had you talked to him, that night, about the usefulness of philosophy, the enlightened spirit of the age, the superiority of liberal notions, the comfort of being unfettered by old fashioned scruples, how would he have shrunk with horror from the vain cant and miserable raving; how would he have pitied the poor wretch, that could feed his immortal soul on these empty husks, and at such an hour have mocked the only useful knowledge—that which alone could "fill his heart with the peace of God."

## THE PERSIAN CONVERT.

(Continued.)

Two of the missionaries, Mr. Macpherson and myself, now devoted ourselves especially to Mohammed Ali's instruction; and never had teachers a more apt scholar. In a short time he acquired, as if by intuition, the most correct views of the Christian system, as well as of the weakness and wickedness of Islamism; so much so, that after three or four weeks' instruction, he wrote an Arabic tract in favour of Christianity, which none of his countrymen have ever been able to answer.

Not only so,—not only was his mind enlightened, but his heart was impressed. For some days he felt deeply the convictions of a wounded conscience. He could not sleep at night.—His mind was also greatly harassed and perplexed by the difficulties that surrounded some of the doctrines of the gospel, and which appeared to him to be exceedingly formidable. But by degrees those were removed. He was brought not only to feel that he needed a Saviour, but to perceive that Jesus Christ was the Saviour he needed; he was enabled to embrace him with affection, to devote himself to him in real earnestness, and to forsake father and kindred and country for his sake. He became a new creature; old things passed away, and all things became new.

He now began to feel deeply for his venerable father. "I am sure," he said, "that my apostasy will bring him down with sorrow to the grave;" and added with emotion, "my father has many enemies in Derbent, and when they hear of his son becoming an infidel, they will rejoice, and thank God for it." He did not know how to communicate to his father the change that had taken place: he wished to make him acquainted with it, and yet he dreaded the disclosure. Out of this difficulty, however, he was soon relieved, by others doing it for him:

The effect produced upon the old man by this disclosure was such as might have been foreseen. As a father, he was deeply wounded: as a Mussulman, his passions were fearfully roused; sometimes he acted in the one character, sometimes in the other. Now he employed tears and entreaties, then menaces and violence, to turn him away from his purpose; until at last, finding every effort fruitless, he confined his son a prisoner in the house, and refused to allow him to visit the missionaries any more.

Having received information that he was so confined, that he had been severely beaten, and was left in a great measure without food, the missionaries conceived it to be their duty to employ some means for his protection; and accordingly it was agreed that some of their number should wait upon the father. When they entered the house he was surrounded by a number of Persians and savage-looking Turks from Shirwan. Mohammed Ali, upon being called, appeared, clothed in a dirty sheepskin shube, and seemed to tremble during the interview. The missionaries requested that Mohammed Ali might be allowed to call on them; it was answered that he was a prisoner, and could not go out. They then stated that they had heard he not only was a prisoner, but that he had been beaten and deprived of food: and asked if it was true. The father said, ask himself. It was replied, he is bound, we will ask him nothing. It was then stated, that they would have applied to the governor to protect the son, but that, to save the father trouble, they had come to him first. The father in a passion declared that neither governor nor emperor could interfere in a matter of this kind; that he had power not only to imprison, to beat, to starve, but even, according to the Mohammedan religion, to kill him. The people who were in the house seemed to catch the spirit of the father, and some of them planted themselves against the door, as if to prevent the escape of the missionaries. They, conceiving it prudent to remain no longer, took their leave, and, contrary to expectation, were allowed to pass out without interruption. Without loss of time, they applied to the governor to protect their convert. With this request his excellency immediately complied; and that evening, to the great delight of his Christian friends, he was brought by the police master to the mission-house, and safely lodged with those who were now his brethren in Christ Jesus.

In answer to the enquiries which were made as to the state of his mind during the time of his confinement, he said that it had been in the most peaceful and happy frame, notwithstanding all the wrangling and abuse to which he had been exposed: that his tongue was quite tired by the perpetual discussions into which he had been obliged to enter with crowds of persons who visited at his father's; that God had indeed been a mouth and wisdom to him, for that upon no one occasion had he not been able to give them such answers as they could neither gainsay nor resist: so that the father had declared to him, "the devil has more power over you than over the Englishmen: for if they were to argue and preach as you do, all the town would renounce our prophet and become Christians. The meekness with which he was enabled to bear their ill usage strikingly exhibited the deep influence which his Christian belief had obtained and exercised over his heart. When he was brought to the mission-house, his head still aching from the blows his father had given him, he said, "I have suffered much since I saw you; but Christ Jesus suffered much more." On another occasion, being asked how he felt while his father was beating him, he replied, "Oh, nothing at all; after he was done I went and kissed him."

On the 11th of July, 1823, the convert was baptized by the missionaries with much solemnity, in the presence of many of his countrymen. Having been asked, previous to the application of the water, to explain his views of the Christian religion, and of his own interest in it, he answered, as nearly as can be recollected, in these terms:—"When the Most High God, of his boundless mercy, presented to me the tidings of the gospel, I read and saw that it gave information concerning a Saviour, whom God Most High had made a propitiation for his sinful servant. I next reflected on my own sinful actions which I had committed in times past. I saw myself to be a sinner, and perceived what an enemy to God sin must be. In myself I had no hope of life whatever, nor of salvation from the wrath of God. I then compared the gospel with the other sacred books, namely, the Law, the Psalms, and the writings of the Prophets, and saw that in sense they were all in perfect unison with each other respecting the forementioned Saviour; nor could I find the slightest discrepancy between them. After this, I was drowning in a multitude of thoughts; but at all times I earnestly entreated God Most High to show me that way in which the salvation of the soul is to be found, and that he would perfect his will concerning his servant. And after some days, in an hour of hours, my heart and soul and my whole frame gave me testimony that the blood of Christ has become a propitiation for all my sins. 'If thou shouldst at this time die, thou hast no cause to fear!' To the praise of God, from that hour to this hour, my belief is, that Jesus Christ is the only begotten Son of God,—that his blood was shed for the sake of sinners,—and that, except the holy books above mentioned, there is no oracle from God. My faith increases daily: and my hope is that it will continue to increase." He was then baptized by the name of Alexander Kazem Beg.

About a fortnight after he had taken up his abode in the mission-house, he determined to pay a visit to his venerable parent: He had sent a message some days before, offering to go and sleep at his house, upon condition of being allowed to remain with the missionaries through the day. But to this the father replied, that he did not wish him. He then sent word that he would occasionally visit him; to which the old man answered, "He may do as he chooses: I will never receive him as my son, but I will receive him just as I receive the Englishmen or any other Christian." He went. Upon arriving at his father's lodgings, he found several Persians sitting with him; but they soon took their leave, and left the father and son alone. The father then locked the door, that they might not be disturbed. Both of them wept much. The natural affections of a parent's heart were not changed by the son's apostasy, and the son's were only strengthened. The father did not upbraid him, but stated his conviction that the devil had obtained possession of

him, otherwise he could never have forsaken the prophet, nor his aged parent. He enquired very kindly after his comfort, and how he lived; and being told that his son had an apartment for himself and slept alone, he expressed strong disapprobation, and thought it was wrong that his son should be left altogether alone through the night, on account of the danger to which he was thus exposed of being disturbed or injured by the genii. A few days after, Mohammed Ali received a note from his father to the following effect;—"O my unmerciful son, how long wilt thou pain me? Thou wilt kill me with thy absence. Our cat which has kittens cries out when her young ones are not with her: and when she has assembled them together, she licks them with her tongue for joy; but she is only an irrational animal, and is thus fond of her kittens; and how can I be supported under thy absence? I once fondly cherished the hope, that when I came to die I should have laid my head upon your knees, and breathed my last; but these hopes are fled."

(To be concluded in our next.)

THE LITURGY is not the work of one man; of a society; or of an age: it is, like the British Constitution, a precious result of accumulative and collective wisdom. Its materials were gradually formed, and safely deposited among the records of various churches, eastern and western, more and less ancient, more and less pure; and when time was ripe for its formation, its compilers were led, I verily believe, by a wisdom not their own, to proceed on the principle of rejecting whatever was peculiar to any sect or party, to any age or nation: and retaining that sacred depositum, which had the common sanction of all.—Bishop of Limerick's Letter to A. Knox, Esq.

## DR. DODDRIDGE'S DAUGHTER.

Dr. Doddridge buried a most interesting child at nine years of age. The dear little creature was a general favourite: and he tells us in her funeral sermon, that when he one day asked her, how it was that every body loved her—"I know not," she said, "unless it be that I love every body." Tell your children this. Also read to them, "The child Samuel grew on, and was in favour both with the Lord and also with men."—Jay's Morning Exercises.

## TRIED AND FOUND FAITHFUL.

I have read of a lady, who having lost her husband, comforted herself with the reflection, that she had two lovely boys left to cheer her. By a severe accident, one of them was soon taken from her. This was a heavy trial; but she still found comfort in her remaining boy, and fixed all her affections upon this her only son. Shortly after, intelligence was brought that her child was drowned; when she calmly said, "I see God is determined to have all my heart, and so he shall." What an example—follow it.—T. Searle.

## SPIDERS' THREADS.

It has been calculated that 36,000 spiders' threads would only make the thickness of common sewing silk; yet there is not the smallest flaw or defect to be discovered in them. So infinitely do the works of the Creator exceed those of the most expert artists.

The sins of those we love and honour, we must hear of with indignation, fearfully and unwillingly believe, acknowledge with grief and shame, hide with honest excuses and bury in silence.

In the time of prayer, let no business divert thee from it, that is not of pressing necessity.

In the morning think what thou hast to do, and at night ask thyself what thou hast done.

There was never envy that was not bloody; for if it eat not another's heart, it will eat our own.

He who cannot bear a jest ought never to make one.

A good man will rather lie in the dust than rise by wickedness.

## The Church

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

## TERMS.

To Subscribers resident in the immediate neighborhood of the place of publication, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half yearly in advance.

## COMMITTEE OF MANAGEMENT.

The Hon. and Ven. The Archdeacon of York; The Rev. Dr. Harris, Principal of the U. C. College; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. I. Grasset, Asst. Minister of St. James's church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

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

## AGENTS.

The Clergy of the Church of England in both Provinces.

Robt. Stanton Esq., King Street, Toronto.

W. B. Robinson Esq., New Market.

J. G. Armour Esq., Whitby.

Charles Brent Esq., Port Hope.

W. Warren Esq., Darlington.

J. Beavis Esq., Clarke.

B. Y. McKyes Esq., Colborne.

J. B. Ewart Esq., Dundas.

John Burwell, Esq. P.M. Port Burwell,

J. White, Esq. P.M. Camden West,

A. Davidson, Esq. P. M. Niagara.

Mr. Jas. McLaren, Quebec,

Messrs. Swords Stanford, & Co. New York.

[R. D. CHATTERTON, PRINTER.]