

The Church.

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER, I, 12.

VOL. I.]

COBOURG, U.C., SATURDAY, JUNE 24, 1837.

[NO. II.]

Poetry.

PRAYER.

Go, when the morning shineth,
Go, when the moon is bright,
Go, when the eve declineth,
Go, in the hush of night,
Go, with pure mind and feeling,
Fling earthly thoughts away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee;
Pray for those who hate thee;
If any such there be;
Then for thyself in meekness,
A blessing humbly claim,
And link with each petition,
Thy great Redeemer's name.

Or, if tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee,
When friends are round thy way,
E'en then the silent breathing
Of thy spirit raised above
Will reach his throne of glory
Who is Mercy, Truth, and Love.

Oh! not a joy or blessing,
With this can we compare,
The power that he hath given us
To pour our souls in prayer.
Whene'er thou pin'st in sadness,
Before his footstool fall,
And remember in thy gladness,
'Tis grace who gave thee all.

Edinburgh Lit. Journal.

A REMARKABLE DREAM.

(From the Cottager's Magazine, England.)

RELATED IN A LETTER FROM A MINISTER RESIDING IN SCOTLAND.
(Concluded.)

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose."—*Job. xxxiii chap. 15, 16 verses.*

Disregarding himself from these miserable youths, accompanied his guide along the valley till, at its extremity, he came to a deep ravine, cut out of the solid rock, and leading to a massive gate which no human strength could open. Through the bars of this gate he saw an amphitheatre, very similar to that through which he had just passed. There he beheld the most awful scene of confusion that can be imagined. The place was full of men, horses, and chariots of war, in all the fury of battle. He observed the meeting of two of the principal warriors in the scene of action. At the moment when they came into close combat, the harness of their horses, and axles of their chariots broke, the spears with which they fought were shattered to splinters, and both the combatants were overturned with one tremendous crash. His guide informed him that these were some of the heroes of antiquity, men who once made the world to tremble; and that having spread desolation and misery among mankind, they were now left to eat the fruit of their own way, and to be filled with their own devices, until the judgment of the great day should bring down upon them a more fearful visitation.

Beyond this amphitheatre, he beheld, through the same gate, another, surmounted by towering columns of flame, and within—glowing like a furnace. This, his guide informed him, was the prison house of religious impostors, who had seduced men to follow their wicked ways, and thus had caused the way of truth to be evil spoken of. Here the men that have received the mark of the beast, and worshipped his image, drink of the wine of the wrath of God, without mixture; and the smoke of their torment ascendeth up for ever and ever.

Unable to bear so dreadful a scene, he requested his guide to fulfil his promise, and reconduct him to the place where he found him. Retracing the same way he again saw the young persons already mentioned, who charged him to return to his body again before it was buried, lest it should be impossible for him to resume his station on earth, and improve by the scenes which he had been witnessing; assuring him, that if, after such a warning, he came to that place of torment, his punishment would be far greater than their own. Having reached the place where his guide had previously found him, he began to ascend the narrow path, before described, and he soon overtook one or two of the travellers he had before seen commencing their journey. Entering into conversation with them, he soon found that his former opinion concerning them was exceedingly incorrect; for though their outward condition appeared so undesirable, they had sources of happiness which more than counterbalanced all their sufferings. He perceived a sweet smile upon their countenances; and when at any time they talked of the end of their journey, their eyes sparkled with peculiar animation.

Having gained the summit of the mountain he came to a high wall and a gate, attached to which was a porter's lodge. The gate was just wide enough to admit the travellers without their burdens. As soon as they entered they were transformed into Angels of light. Through the gate he beheld the most delightful mansions and rivers, lakes and vales, such as exceeded all he had ever seen or even imagined on earth.

Stretching his sight as far as the eye could reach, the scenery seemed to rise in grandeur and in beauty, till a lake skirted by a mist, yet clear as crystal, bounded the prospect.

Mr. — asked his guide for an explanation of this scene, and was informed that it was the state into which the souls of the just enter when they leave behind them the burden of the flesh. That they are not able all at once to bear the glory of the heavenly state, but that they pass from one scene to another until they come before the throne of God and the Lamb. He then expressed a wish to enter immediately on this first stage of heavenly glory; but the porter, taking hold of him, pointed to an inscription, and desired him to read what was written over the gate;—(it was Revelation xxi. 27.) he also advised him to return speedily home, and re-enter his body, lest he should be prevented returning to life—and consigned to everlasting misery. Descending the hill he now envied the situation of those travellers he before had pitied, and earnestly desired to join their company. At length he found himself at the door of his Father's house; when his guide having admonished him to profit by what he had seen and heard, bade him farewell, and disappeared.

Mr. — immediately, as he thought, entered his father's house, walked over every apartment, and found the whole family asleep. Coming to the bed which he was accustomed to occupy, he beheld his own body, apparently dead. Looking at it with attention, he continued for some time thanking God that he was restored before the family had found his corpse, as in that case he might have been buried, and thus have lost the only possibility of returning to life. He then entered the body which was lying before him; into every part of it once: just as a flash of lightning would, in an indefinite fraction of a second, penetrate any thing or every thing it might happen to strike.—On the return of bodily consciousness, he found himself sitting up in bed, in a most dreadful state of agitation, and unable to tell whether what he had seen, and heard, had been a vision, a trance, or a dream.

Whatever it may have been, it was the means of producing a permanent change in his heart and life: and he is now the Rev. —, of —.

The Cottager's Magazine, containing the above dream, was sent a few years ago to the Editor of this paper by a pious friend in England, who stated that amongst the religious circles it had created a great sensation, as coming from a quarter which produced every confidence in its authenticity.

SCRIPTURAL ILLUSTRATIONS.

No. 2.

THE LOCUSTS.
EXODUS x. 14, 15.—"And the locusts went up over all the land of Egypt: very grievous were they: for they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the field, and all the fruit of the trees."

"To look at a locust in a cabinet of insects, you would not at first sight deem it capable of being the source of so much evil to mankind as stands on record against it. "This is but a small creature," you would say, "and the mischief which it causes, cannot be far beyond the proportion of its bulk." Yet although this animal be not very tremendous for its size, nor very terrific in its appearance, it is the very same whose ravages have been the theme of naturalists and historians of all ages. and upon a close examination you will find it to be peculiarly fitted and furnished for the execution of its office. It is armed with two pair of very strong jaws, the upper terminating in short and the lower in long teeth, by which it can both lacerate and grind its food: its stomach is of extraordinary capacity and power: its hind legs enable it to leap to a considerable distance: and its ample vans are calculated to catch the wind as sails, and to carry it sometimes over the sea: and although a single individual can effect but little evil, yet when the entire surface of a country is covered by them, and every one makes bare the spot on which it stands, the mischief may be as infinite as their numbers. So well do the Arabians know their power, that they make a locust say to Mohammed, "we are the army of the great God: we produce ninety-nine eggs; if the hundred were completed, we should consume the whole earth and all that is in it."

The earliest plague produced by locusts, which has been recorded, is that with which the Egyptian tyrant and his people were visited for their oppression of the Israelites: only conceive to yourself a country so covered by them that no one can see the face of the ground; a whole land darkened; and all its produce, whether herb or tree, so devoured that not the least vestige of green is left in either.—But it is unnecessary to enlarge upon a history the circumstances of which are so fully known.

To this species of devastation, Africa in general seems always to have been peculiarly subject. This may be gathered from the law in Cyrenaica mentioned by Pliny, by which the inhabitants were enjoined to destroy the locusts in three different states, three times in the year—first their eggs, then their young, and lastly the perfect insect. And not without reason was such a law enacted: for Orosius tells us that in the year of the world 3800, (B. C. 204,) Africa was infested by such infinite myriads of these animals, that having devoured every green thing, after flying off to sea, they were drowned, and being cast upon the shore, they emitted a stench greater than could have been produced by the carcasses of 100,000 men. St. Augustine also mentions a plague to have arisen in that country from the same cause, which destroyed no less than 800,000 persons in the kingdom of Masanissa alone, and many more in the territories bordering upon the sea. Mr. Barrow, also, a recent traveller in Africa, tells us, that when an immense swarm was driven into the sea by a N. W. Wind, they formed upon the shore for fifty miles a bank three or four feet high; and when the wind was S. E., the stench was so powerful as to be smelled at the distance of 150 miles.

From Africa this plague is occasionally imported into Italy and Spain: and a historian quoted by Mouffet relates, that in the year (A. D.) 591, an infinite army of locusts of a size unusually large, grievously ravaged part of Italy: and being at length cast into the sea, from their stench arose a pestilence which carried off near a million of men and beasts. In the Venetian territory, also, in 1478, more than 30,000 persons are said to have perished in a famine occasioned by the same terrific visitation.

Even our own happy island, which is remarkably distinguished by its exemption from most of those ravages to which other nations are exposed, was once alarmed by the appearance of locusts.—In 1748, they were observed here in considerable numbers, but provisionally they soon perished without propagating: they were evidently stragglers from the vast swarms which in the preceding year did such infinite damage in Wallachia, Transylvania, Hungary, and Poland. One of these swarms which entered Transylvania in August was several hundred fathoms in width, (at Vienna the breadth of one of them was three miles,) and extended to so great a length as to be four hours in passing over the Red Tower: and such was its density, that it totally intercepted the solar light, so that when they flew low one person would not see another at the distance of twenty paces.—A similar account has been given me by a friend of mine long resident in India, where, he informs me, the column they composed extended five hundred miles: and so compact was it when on the wing, that like an eclipse it completely hid the sun, so that no shadow was cast by any object; and some lofty tombs distant from his residence not more than two hundred yards were rendered quite invisible.

Dr. Clarke, to give some idea of the infinite numbers of these animals, compares them to a flight of snow when the flakes are carried obliquely by the wind. They covered his carriage and horses, and the Tartars assert that people are sometimes suffocated by them. The whole face of nature, he says, might have been described as covered by a living veil.

From 1778 to 1780 the empire of Morocco was terribly devastated by them: and a most dreadful famine ensued. The poor were seen to wander over the country, deriving a miserable subsistence from the roots of plants: and women and children followed the camels, from whose dung they picked the indigested grains of barley, which they devoured with avidity: on this sad occasion, such was the extremity to which they were reduced, that fathers sold their children, and husbands their wives.

"The Lord shall stretch out his hands against every man," and who rejoice in the evil that befalls other nations; when they behold the clouds of locusts proceeding from the north, are filled with gladness, anticipating a general mortality. For when a country is thus laid waste they emerge from their arid deserts and pitch their tents in the desolated plains.

But no account of the appearance and ravages of these terrific insects, for correctness and sublimity comes near that of the prophet Joel: with whose animated description I shall conclude.

"A fire devoureth before them: and behind them a flame burneth: the land is as the garden of Eden before them: and behind them a desolate wilderness: yea and nothing shall escape them. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their faces the people shall be much pained: all faces shall gather blackness. They shall run like mighty men: they shall climb the wall like men of war: and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another, and when they fall upon the sword they shall not be wounded. The earth shall quake before them: the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."

The usual way in which they are destroyed is also noticed by the Prophet.

"I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour shall come up, because he hath done great things."—*Kirby and Spence's Entomology.*

VIEWS OF OUR ZION.

PSALM xlviii. verse 12 13.—Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following.

No. II.

THE MINISTRY. (Continued.)

In my former essay upon this subject it was shewn that even in our Saviour's time there were three orders; in the Christian ministry;—our Lord himself, then the visible and personal head of his Church, the Twelve Apostles, and the Seventy Disciples.

After our Saviour's ascension into heaven, the Twelve Apostles became the visible heads or overseers of the Church, and subordinate to them we also find two grades of Ministers, viz. the Seventy Disciples which had been already constituted, and the Seven Deacons appointed by themselves. This latter order it appears, was not merely essential for maintaining the model which our Lord himself seemed to have suggested, but absolutely requisite for the spiritual wants of the Church. For from their very first appointment it would appear that the order of Deacons was a distinct spiritual order, and not ordained merely for the temporal purposes and conveniences of the Church. When the Apostles had prayed "they laid their hands on them;"—there was a specific ordination;—and we find them immediately afterwards acting in concert with the Apostles and other Preachers of the Gospel, although in a subordinate degree, as dispensers of the same word of truth. For it is to be observed that, as the primitive Christians usually made their contributions every Lord's day and at the Lord's table for the