

# 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.]

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[NO. XXXIV.]

## Poetry.

### THE MOTHER AND HER DYING BOY.

*Boy.*—My mother, my mother, O let me depart!  
Your tears and your pleadings are swords to my heart:  
I hear gentle voices that chide my delay;  
I see lovely visions that woo me away.  
My prison is broken, my trials are o'er!  
O mother, my mother, detain me no more!

*Mother.*—And will you then leave us, my brightest, my best?  
And will you run nestling no more to my breast?  
The summer is coming to sky and to bower;  
The tree that you planted will soon be in flower;  
You loved the soft season of song and of bloom—  
O shall it return, and find you in the tomb?

*B.*—Yes, mother, I loved in the sunshine to play,  
And talk with the birds and the blossoms all day;  
But sweeter the songs of the spirits on high,  
And brighter the glories round God in the sky:  
I see them! I hear them! they pull at my heart!  
My mother, my mother, O let me depart!

*M.*—O do not desert us! our hearts will be drear,  
Our home will be lonely, when you are not here.  
Your brother will sigh 'mid his playthings, and say,  
"I wonder dear William so long can delay!"  
That foot like the wild wind, that glance like a star,  
O what will this world be, when they are afar?

*B.*—This world, dearest mother! O live not for this;  
No, press on with me to the fulness of bliss!  
And, trust me, whatever bright fields I may roam,  
My heart will not wander from you and from home.  
Believe me still near you, on pinions of love;  
Expect me to hail you when soaring above.

*M.*—Well, go, my beloved! The conflict is o'er;  
My pleas are all selfish; I urge them no more.  
Why chain your bright spirit down here to the clod,  
So thirsting for freedom, so ripe for its God?  
Farewell, then! farewell, till we meet at the Throne,  
Where love fears no partings, and tears are unknown!

*B.*—O glory! O glory! what music! what light!  
What wonders break in on my heart, on my sight!  
I come, blessed spirits! I hear you from high:  
O frail, faithless nature, can this be to die?  
So near! what, so near to my Saviour and King?  
O help me, ye angels, his glories to sing!

Rev. H. F. Lytle.

### THE TWO APPOINTED CHANNELS OF DIVINE GRACE.

#### PART II.

There is, however, another important lesson conveyed in this vision of Zechariah; and that is, that the oil was communicated to the lamp not immediately from God, but through the medium of the olive trees, and through them alone. Zechariah saw no golden pipes that reached to heaven to fetch down the heavenly fluid direct from the eternal fountain, and communicate it without any intervention to each of the seven lamps. It came from the olive-branches; and if any ruthless hand had dared either to obstruct the communication, or to remove these branches, the supply must have ceased, and the light of the candlestick would have been extinguished. This lesson was very necessary for the Jews of that period. Though but just restored to the land of their forefathers, the seeds of a second and more dreadful calamity were already sown, and soon sprang up. Foreign enemies broke down the power of the Davidic family; and the priests of the Hasmonean line, not content with that holy office which God had given them, took advantage of the disorders of the times, as the Church of Rome has since done, to usurp the royal dignity also. On the other hand, a sect, commenced no doubt in piety, and with the best intentions to resist the torrent of ungodliness and indifference which flowed from the Greek and Roman conquerors, gradually rose into influence, and at last utterly broke down the power and usurped the authority of the priesthood. These were the Pharisees, or, as the original word signifies, "the separated," for this was the name which they loved. They separated themselves from the heathen conquerors and from the multitude, whom either inclination or the daily business of life led to have intercourse with them. These men established certain laws and customs to serve as a hedge about the law, and thus to preserve it from transgression. These customs gradually multiplied, and are now known as the oral law, or the traditions of the Pharisees. The motive was no doubt good at first; but they gradually advanced in substituting these their own opinions for the religion of Moses; and at last succeeded in persuading themselves and a large body of the people, that they and their party were the only true Jews. They did not at first enter into collision with the priesthood; they had not the power, and perhaps did not then entertain the wish. But as their reputation increased, and they came to be considered as the sole proprietors of true religion, they despised the priests not of their own party, as men devoid of religion; and at last had sufficient influence to establish the maxim, that "a man of illegitimate birth, if a wise man (as they called their own teachers,) was to take precedency of a high priest not skilled in their doctrines. The distinction as well as the office of the Levitic tribe was then gone, and the land was deluged with Pharisaic lay teachers, who held no divine commission, who verily thought that they were spreading the knowledge of divine truth, whilst they were only gaining partisans for their own sect. Thus the Jewish candlestick was deprived of its two olive-branches. The supply of heavenly oil was stopped, the light extinguished, and the eyes of the people became so accustomed to darkness, that

at last they preferred it to the Light of Life, when he appeared among them. The lesson conveyed by the vision was thus lost upon the Jews. They thought that they could do without the olive trees, or could do equally well with olive-trees of their own planting; and most calamitous was the result.

But is not the vision equally instructive to us, or indeed doubly so, as we see the evil consequences of disregarding it? There is now a great desire to do good, to spread the knowledge of the truth, and to stop the torrent of ungodliness and indifference that threatens to overwhelm us: but let us not forget that this spiritual work is not to be accomplished by might nor by power, but by the Spirit of the Lord of Hosts, and that this spirit is not to be had except through the divinely appointed channels. The heavenly oil flows only from the olive trees of God's own planting. The monarchy and the priesthood are these two olive trees; it is vain, therefore, to look for the communication of divine grace from other sources; and yet the so-called Christian world appears to have forgotten this first principle. The monarchy and the state are looked upon as mere worldly ordinances; and therefore mere worldly men, no matter what their creed, or whether they have none, are looked upon as fit and proper persons to hold the subordinate office of legislation; and men hope, whilst they are trying to make the state a kingdom of Satan, that they will make the world the kingdom of God. In like manner, they endeavour to set aside the office of the Christian priesthood, and think to spread spiritual religion by men whose divine commission is just as genuine as was that of the Pharisees. In fact, Pharisaism is revived, and once more in full operation. If it become general, the present lay system will lead to the same results as those brought about by its Pharisaic archetype; the candlestick will be separated from the olive branch, and the light of its lamps soon extinguished.

Some may perhaps think that the vision of Zechariah, though very good for the Jews, does not apply to our times nor to the Christian Church. No doubt it is very convenient for some to deny or get rid of the authority of the Old Testament; but such evasion will not serve them here. The very same figure occurs in the New Testament. Christian churches are also represented by the symbol of golden candlesticks (Rev. i. 20); and in the eleventh chapter of that book a vision similar to Zechariah's is again given, and of the two witnesses it is said, "These are the two olive trees, and the two candlesticks standing before the God of the earth." Now, whatever be the interpretation of that passage, the similarity of the vision shews us at least this much, that a vision necessary for the Jewish Church may be equally needful for the times of the New Testament. Not that we need the language of the vision to prove our point, which is just as well proved from the unprophetic parts of the New Testament. In the first place, the New Testament contains no proof that the Holy Spirit was communicated by unauthorized teachers. By the laying on of the hands of the Apostles it was communicated. There are two remarkable instances in which God was pleased especially to recognize and honour the ministry of his own appointment, by calling in their mediation. One is that of Cornelius, who, though a devout man, whose prayers and alms had gone up as a memorial before God, yet was not visited with the outpouring of the Holy Spirit until the Apostle came and preached to him the word of God. The other the case of St. Paul, who, though miraculously stopped by the Lord himself, received not the gift of the Spirit until a divinely commissioned messenger laid his hands upon him. St. Paul also teaches us plainly, that the edification of the Church of Christ is to be expected only through the ministration of those teachers whom God has given. "But unto every one of us is given grace according to the measure of the gift of Christ; wherefore he saith, When he ascended upon high, he led captivity captive, and gave gifts unto men.... And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we be henceforth no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." (Eph. iv. 7—13.)

Now, if God gives teachers, there must be some way of finding out who they are, and they must have some credentials to establish the truth of their claims. The Pharisees of old, and their successors, the rabbinical Jews, make religious knowledge this test. Though such professed sticklers for the law of Moses, and even for the letter of that law, they totally disregard the claims of the Priests and Levites, to whom God committed the office of teaching, unless they happen to possess that sort of religious knowledge which they consider the truth. The Jews have now, therefore, no clergyman; any man, no matter what his business or occupation, if he have only acquired the requisite quantum of knowledge, may become a rabbi or teacher in Israel. In fact, rabbinical Judaism presents the completest system of unauthorized lay-teaching now to be found. But is it attended with God's blessing? The lay-teaching of the Pharisees led the Jews to reject the Lord Jesus Christ, and the lay-teaching of the Rabbis confirms their posterity in error. The lay-teaching of the Pharisees destroyed the Church and Temple, and scattered Israel through the world. Let us then learn from this fearful example. If we wish to promote the knowledge of salvation amongst the people of this land, let us beware of attempting it on Pharisaic principles; let us not think that religious knowledge, even though accompanied with an earnest desire to do good, is a sufficient qualification for a teacher. Paul may plant,

and Apollon water; but God alone can give the increase. But God will not bless those means which men invent for themselves. He will not join with men in offering disrespect to his own institutions. Ten thousand or a hundred thousand unauthorized lay-teachers, though ever so diligent and earnest, will not make the lamps of the golden candlestick burn brighter. For this the heavenly oil is required, and that can be had only from the two olive-branches which God hath planted. If we therefore really desire to promote true religion, and to spread the kingdom of Christ, let us pray that the olive branches may flourish, that God may supply them with sap. Let us do what in us lies to promote the spiritual welfare of the State and the Church. Let us use that portion of power which God hath committed to us, to select men full of faith and the Holy Ghost for all offices which are elective. Let us contribute to the building and endowment of churches. Let us uphold and propagate the true Bible principles of STATE AND CHURCH, and let us every where discountenance the lay-system of the Pharisees.—*Church of England Magazine.*

## SCRIPTURAL ILLUSTRATIONS.

NO. IX.

### DESERT THIRST.

PSALM CVII. 5.—"Thirsty their soul fainted in them."

"We never kept the common road, but marched through the middle of the desert, to avoid some Arabs, whom we had seen. This country is entirely without water: not a tree is to be seen; not a rock which can offer a shelter or a shade. A transparent atmosphere; an intense sun, darting its beams upon our heads; a ground almost white, and commonly of a concave form like a burning glass; slight breezes, scorching like a flame. Such is a faithful picture of this district through which we were passing.

"Every man we meet with in this desert is looked upon as an enemy. Having discovered about noon a man in arms on horseback, who kept at a certain distance, my thirteen Bedouens united the moment they perceived him, darted like an arrow to overtake him, uttering loud cries, which they interrupted by expressions of contempt and derision, as, 'What are you seeking, my brother?' 'Where are you going, my son?' As they made these exclamations, they kept playing with their guns over their heads. The discovered Bedouen fled into the mountains, where it was impossible to follow him. We met no one else.

"We had now neither eaten nor drank since the preceding day; our horses and other beasts were equally destitute, though ever since nine in the evening we had been travelling rapidly. Shortly after noon we had not a drop of water remaining; and the men, as well as the poor animals, were worn out with fatigue. The mules, stumbling repeatedly, required assistance to lift them up again, and to support their burden till they rose. This terrible exertion exhausted the little strength we had left. At two o'clock in the afternoon, a man dropped down stiff, and as if dead, from great fatigue and thirst. I stopped with three or four of my people, to assist him. The little wet which was left in one of the leathern budgets was squeezed out of it, and some drops of water poured into the poor man's mouth, but without effect. I now felt that my own strength was beginning to forsake me; and becoming very weak, I determined to mount on horseback, leaving the poor fellow behind. From this moment others of my caravan began to droop successively, and there was no possibility of giving them any assistance; they were abandoned to their unhappy destiny, as every one thought only of saving himself. Several mules, with their burdens, were left behind; and I found on my way, two of my trunks on the ground, without knowing what had become of the mules which had been carrying them, the drivers having forsaken them, as well as the care of my effects and my instruments.

"I looked upon this loss with the greatest indifference, as if they had not belonged to me, and pushed on. But my horse now began to tremble under me, and yet he was the strongest of the whole caravan. We proceeded in silent despair. When I endeavoured to encourage any one of the party to increase his pace, he answered me by looking steadily at me, and by putting his forefinger to his mouth, to indicate the great thirst with which he was affected. As I was reproaching our conducting-officers for their inattention, which had occasioned this want of water, they excused themselves by alleging the mutiny of the oudaias; 'and besides,' they added, 'do we not suffer like the rest?'

"Our fate was the more shocking, as every one of us was sensible of the impossibility of supporting the fatigue to the place where we were to meet with water again. At last, about four in the evening, I had my turn, and fell down with thirst and fatigue. Extended, without consciousness, on the ground, in the middle of the desert; left only with four or five men, one of whom had dropped at the same moment with myself, and all without any means of assisting me, because they knew not where to find water, and, if they had known it, had not strength to fetch it: I should have perished on the spot, if Providence, by a kind of miracle, had not preserved me.

"Half an hour had already elapsed since I had fallen senseless to the ground, (as I have since been told,) when, at some distance, a considerable caravan of more than two thousand souls was seen advancing. It was under the direction of a marchout or saint, called Sidi Alarbi, who was sent by the Sultan to Tremecan. Seeing us in this distressed situation, he ordered some skins of water to be thrown over us. After I had received several of them over my face and hands, I recovered my senses, opened my eyes, and looked around me, without being able to discern any body. At last, however, I distinguished seven or