

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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.

VOLUME II.]

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[NUMBER XXVI.]

## Original Poetry.

### For the Church.

#### DIRGE

ON THE BURIAL OF THE SOLDIERS KILLED AT PRESBOOT.

1.

On with the burial train!  
With the mourners' long array!  
We bear the dead to a laurel'd bed,  
To the soldier's grave to-day!  
Let the martial horns breathe low,  
With a dark and wailing flow—  
Let the muffled drum boom deeper  
In its requiem for each sleeper—  
Let the comrades' tear be shed  
And the Church's blessing said,—  
For the soldier's sword is broken,  
And the last farewell is spoken,  
To the Brave!

2.

On with the burial, on!  
With music sad and deep—  
In the earth's green breast is a glorious rest,  
Where the soldiers' dust may sleep!  
Tread soft and light around  
The broad grave's hallow'd bound—  
Let no murmur fill the air  
Save the upward voice of prayer,  
For the "Words of Life" are telling  
Of the Christian hero's dwelling,  
When the soldier's course is run,  
When the last bright victory's won  
By the Brave!

3.

Lay their pure dust in earth!  
In glory's arms they lie,  
They have died in fame like each mighty name  
Of their country's chivalry!  
Long may our foemen tell  
How the sons of Britain fell—  
For the fight wax'd sterner, longer,  
And the avenger's arm grew stronger,  
When the fatal death-shots parted,  
That laid low the valiant-hearted—  
And the felon's dastard cry  
Was the requiem wild and high  
Of the Brave!

4.

Now be our farewell said—  
The Burial rite is done,  
We have laid the brave in their noble grave,  
The soldier's course is run!  
Be their tomb a sacred spot,  
Be their fatigues unforget—  
Where our warriors' dust lies sleeping,  
There be Freedom's vigil keeping—  
There may valor's pulse beat high,  
There the soldier learn to die,  
And the land for which they fell  
Guard the sacred memory well  
Of the Brave!

ZADIG.

Toronto, December, 1838.

### For the Church.

#### WHERE IS THE SUMMER?

Mrs. Hemans.

It has wafted away its fairest things,  
Beyond the far blue sea,  
It has skimmed the wave with its sunny wings,  
For the clime where its home shall be,  
And its voice has breathed forth its saddest tone,  
For the land it has left with its dead alone.

It has wooed the breeze with its whispers low,  
From the wood's deep trembling shade,  
It has robbed the grove where the streamlets flow,  
Of the song their murmurs made,  
And has stolen away from field and flower,  
The fragrance it shed in its brightest hour.

It has lured the birds of the joyous note,  
From their rest on leaf and spray,  
It has swept the meads where the bee-birds float  
And the sunlight insects play,  
And has borne with its joyous train along,  
The forest's last breathings of feathered song.

It has gathered the clouds that softly hung  
Like flakes in the air on high,  
It has treasured the light that sunbeams flung  
On those flakes as they shot them by,  
And has fled away with their golden hue,  
Where the sun's more bright, and the sky more blue.  
J. C.

## SYRIAN CHURCH ON THE COAST OF MALABAR.\*

FROM A CHARGE DELIVERED AT BOMBAY, BY THE LORD BISHOP OF CALCUTTA.

Every thing relating to these ancient Christians—one of the few remaining branches of the Primitive Church which were never subject to the Roman See—so immediately bears on our duties in this country, and will, I am sure, be so interesting to all whom I now address, and is indeed so fresh on my mind, that I make no apology for adverting to it at some length, on this, to me unexpected, occasion of addressing you.

As I entered these early seats of our common Christianity, I said to myself, These are like the Church of Philadelphia commended by our Lord in the Apocalypse—they have but little strength: but they have kept Christ's word, and not denied His Name. May an open door be now set before them, by the friendly communications of our Protestant Church and the protection of the British Power, which no man shall shut! Rev. iii. 7, 8.

It is the glory of our Church to have sprung to the assistance of these oppressed Christians of St. Thomas, at the earliest moment that the victories of the Marquis of Wallisley had opened that part of India. Before the erection of

the See of Calcutta, a most devout Chaplain\* of our Establishment, and personal friend of my own, now no more, hurried down to inquire after their welfare, and salute them in the Name of the Lord. He it was, who first awakened, by his striking narrative, the attention of the British Public to their situation; of which little had been known from the time of Dr. Michael Geddes and La Croze at the close of the seventeenth and early in the eighteenth century. After the lapse of ten years, in 1816, the first Protestant Bishop of India, the learned and pious Dr. T. F. Middleton, made them a friendly visit for the same end; which he repeated in 1821—the valuable memorials of which are preserved in the able work of Mr. Professor Le Bas. Bishop Heber, in like manner, was in the act of proceeding to them in 1826, when his sudden and melancholy death occurred. In the mean time, in 1818, the Church Missionary Society began to send them out holy Missionaries; five of whom are now labouring in that field of service. The Hon. Residents of Travancore, likewise, have been conducting themselves in a manner worthy of the British Nation, by throwing around them the Aegis of our power, and by building, with a donation chiefly supplied by the Ranees of Travancore, a College for the education of their youth.

Upon the contrast between the friendly succour thus rendered them by our Protestant Church, for thirty years, and the conduct pursued by another Christian Communion from the middle of the sixteenth century, I will not dwell. It must be a matter of thankfulness, to all who have looked into the case, to reflect on the disparity. Suffice it to say, that we have usurped no authority over a Sister Christian Body—aimed at no private ends—required no union with our own particular Church—enjoined no decrees of Western Councils—destroyed no books of learning and piety—made no forcible changes in Ancient Liturgies—introduced no images of the Virgin or other modes of superstition; nor did we summon a Second Synod of Diamper, in order to subject, by terror and chicane, an ancient, independent, and comparatively pure Christian Church to the assumed supremacy of the Bishop of Rome.

On the contrary, we treated them from the first, and are now treating them, as a primitive and independent branch of Christ's Holy Catholic Church. We began by testifying our Christian sympathy: we inquired, whether, and how far, and in what respects they desired our aid. We acted in every thing with the concurrence and authority of their own Bishops and Clergy. Let any one read the affecting interviews of Dr. Buchanan with the aged Syrian Metran; or those of Bishop Middleton, ten years afterward, with his successor; and he will be convinced of what I say. On discovering the particulars in which they first implored our help, to those particulars we have been directing our attention, and to none others. These were, 1. The multiplication of copies of the Syriac Scriptures: 2. The translation of those Scriptures into the vernacular Malayalam; 3. The establishment of Schools; 4. The furnishing means for the education of their Clergy; 5. The preaching, as occasion might offer, in their churches. By the munificence of the British and Foreign Bible Society, the first of these wants, that of copies of the Scriptures in Syriac, was supplied—Dr. Buchanan died with the sheets of the Syriac Testament in his hand. The second has been met by the persevering labours of the Church Missionary Society. Schools have, in the third place, been established by the funds of the same Institution. The fourth particular has been supplied by a College, built by the Hon. Resident, Col. Munro; where about forty Deacons are under education for the sacred office of the Priesthood. While the Church Missionaries, in the fifth place, have been constantly preaching, with the Metran's permission, in the churches, as they have acquired the language.

Of the happy effects of this gentle intercourse it is difficult to judge. They have been naturally slow. Many years elapsed before the Holy Scriptures were ready. General education is long in spreading; and is yet in its commencement only. Influence with the Metrans and Clergy varies with the personal piety of individuals. A schism between the Ecclesiastical Authorities, at the time of Bishop Heber, interrupted the progress of things, and occasioned the interference of the Hon. Resident. Other difficulties have arisen since—and fresh ones may and will arise. Still the advance made has not disappointed those who consider all the circumstances of the case: and so long as the five particulars which I have mentioned are in gradual, but unceasing operation, I fully trust that the Syrian Churches will ultimately recover, by the mercy of God, their pristine splendour.

The little which I ventured to do myself, during the ten days that I passed among them, was, I hope, in entire accordance with the evangelical proceedings of the Bishops and Presbyters who preceded me. I had been invited by the Metran to aid him, more than two years before. On my arrival I acted as a brother with a brother. I openly disclaimed all authority. I professed that I had no power, except with my own people. I interfered not in the least. I conferred only with him, both in private and in the presence of his Clergy. I mentioned such thoughts as occurred to me. I satisfied his curiosity concerning our own church. I preached, with his permission, three times in the Syrian Churches, through an interpreter; once being before himself, about forty of his Presbyters, and more than a thousand of the Laity. I allowed my Sermon to be translated into Malayalam, and circulated throughout the Syrian Diocese. The text was Rev. iii. 7, 8: and many of the thoughts are incorporated into the second and third divisions of this Charge. I wrote to the Hon. Resident of Travancore and the Bishop of Madras, to urge them to render further aid. I endeavoured to keep in view, in all my advice, the important distinction between the temporal power, vested in the sovereign authority of the country for the protection of

temporal rights—and the spiritual power, vested, according to the usages of the Syrian Churches, partly in the Metropolitan, partly in the Synods of the Clergy and Laity, and partly in the Patriarch of Antioch. Complaints of alienation of church property, of oppression, of malversation of funds, &c., I referred to the Hon. Resident.

Matters of spiritual improvement in divine doctrine and worship, I commended to the consideration of the Metran and Clergy. For I found many things, undoubtedly, among them, which a better education of the Clergy, and advances in Scriptural Knowledge and real primitive antiquity, will remove. On the subject of the Sacraments, and in their Liturgical Offices, many expressions and usages occur which Protestants account, and justly account, erroneous and superstitious. When I was present at the celebration of their Public Worship, I was much distressed; and was ready to conclude that they differed little, in fact, from the Church of Rome. But so far as I can judge, the case is not so. They are far, very far from symbolizing with the Church of Rome. They still reject, after three centuries of chicane and persecution, the supremacy of the Pope. They still acknowledge the supreme authority of the Holy Scriptures. They hold no traditions as of co-ordinate rank with the Scriptures and necessary to their just interpretation. They allow them to be translated without notes, and read freely by the people. They object not to prayers in a known tongue. They do not receive the Decrees of the Council of Trent. They do not hold, as a Church, Transubstantiation, or the Doctrine of the Real Presence, or Purgatory, in the sense of the Church of Rome, whatever individuals may do. They do not deny the cup to the Laity. They force not the celibacy of the Clergy. They allow not the use of images in Churches. They admit all orthodox Churches to be branches of Christ's Holy Catholic Church, and within the pale of salvation. The numerous errors and superstitions which have crept into their Liturgies and Services are not drawn up into Articles of Faith, and fixed immovably by General Councils. They still hold, as a church, the canons of the first Council of Nice only, which, at their ordination, their Presbyters engage to observe. I trust we may, therefore, say of them, that however large may be the admixture of superstitions, they have, as a Church, kept Christ's word, and not denied His Name.

It is only wonderful, indeed, considering their long total exclusion from more enlightened Christian communities, the subjugation of the larger part of their brethren under Abp. Menézes to the Roman Yoke, from which they themselves escaped only by miracle, as it were, after a struggle of sixty years; the destruction of their libraries, and consequent want of an educated Clergy; and the short time they have been in communication with the British Power—it is only wonderful that they have retained so much of Scriptural Truth, and present so striking and favourable a contrast, as they confessedly do, not only to the Heathen, but to the Roman Catholic Syrians around them.

I confess I was greatly affected with all which I saw. I could not avoid comparing their doctrine, discipline, and usages with the first histories of the Christian church. The subject seemed to me full of instruction, consolation, warning in various ways; and it is for these ends that I have thought myself at liberty to give you this account of my visit; though it has compelled me to speak so much of my individual proceedings—for which I crave your forgiveness.

1. Here, Reverend Brethren, is an ancient Church from the days of the Apostles, preserved for sixteen or seventeen centuries amidst surrounding idolatry; knowing nothing of the pretended supremacy of Rome, nor of her peculiar dogmas; but standing a witness, in addition to the primitive churches in Haute Dauphine and the Valleys of Piedmont, to the pure Gospel of Christ; and thus demonstrating the comparative novelty of the superstitious doctrines and usages, and indeed of all the assumptions of the Church and Court of Rome—a testimony, in a day like the present, of no little value.

2. Nor is it a point of small moment, that these ancient churches confirm us in our belief of the apostolical origin of our Episcopal platform of Church Government; and display the wisdom of our reformers, in retaining, as no other Protestant communion has retained, that beautiful system of order and edification as it existed in the Apostolical Age. We may be assured that the policy of our National Church, after an example of such extraordinary success, is not ill adapted to the feeble, prostrate mind of India.

3. The value of Liturgies, in securing some knowledge of the great doctrines of the Fall, the Holy Trinity, Redemption, the Atonement of Christ, His Deity as very God of very God, the person and operations of the Holy Spirit, love to God and man, the obligation of the Ten Commandments, &c., in the darkest times, is again apparent.

4. Nor, on the other hand, is the danger less obvious of a church losing sight of the Holy Scriptures—of its allowing that Blessed Book, the only rule of faith, to become rare; to remain in a language gradually unfamiliar to the people, and no longer capable of being appealed to as the standard of all doctrine and worship. We see, in these ancient churches, that when their copies of Scripture and other books were once burnt, and an unlearned clergy followed, ignorance of the mighty truths of the Gospel came on; changes were made in Liturgies and customs, and much superstition and error crept in.

5. We further learn, however, from the few Syriac Manuscripts of the Holy Scriptures which have been collated, the capital fact, of the integrity of our Western Copies; agreeing, as they do, in all main particulars, with those in-

\* There are many opinions and practices afloat, tending to superstition, both concerning the Eucharist, and Prayers for the Departed. Possibly further inquiries, and a better acquaintance with their language and their numerous Liturgies, may cast more light on the subject. It was in November, 1835, that I made my visit.

† On the conquest of Cochin by the Dutch, in 1663.

dependent and most ancient Eastern ones of the Syrian Version, made by apostolical men, and retaining the very dialect which our Blessed Lord spake when on earth.

6. To which points, when I add the assurance which these churches afford us of the possibility of forming permanent Christian communities, retaining their faith from age to age, from among the natives of India—of training and fixing them in a discipline resembling our own, and guiding them by a native Ministry, maintained in primitive simplicity, and yet surrounded with the respect and reverence of the people—I trust you will allow that the points of instruction to be gathered from their past and present circumstances are not unimportant.

7. Nor is it uninteresting to trace those vestiges of antiquity in many of their customs; some of which we might profitably perhaps follow, though others are less adapted to our modern habits: their respect for antiquity and the usages of their fathers—their Synods, consisting of Bishops, Clergy, and Laity—the consent of the parishioners obtained to the appointment of Pastors—Bishops sometimes chosen by the Clergy and Laity, when not sent out to them from Syria—candidates continued for a series of years in the preparatory office of Deacon, before they are admitted and ordained Presbyters—excommunication, admonition, &c., administered by a court held in the porch of each church, and consisting of the Priest and four Lay-elders—another species of punishment not less solemn, administered by the Priest omitting to bless the offender when the rest of the congregation pass to receive that blessing—the erection of churches in every parish, with contiguous rooms for the constant residence of the Clergy; separate houses being seldom built for them, but the Priest living in the Church itself.

But I hasten to remark, generally, on all which I have been now stating, what charity and tender sympathy we should cultivate toward these primitive Christians of St. Thomas, and similar relics of the Apostolic Churches! How readily should we acknowledge what is good in them; without requiring of them conformity to our Protestant models of Liturgical Worship or our Western notions!

## TESTIMONIES OF DISSENTERS & WESLEYANS

IN FAVOUR OF THE CHURCH OF ENGLAND.

By the Rev. R. Meek.

No. VI.

CONCLUSION.

Are Dissenters justified in their hostility to the Established Church of England? Are their efforts for the subversion, and the terms in which they speak of the Church of England, such as becometh Christians, who are bound, by their religious profession, to seek the glory of God, and the best interests of their country? The following passages from two of the most eminent non-conforming ministers, whose names and writings are still deservedly held in great veneration by Dissenters, will show with what different feelings the Church of England was regarded by Dissenters of that day.

JOHN HOWE, Non-Conformist.—"Judging such a Church true as to essentials, he may think (occasion inviting) he hath greater reason, though it be defective in accidents, to communicate with it sometimes, than to shun its communion always; since those Christians that agree in all the essentials of Christianity, agree in far greater things than it is possible for them to disagree in. He must have mean and mis-shapen thoughts of the Christian religion, that thinks not the great doctrines of faith, ordinances of worship, and rules of daily practice, (common to us all,) unspeakably more valuable than this or that external mode, or form of religion, that is but accidentally, and mutably adherent thereto."

The same.—"Thirty-nine Articles are given us for the summary of our religion, and of what is thought to appertain to it. Thirty-six contain the substance of it, wherein we agree: three the additional appendices. With such a man (a bigoted Dissenter) the three weigh more than all the thirty-six. How remote are these men from the temper or spirit they were directed to be of, that had far greater differences among them than ours, to count themselves all one in Christ Jesus!"

The same.—"How notorious is it, that generally they (the Puritans) that continued in their native land, as far as the greater number did, looked not upon the Church of England as no church? That they wished her more reformed, but in great part kept in her communion (their principal leaders and the people) taking other opportunities of spiritual improvement, as they could; for which they often ran great hazards. In 62 (1662) the same spirit and sentiment fresh appeared; when most of the considerable ejected ministers met and agreed to hold occasional communion with the (now) re-established Church."

JOHN OWEN, D.D., Non-Conformist.—"No pretences whatsoever, nor seeming colour, should countenance men dissenting from what is established, to revile, traduce, deride, or otherwise expose to vulgar contempt, by words or actions, the way owned by authority, (if not evidently fallen off from Jehovah to Baal,) or fasten bitter uncharitable appellations on those who act according to that way: that is, the public ministers and ministry, acknowledged, owned, and maintained by the supreme magistrate where they both are. I cannot but complain of want of ingenuity and candid charity in those men who, having a comfortable maintenance arising another way, do yet, 'ad faciendum populam,' continually in pulpits, and other public places, inveigh against that way of maintenance which is allowed by the magistrate, and set apart for them that labour in the Word and doctrine. Such men as these do show of what spirit they are, and what they would do if they were lions: seeing they bark so much, being but snarling dogs. And therefore truly, if some severe course were used for the restraint of

\* Howe's Works, vol. iv. pp. 465, 474.

\* From the Spirit of Missions.

\* Dr. Claudius Buchanan, in 1806 and 1808.

† Under Abp. Menézes.