

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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## Poetry.

M. A. N.

BY MISS JEWELL.

"Creation's heir!" the first, the last,—  
That knew the world his own;  
Yet stood he 'mid his kingdom vast  
A fugitive o'erthrown!  
Faded and frail the glorious form,  
And changed the soul within,  
While pain, and grief, and strife, and storm,  
Told the dark secret—sin!

Unaided and alone on earth,  
He bade the heavens give ear;  
But every star that sang his birth  
Kept silent in its sphere:  
He saw round Eden's distant steep  
Angelic legions stray;  
Alas! they were but sent to keep  
His guilty foot away!

Then turned he reckless to his own,  
The world before him spread;  
But nature was an altered tone,  
And spoke rebuke and dread.  
Pierce thunder's peal, and racking gale,  
Answered the storm-swept sea,  
While crashing forests joined the wall,  
And all said, "Cursed for thee!"

This spoke the lion's prowling roar,  
And this the victim's cry;  
This, written in defenceless gore,  
Forever met his eye.  
And not alone each heaven's power  
Proclaimed his fierce decree,  
The faded leaf, the dying flower,  
Alike said, "Cursed for thee!"

Though mortal, doomed to many a length  
Of life's now narrow span,  
Sons rose around in pride and strength:  
They too proclaimed the ban.  
Twas heard amid their hostile spears,  
Orned in the murderer's doom,  
Seen in the widow's silent tears,  
Felt in the infant's tomb.

Ask not the wanderer's after fate,  
His being, birth, or name;  
Enough that all have shared his state,  
That man is still the same;  
Still briar and thorn his life o'ergrow,  
Still strives his soul within,  
And pain, and care, and sorrow show,  
The same dark secret—sin.

## REGINALD HEBER, D.D., LORD BISHOP OF CALCUTTA.\*

PART III. RESIDENCE IN INDIA.—DEATH.

On entering upon the duties of his immense diocese, Bishop Heber found a vast accumulation of business, which had arisen since the decease of his predecessor. The sudden death of Dr. Loring, archdeacon of Calcutta, about two months after that of Bishop Middleton, had tended also to impede the transaction of ecclesiastical matters. The Rev. Daniel Corrie was appointed to the vacant archdeaconry—an office for which he was in all respects eminently qualified; and the appointment gave great satisfaction to those who were well acquainted with his devotedness to the missionary cause.

The bishop was immediately called upon to interfere in a case of a very unpleasant nature, viz. a dispute which had arisen between the archdeacon of Bombay and the senior chaplain at that presidency.

There was a great want of chaplains on the Bengal establishment. "Many important stations," the bishop writes to Dr. Phillimore, "are as effectually cut off from preaching and the sacraments as if they were in the centre of China. Even in Calcutta, and the neighbouring stations, though some of the clergy officiate three times on a Sunday; and though I myself and the archdeacon work as hard and as regularly as any of 'the labouring clergy' (to use the modish phrase) in any part of the world, we could not get the ordinary Sunday-duty done without resorting to the aid of the missionaries. With these last I have good reason to be satisfied. They all cheerfully (such, of course, as are of the Church of England) have received licenses, and submitted themselves to my authority. They are, in fact, very respectable and pains-taking young men, who are doing far more in the way of converting and educating the natives than I expected; and are well pleased to find themselves recognised as regular clergymen, and treated accordingly." It may be right to observe, that Bishop Middleton had not recognised the labourers of the Church Missionary Society; and the determination of his successor was as judicious as it was equitable. It had a tendency to soften prejudice; to remove any thing approaching to unkind feeling; and was eminently calculated to strengthen the missionary cause, by shewing that those embarked in it were of one heart and one mind. The applications for resident chaplains from the inhabitants of many of the principal stations caused the bishop much painful uneasiness. They were but too generally such as he had it not in his power to flatter with the least hope of receiving a favourable answer from government.

The arduous duties of the episcopate now fell thick upon the bishop. But he had "left his native land with no selfish feeling, and no shrinking from the arduous and perilous duties which he well knew awaited him." The ship in which his MS. sermons were conveyed had not arrived, which tended much to increase his labour.—The public duties of the Sunday were frequently followed, after a few hours' rest, by attendance at some meeting or school. To the remonstrances of his friends, who dreaded the evil effects of so much labour in such a climate, his reply was, that he must set the example, otherwise he could not press upon others the necessity of activity in their ministerial calling. He gave himself unreservedly to the promotion of every good work which had the improvement of India for its object; and spared neither mental nor bodily fatigue in endeavouring to do so. His arrival at Calcutta imparted, as many can bear testimony, a fresh impulse not only throughout the presidency, but the country at large. New institutions were formed, and supported by those who, but a few years before, would have regarded them with suspicion, as not unlikely to be detrimental to the interests of Britain.

In June 1824 the bishop set out on the visitation of a part of his diocese, with Mr. Stowe, his chaplain, and native servants; the health of Mrs. Heber and the child not rendering it prudent for them to accompany him. He went up the Ganges to Dacca, where Mr. Stowe, whose health for some time had been far from good, was taken to his rest. It is difficult to conceive what the bishop's feelings must have been to lose a much-loved friend and fellow-labourer under such circumstances.—

He was comforted, however, with the assurance that, as far as human aid was concerned, every pains was taken, and the utmost skill employed for his recovery, by the surgeon who attended him; and still more comforted by the firm belief, that he had fallen asleep in Jesus. "I myself," says the bishop, "closed his eyes. He was buried in the evening of the next day, in the cemetery of the station, which that day week I had consecrated. A wild and dismal place it is, as ever Christian laid his bones in, at about a mile's distance from the inhabited part of Dacca; but surrounded by ruins and jungle, and containing several tall ruinous tombs of former residents, when the commerce of this province was the most important in India."

The bishop proceeded to Benares, and then by Oude and Lucknow to Delhi and Agra, and to Almorah at the base of the Himalaya mountains, and through the provinces of Malwah to Guzerat and Bombay, where he joined his family on the 21st of April, 1825, after a laborious journey by river and by land of more than three quarters of a year, during which he had seldom slept under any other cover than that of his cabin or his tent. He held a visitation on the 28th of April, when Archd. Barnes preached and took his leave of the clergy, preparatory to his resigning his office and returning home. The bishop here suffered much from intense heat.

On the 15th of August, the bishop, with his family, embarked for Ceylon, accompanied by the Rev. T. Robinson, of Poona (subsequently archdeacon of Madras), as his chaplain. In this island he was received with every mark of esteem and affection. The missionaries of the Church Missionary Society, whom he describes as patterns of what missionaries ought to be,—zealous, discreet, orderly, and most active,—were much encouraged and strengthened by this visit. It afforded them "an opportunity of obtaining his lordship's counsel on several points connected with their work. They presented an address to him, in which they detailed the circumstances of each station, with their various difficulties and encouragements. In reply to this address, the bishop entered at considerable length on the subjects which they had submitted to his notice; and manifested such a spirit of kindness towards them, as much heightened their esteem and increased their affection for their revered diocesan." He returned to Calcutta, where he arrived on the 21st of Oct.

Thus ended his first visitation; the effects of which cannot be better stated than in a report of the Calcutta Church Missionary Society. "The Bishop of Calcutta in his visitations inspected the schools, confirmed the native Christians, and administered the sacrament, manifesting in every place the liveliest interest in the missionary cause, and gladdening the Church by his presence. The native Christians have thus for the first time been brought into close and understood connexion with our episcopal head—for it was his practice at every station to administer the sacred elements to them, and pronounce the blessing in their own language; thus teaching them to regard him as their chief-pastor, and winning them in all other respects by the most affectionate, conciliating, and impressive address. A year thus distinguished can never be erased from their minds; they have learned to appreciate the privilege of being united in one body, according to the scriptural forms and discipline of the English Church."

Early in the year 1826, the bishop, with Mr. Robinson, set out on a visitation to Madras, where he arrived on Feb. 25th. It was found impossible to take his family with him. As might have been expected, he was cordially welcomed by Sir Thomas Munro, and all the members of the Madras government; and during his residence was indefatigable in his efforts to promote the cause of true religion. He left Madras March 13th; and at Trichinopoly, on the 3d of April, that event took place which cast a gloom over the Indian Church; and the news of which, when it reached England, carried an extraordinary sensation among all who had at heart the great cause of the success of Eastern missions. Having left Tanjore the previous day, the bishop had reached Trichinopoly on the morning of April 1st. The weather was then intensely hot; but he spent the greater part of the morning in receiving the report of the English congregation, schools, and hospitals. On the 2d he preached to a crowded audience, at St. John's, from 1 John, v. 6. In the evening service, he confirmed forty-two of the English congregation in the same church, and delivered his address to them from the pulpit. He exerted himself greatly in both services. "Our conversation this afternoon," says Archdeacon Robinson, "turned chiefly on the blessedness of heaven, and the best means of preparing for its enjoyment."

"At six o'clock on the following morning," says Dr. Doran, in a letter to Archd. Corrie, "I accompanied him to Fort Church, where he confirmed eleven native Christians. In going and returning, he was most affectionate in his manner; and talked freely on the glorious dispensation of God in Christ Jesus, and of the necessity which rested on us to propagate the faith throughout this vast country. On his return, he went to the bath, in which he had bathed the two preceding days: but his servant, thinking that he remained long, opened the door, and saw him at the bottom of the water, apparently lifeless! The alarm was given—I hastened to the spot—and, alas! mine was the awful task to drag, together with Mr. Robinson, his mortal remains from the water. All assistance was instantly procured—such as bleeding, friction, and inflating the lungs—but in vain! The immortal inhabitant had forsaken its tenement of clay, doubtless to realise before the throne of the Lamb those blessings of which he yesterday spoke so emphatically and powerfully. A cloud hangs over our horizon. The disinterested friend, the loving husband and parent, the beloved and honoured of God, is gone from among us. It is a season for prayer, for deep humiliation. May we kiss the rod! 'Cease ye from man, whose breath is in his nostrils.' Trust ye in the Lord Jehovah, for in him only is everlasting strength."

On examination, a blood-vessel was found to have burst on the brain, which must have caused immediate death. "It were a useless and a deeply painful task," says his widow, "to enter into any detail of the apparent cause of his death: it is sufficient to say, that disease had, unsuspected, been existing for some time; and that it was the opinion of all the medical men in attendance, that under no circumstances could his invaluable life have been very long preserved, though the event was undoubtedly hastened by the effects of climate, by intense mental application to those duties which increased in interest with every step he took, and was finally caused by the effects of a cold on a frame exhausted by heat and fatigue."

On the following morning, the earthly remains of this beloved man were consigned to the grave, where they rest on the north side of the communion-table in St. John's Church. Mr. Robinson attended as chief-mourner; and by him and Messrs. Wright and Doran, the exquisite burial-service of the dead was read. "It required the strongest effort," says the archdeacon, "to enable me to fulfil this last service to my beloved master: frequently was I interrupted by the tears and sobs of those around me; and when I had closed the book, hundreds of the poor native Christians, whose hearts he won yesterday by his kindness and condescension, crowded around, entreating to be allowed to throw the earth upon his coffin. I can never forget the awful solemnity of that hour." The funeral was attended by the soldiers then quartered at Trichinopoly, who wore mourning for a month afterwards. The road was crowded by heathen and Christian natives.

It is almost needless to say, that every mark of respect was paid to his memory when the news of the unexpected event reached the different presidencies.—Wherever he had journeyed, there he was universally beloved; even by those who felt little interest in the great work in which he was called to engage, and who, if not opposed to the dissemination of the Gospel in India, were yet inclined to regard it as a hopeless, however well-intended, attempt. The resolutions passed at the committees of the various religious societies both at home and abroad, and the monuments which have been erected (to some of which poor heathen natives of India contributed), all bear so many testimonies to the affection which was felt by men of different views and sentiments towards this devoted *Christian missionary*,—for such was his highest aim to be esteemed.

Thus, suddenly, in the midst of his Master's work, in the full prime of manhood, was summoned to his everlasting rest the second of our Indian bishops. His sun went down while it was yet day. How unsearchable are the dispensations of Providence! It is well to remember, that short as was his allotted career, it was measured by infinite Wisdom. He who sets bounds to life's flowing pulse that it cannot pass, can raise up instruments as effectual for the furtherance of his own gracious plans as the subject of this memoir. Far from the peaceful retirement of his parish church, far from the seat of learning of which he was one of the brightest ornaments, his mortal remains are interred; but long will his memory be cherished, not merely by the friends of his earlier years, and the inhabitants of his much-loved Hodnet, but by all who have at heart the extension of the kingdom of the Redeemer. Many will leave our shores, we doubt not, to proclaim among the heathen the unsearchable riches of Christ: few will leave them more devoted to their Master's cause, or followed by more fervent prayers than those which were offered at the throne of grace in behalf of REGINALD HEBER. M.

## AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION:

BY THE HON. AND REV. A. P. CERCEVAL, B. C. L., CHAPLAIN IN ORDINARY TO THE QUEEN.

### CHAPTER II.

#### PRESBYTERIANISM—SCRIPTURE.

Scriptural passages and precedents resembling the Presbyterian system examined, and shown to be either condemnatory of, or irrelevant to—Korah—2 Cor. x. xii. Acts xx.—Diotrephes—The followers of Korah—False Apostles—Indiscriminate application of titles in Scripture—On Lord called an Apostle, a Bishop, a Deacon—The Apostles called Presbyters and Deacons—their office a Bishoprick—Consideration and refutation of the Presbyterian argument on Phil. i. 2—Acts xx.—The Epistles to Timothy—Especially 1 Tim. iv. 14.

The Presbyterian scheme is this: that in Churches where there are Bishops, Presbyters, and Deacons the Presbyters have authority by divine right to ordain, equally with, and independently of the Bishops; and may therefore lawfully and validly separate from the Bishops, and exercise the power of ordination when occasion requires. Let us see what ground there is in Scripture for such an opinion.

§ 1. In the Old Testament, I know of only one case corresponding to this, namely, that of Korah and his company; (Numb. xvi.) who, being Levites, and invested with a share in the ministry, conceived themselves equal to their superiors, and therefore undertook to perform their offices. But as all who were joined in that act were burned with fire from the Lord, as all who abetted them were swallowed up by an earthquake, and they who murmured at this judgment destroyed by the plague, it does not seem to be a precedent which men should be glad to follow. "Hear, I pray you, ye Presbyters, sons of Levi, seemeth it but a small thing unto you that the Son of God God of Israel hath separated you from the congregation of Israel to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto him?"—and seek ye the Priesthood also? (Numb. xvi. 8, 9, 10.)

§ 2. In the New Testament we have several instances of teachers, probably Presbyters, behaving themselves unruly towards their chief pastors, and setting themselves up as equal with them; for instance, those spoken of 2 Cor. xi. 12, who "transformed themselves into Apostles of Christ" against whom, therefore, the Apostle threatens "sharpness" according to the power which the Lord hath given him: (2 Cor. xiii. 10; ibid. x. 2.) those again, of whom St. Paul speaks in his address to the Presbyters at Ephesus, "Of your own selves shall men arise speaking perverse things, to draw away disciples after them;" against whom he therefore gives a caution.

§ 3. Diotrephes, mentioned by St. John, in his third epistle, is another instance: he not only, in his own person, set at naught his chief pastor's authority, "prating against him with malicious words," but proceeded to turn those out of the Church who acknowledged it. Just like the Scottish Presbyterians at this moment, among whom proceedings have been instituted against one of their ministers for showing so much respect to Episcopacy, as to let his children receive Episcopal baptism.\* But as St. John threatened to "remember" Diotrephes' deeds, it is plain he did not approve of such conduct.

§ 4. Nor does this appear to have been a solitary case, for St. Jude uses the plural number, when he mentions, with reprobation, those who "spoke evil of dignities" (Jude v. 8, 11.) and "perished in the gainsaying of Korah" yet even these had not gone so far as to set up separate worship, for he speaks of them as partaking of the feasts of charity. (Jude, v. 12.) The very last book of the Bible is occupied on this point of Ecclesiastical order, the Angel of Ephesus being commended, because he had tried some who said they were Apostles, and had "found them

liars." (Rev. ii. 2.) It must be admitted, I think, that these precedents, which, in appearance, very much resemble the course adopted by the Presbyterians, have little in them to sanction or encourage any to follow them.

The Presbyterians will perhaps deny that these are cases in point, for they will say, we admit that the Apostles themselves had a superiority by Divine appointment; but we deny that such superiority was ordained for a continuance, and contend that after their death, all superiority among pastors was of merely human origin, and might therefore safely be set aside by human authority alone.

§ 6. Let us then, inquire further into the grounds on which this allegation rests. I believe it will be found to depend very much upon a dexterous interchange of certain names, which at the first were used in common, but have since been, by common usage, appropriated to distinct offices, such as Bishops, Apostles, Presbyters, Deacons. Our Lord himself is sometimes designated as an Apostle, (Heb. iii. 1.) sometimes as a Bishop, (1 Pet. ii. 25.) sometimes as a Deacon, (Rom. xv. 8.) The Apostles are not only designated by that title, (Luke vi. 13.) but their office is called a deaconship, (Acts i. 18, 25.) and a bishoprick, (ibid. v. 20.) and they themselves frequently styled Presbyters, (1 Pet. v. 1, 2 John 1. 3 John 1.) and Deacons. (1 Cor. iii. 5, 2 Cor. iii. 6. Ibid. vi. 4.) Again; the pastors at Ephesus whom St. Paul addresses, are called indiscriminately Bishops (Acts xx. 28.) and Presbyters, (Ibid. v. 17.) and the same indiscriminate use of the terms is observable in St. Paul's 1st Epistle to Timothy, (1 Tim. iii. 1, 2, and v. 17.) and in that to Titus. (Tit. i. 5, 7.) From this they sagely argue, that as the Apostles are called Presbyters, therefore the Presbyters, such as are now known by the name, are equal to the Apostles; but seeing that the Apostles are still more frequently called Deacons, this argument, if worth any thing, would make the Deacons equal to them also: nay, as Christ himself is called a Deacon more than once, and never a Presbyter, their argument would go to show that Deacons are equal to Jesus Christ, and superior to Presbyters.—Their argument, therefore, destroys itself, and sufficiently shows that it is not by the mere application of terms, thus indiscriminately used, that any thing can be determined as to the fact or kind of subordination in the ministry warranted by the Scriptures.

§ 7. But, say the Presbyterians, in St. Paul's Epistle to the Philippians he sends salutation to the Bishops and Deacons, (Phil. i. 2.) with no allusion to any other office, therefore there were only those two instituted by the Apostles, and any thing beyond this is of human origin.

Answer 1st. So did the prophets Isaiah, and Jeremiah, and Ezekiel, uniformly designate the Jewish ministry as Priests and Levites, with no allusion to any other office; and a man might as well argue, that therefore, at that time, there was no superior office, no high priesthood, among the Jews, as that there was no superior office, no chief episcopate, among the Christians when St. Paul wrote.

Answer 2d. If they will stand by this text, and adhere to the letter, it will prove that Bishops and Deacons are of Divine institution; Presbyters not, and therefore not so highly to be accounted of; and prove ordination by a Deacon to be safer than by a Presbyter.

Answer 3d. The very fact of St. Paul addressing a pastoral letter of directions and instruction to these persons, proves that there was a class of ministers superior to these; nor was he alone in doing so, for the Epistle was not in his name only, but in that of Timothy also, thus clearly proving that the superiority or chief pastorage was not confined to the first Apostles only, but was exercised by them in common with those whom they had admitted to their own order; not to mention Epaphroditus, whom St. Paul, in that very Epistle, designates as the Apostle of the Philippians.

§ 8. Again, say the Presbyterians, when St. Paul addressed the Presbyters at Ephesus whom he also called Bishops, he made no mention of any superior, which, sure, he would have done, had they had one.

Answer 1st. Neither did he make mention of Deacons; if the argument therefore is worth any thing, it will show that there were no Deacons at Ephesus. So in Hosea, Joel, Micha, Zechariah, and Haggai, Priests only are mentioned, and neither High Priests nor Levites; so that if the Presbyterians' argument from Acts xx. will hold, we shall be bound to conclude that in the time of these prophets there was but one order of ministers among the Jews. The argument therefore destroys itself.

Answer 2d. The fact of St. Paul's strict and authoritative charge to their pastors, shows that he himself exercised superiority and authority over them. Nor was he alone in this, but it is plain from that chapter that he had with him at the time another, joined therefore probably with him in his address, to whom, by comparison of dates, it appears, that he had already, during his own absence, committed the particular superintendence of these very pastors, even Timothy; as he says in his first Epistle to him, "I besought thee to abide still at Ephesus, while I went into Macedonia, that thou mightest charge some that they teach no other doctrine;" (1 Tim. i. 3.) a clear superintendence over the pastors. Now it was on St. Paul's return from Macedonia, that having Timothy with him, he gave this pastoral charge to the pastors at Ephesus, rendered, probably, the more necessary on this account, namely, because their chief pastor Timothy was to accompany him on his journey.

§ 9. Again, say the Presbyterians, in the Epistles of St. Paul to Timothy, we have mention of two classes of ministers; 1. That to which the term Bishops and Presbyters are equally applied, as they are also in the Epistle to Titus; 2. The Deacons, with no instructions about any other.

Answer. It is very true; but equally so that Timothy is vested with authority over both these classes. And equally true, that while the commission to execute such superintendence runs in the sole name and person of St. Paul, so it is addressed to Timothy in the singular number. "I besought thee to abide still at Ephesus, that thou mightest charge some." "This charge I commit to thee, son Timothy;" and that not the slightest intimation is given of either the Deacons, or the Presbyter-Bishops, having any share whatever in the responsibility of the superintendents' duties. Timothy is not required to take any of them into consultation, neither in receiving accusations against any of their number, nor in administering rebuke to them, nor in judging of the qualifications of those who were candidates for either of these offices; nor in appointing or ordaining men to these of-

\* Such being the only argument by which, with any show of decency, the Presbyterians can avoid the force of the apostolic examples, charity has led me to use it in their behalf. But truth requires me to add, that they do not stick at denying that the Apostles themselves had any sole jurisdiction. According to them, the commission (Matt. xviii. 20.) was given to all ministers equally. "There is no very clear evidence that they had this sole power and authority." "I think we find no declared authority SOLELY belonging to them as Apostles, to call any ministers to account or to depose them." Such are the assertions of one of the latest writers on the Presbyterian side. One might have thought that the sentence concerning certain false teachers, "whom I have delivered unto Satan, that they may learn not to blaspheme," (1 Tim. 20.) had been proof sufficient of such authority, and of the exercise of it. But thus it is, that one evil step draws on another; they who begin by carping at the authority of Bishops, presently proceed further to carp at that of the Apostles, and will probably not be deterred from carping at that of our Lord himself.

ices. All the instructions to Timothy are given to him in the singular number, "receive thou," "rebuke thou," "lay thou hands," and the like; and afford incontrovertible testimony that both the offices under consideration were quite subordinate to his.

§ 10. Lastly, say the Presbyterians, what do you make of the Presbytery, 1 Tim. iv. 14, who are said to have ordained Timothy? Surely, this must be understood of Presbyters such as we now have them, and must be considered conclusive warrant for their conferring orders.

Answer 1st. As it is undeniable from the Epistles of St. Peter and St. John, that the Apostles frequently designated themselves as Presbyters, we are at perfect liberty, provided there be nothing in the context to forbid it, to understand the College of the Apostles to be intended in this place. In this sense, accordingly, in the early ages, when there was not a single Presbyterian community existing in Christendom, all the commentators understood the passage. Thus Chrysostom observes, "He does not speak here of Presbyters, but of Bishops, for Presbyters did not ordain a Bishop." Theodoret observes, "In this place he calls those the Presbyters, who had received the grace of Apostleship." Theophylact, "That is, of Bishops, for Presbyters did not ordain a Bishop." Is there, then, any thing in the context, which shall oblige us to set aside this interpretation as unsound? So far from it, that in the Epistles to Timothy and Titus, the persons whom the Presbyterians would hold competent to ordain a chief pastor over themselves, are not spoken of as competent to ordain even a Deacon. Moreover, in the second Epistle, St. Paul ascribes Timothy's ordination to his own act. (2 Tim. i. 6.) The Presbyterians would represent this last passage to relate to miraculous gifts; but as there is nothing in the context to warrant such a supposition, but the contrary, it cannot be urged. The first passage runs thus, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." The other, "Stir up the gift of God which is in thee, by the putting on of my hands." I would only further observe, that if we are to resort to accurate criticism of the force of the texts themselves, there is a difference between the prepositions used, which deserves to be noted. The preposition in the latter signifies an instrumental cause, *via* through, "by means of laying on my hands;" in the former it has not that force, being *per*, together with or accompanying the laying on of the hands of the Presbytery." So that, even if it could be shown, which it cannot, that by the Presbytery were meant merely Presbyters, such as we now understand by the term, it would still remain that Timothy's ordination was ascribed to St. Paul as the instrumental cause; and not to the Presbytery except as assisting in the rite.

These, as far as I know, are the only Scriptural grounds which have been adduced in behalf of Presbyterianism.

## RAMAH—BEER OR BEEROTH—BETHEL.

All Jude, except the hills of Hebron and the vales immediately about Jerusalem, is desolate and barren, but the prospect brightens as soon as you quit it, and Samaria and Galilee still smile like the land of promise. The road from Jerusalem northward is, at first, extremely ugly, hilly, and stony. At some distance to the left, as you leave the city, rises the hill of Januele supposed to be the ancient Ramah; that name however was given by Ptolemy to some ruins on a hill to the right, at two hours from Jerusalem. I cannot express to you my delight and surprise when he uttered the word with the full intonation of his Arab lungs, it startled me like the firing of a pistol; but the Arabs have, in instances innumerable, retained the scriptural names of places, and no wonder, for both by blood and language they are Hebrews. At three hours and a half from Jerusalem, we encamped at Beer or Beeri, as the Arabs pronounced it, supposed to be Michmas, but is it not rather Beeroth? This is generally, and I think with probability, considered to be the place where the caravan halted, returning from Jerusalem, and Joseph and Mary missed our Saviour. Two hours beyond it, next morning, and near the village Anabroot, we entered on some of the loveliest scenery I ever beheld, olive and fig gardens, vineyards and cornfields, overspreading the valleys and treading on the hills, alternating with waste ground overgrown with the beautiful prickly oak, and lovely wild flowers. One rocky vale struck us as particularly beautiful; we were in the neighbourhood of Bethel. I anxiously inquired for it of the Arabs, but in vain. I did not then remember the prophecy; "Seek not Bethel, Bethel shall come to naught." In fact not a trace, not even a tradition, remains of its existence.—Lord Lindsay's Letters on the Holy Land.

## ON BEING IN DEBT.

To be out of debt is accounted a part of happiness. Debt haunts the mind; a conversation about justice troubles it; the sight of a creditor fills it with confusion; even the sanctuary is not a place of refuge. The borrower is servant to the lender. A life at another man's table is not to be accounted for a life. It is mean to flatter the rich. It is humiliating to be the object of pity. To be the slave of unattainable desires is to be despicable and wretched. Independence, so essential to the virtues and pleasures of a man—independence can only be maintained by setting bounds to your desires, and owing no man any thing. A habit of boundless expense undermines and destroys the virtues in a mind where they seemed to dwell. It becomes difficult, and at last impossible to pay punctually.

When a man of sensibility thinks of the low rate at which his word must henceforth pass, he is little in his own eyes; but difficulties prompt him to wrong his creditors without a blush. How desolate and woful does the mind appear, now that the fence of truth is broken down! Friendship is next dissolved.

He felt it once; he now insinuates himself by means of sentiments and professions which were once sincere. He seizes the moment of unsuspecting affection to ensnare the friends of his youth, borrowing money which they must hereafter answer for. At this rate he sells the virtuous pleasures of loving and being loved. He swallows up the provision of aged parents, and the portion of sisters and brethren. The loss of truth is followed by the loss of humanity. His calls are still importunate, he proceeds to fraud, and walks on precipices. Ingenuity, which, in a better cause, might have illustrated his name, is exerted to evade the law, to deceive the world, to cover poverty with the appearance of wealth—to sow unobscured the seeds of fraud.—Dr. Chalmers.

## SCURRILOUS PAMPHLETS IN THE REIGN OF ELIZABETH.

From Fuller's Church History of Britain.

The main drift and scope of these pamphlets (for, know one and all, these foul-mouthed papers, like Black-Moors, did all look alike) was to defame and disgrace the English Prelates, scoffing at them for their garb, gait, apparel, vanities of their youth, natural defects, and personal infirmities. It is strange how secretly they were printed, how speedily dispersed, how generally bought, how greedily read, yes, and how firmly believed, especially of the common sort, to whom no better music than to hear their betters upbraided.

Some precise men of that side thought these jeering pens well employed. For having formerly, as they say, tried all ferrous and sober means to reclaim the bishops, which hitherto proved uneffectual; they thought it not amiss to try this new way, that whom they could not in earnest make odious, in sport they might render

\* From the Church of England Magazine.

\* Twenty-sixth Church Missionary Report.

\* Case of Mr. Stevenson, Licentiate in the Presbytery of Chirnside.