

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.

COBOURG, UPPER CANADA, SATURDAY, MAY 30, 1840.

[NUMBER XLVIII.]

VOLUME III.]

Poetry.

THE PREDICTIONS OF MALACHI.

A sound on the rampart,
A sound at the gate,
I hear the roused lioness
Howl to her mate.
In the thicket at midnight,
They rose for the prey
That shall glut their red jaws
At the rising of day.
For wrath is descending
On Zion's proud tower;
It shall come like a cloud,
It shall wrap like a shroud,
Till, like Sodom, she sleeps
In a sulphurous shower.
For behold! the day cometh,
When all shall be flame;
When Zion! the sackcloth
Shall cover thy name;
When thy bark o'er the billows
Of Death shall be driven;
When thy tree, by the lightnings,
From earth shall be riven;
When the oven, unkindled
By mortals, shall burn;
And like chaff thou shalt glow
In that furnace of woe;
And, dust as thou werst,
Thou to dust shalt return.
'Tis the darkness of darkness,
The midnight of soul!
No moon on the depths
Of that midnight shall roll.
No starlight shall pierce
Through that life-shilling blue;
No torch from the roof
Of the temple shall blaze.
Dust, when Israel is buried
In final despair,
From a height o'er all height,
God of God, Light of Light,
Her sun shall arise—
Her great Sovereign be there!
Then the sparks of flame,
From his chariot-wheels hurled,
Shall smite the crown'd brow
Of the God of this world!
Then, captive of ages!
The trumpet shall thrill
From the lips of the seraph
On Zion's sweet hill.
For, restored in glory,
Thy monarch shall come—
And from dungeon and cave
Shall ascend the pale slave;
Lost Judah shall rise,
Like the soul from the tomb!
Who rushes from Heaven?
The angel of wrath;
The whirlwind his wing,
And the lightning his path.
His hand is uplifted,
It carries a sword;
'Tis ELIJAH! he heralds
The march of his Lord!
Sun, sink in eclipse!
Earth, earth, shalt thou stand,
When the cherubim wings
Bear the King of thy things?
Wo, wo to the ocean,
Wo, wo to the land!
'Tis the day long foretold,
'Tis the judgment begun;
Gird thy sword, Thou most Mighty!
Thy triumph is won.
The idol shall burn
In his own glory shrine!
Then daughter of anguish,
Thy day-spring shall shine!
Proud Zion, thy vale
With the olive shall bloom,
And the musk-rose distill
Its sweet dew on the hill;
For earth is restored,
The great kingdom is come!
Blackwood's Magazine.

CHRISTIANITY IN INDIA.*

RELIGIOUS AWAKENING AT KISHNAGHUR.
In May last, the Committee of the Church Missionary Society received intelligence of a remarkable religious awakening at Kishnagur, a station of the Society sixty two miles N. by E. of Calcutta, where the Rev. William J. Deer, one of its missionaries, had been diligently labouring during several years. The particulars of this awakening, thus communicated, were collected by the Ven. Archdeacon Dealtry, who went to Kishnagur in February 1839, for the purpose, at the request of the Bishop of Calcutta, assisted by the Rev. Krishna Mohan Banerjee, a native missionary of the Society for the Propagation of the Gospel in Foreign Parts. This deeply interesting information was printed in the Church Missionary Record for June last; and subsequently published as a separate tract, with such additional particulars as had reached the Committee to the end of October. They have now received a full and detailed report from the Bishop of Calcutta himself, in a letter to the Earl of Chichester, the President of the Society, written from Rattumpong on the Bhojrup, near Anunda Bas, twenty-five miles from Kishnagur, Oct. 30, 1839. The Bishop's visit to Kishnagur was the commencement of a visitation of his vast diocese; which his Lordship calculated would occupy him eighteen months.—The Bishop's visit took place eight months after the Archdeacon's; consequently, a space of time had elapsed sufficient to test, to a considerable extent, the real character of the work at Kishnagur. The Bishop's examination of the state of things there was carried on personally at different points, and made with every practicable degree of caution and circumspection. The result yielded full satisfaction to the Bishop's mind; after, as will be seen, making a large allowance for what may ultimately prove to be unsound, and temporary excitement only. His Lordship has most kindly and considerably communicated, in full detail, to the Society what he saw, the information which he acquired, and the views and suggestions which occurred to him, as calculated to put the Committee completely in possession of the state of the mission, and to guide them in adopting such further measures as may, through the Divine blessing, be the means of sustaining and extending a work so hopefully begun. The information comprised in the Bishop's letter is so interesting and important, that the Committee have deemed it advisable, as in the former instance, to lay it before the members of the Society in a separate tract.—We trust that it may, through the influence of the grace of God, awaken the sympathy, and excite the prayers, of very many; so that His blessing may largely rest on the missionaries, the converts, and the surrounding heathen population.—His word have free course and

be glorified—and a numerous and pure Christian Church be gathered, and consolidated, to the praise and glory of his grace.

PRELIMINARY REMARKS.

"Bhojrup, near Kishnagur, Oct. 30, 1839.

"I have now been twelve days in the midst of the mission villages of this station, accompanied by my chaplain, the Rev. John Henry Pratt; and have been examining, to the very best of my power, the mighty work which has been for these two years going on: a work it is—and a great one I cannot doubt—a work of the Lord Jesus—of the same character as that for which St. Paul gave thanks without ceasing, on account of the Philippian converts: being confident of this very thing, that He which had begun a good work in them would perform it until the day of Jesus Christ—a work, at the same time, requiring all the caution, fear, distrust, discipline, incessant nurture, which the Churches in the Apostolic times demanded, and without which the fairest prospects have been found, in every subsequent age to fade and disappear; but a work calling for joy, gratitude, adoration to the God of all grace, and which may possibly issue in the awakening of the whole body of the Kurta-Bhojas to that inquiry after the Gospel which has already commenced, and bring 100,000 souls within the boundaries of the Christian Church.

"When I last wrote to your Lordship in February, I mentioned my design of beginning this winter's branch of my second visitation by coming to Kishnagur. We arrived here on Saturday the 19th instant; and the accidental delay of the steamer, which was to have met us at Kishnagur, afforded us an opportunity for observation. The progress of things generally, since the Archdeacon's report in February, has been most encouraging. Seventeen new villages have welcomed the Christian instructors. The number of those who are asking the way to the heavenly city is now above 4,000. The number baptized is, including those of which I shall presently give some account, between 1,000 and 1,100. The demand for teachers stretches over an extent of eighty miles—from Hooghly to the Jelingha; and a family of seven Gooroos, who have had many thousands—perhaps 8,000 or 9,000—under their direction, as spiritual guides, have embraced the Gospel, and placed themselves among the catechumens of the missionaries. Nor does there seem, at present, any given limit to the flowing tide: the current is widening and deepening daily on all hands; and, I confess, I stand astonished and overwhelmed with the goodness and grace of God in Christ Jesus! "One day spent as yesterday was," in the village of joy (Anunda Bas), is worth—as my honoured predecessor, Bishop Heber, said at Trichinopoly in 1826—"years of ordinary life." I find it difficult, indeed, to sober down my mind to that cool and discriminating point of judgment, which I know I ought to do, in estimating the real good likely to be effected. But I will do my best to moderate my feelings; and your Lordship and the Society will still deduct from my statements whatever you may think needful or safe. We are in a world of sin and temptation: we have an active, powerful adversary. The human heart is deceitful: appearances are treacherous. Popular movements of any kind draw in numbers of ill-informed followers. The habits of heathen society soon steal behind the Christian inquirer, and entangle him in the old ambush. The result of real conversions, even at home, and in our largest parishes, and where crowded congregations in every quarter promise abundant fruit, is comparatively small—what, then, are the allowances to be made for our feeble flocks in pagan India? Still, the work of grace is, I am persuaded, begun in this station; and these indications of the Spirit of God moving, as it were, on the face of the waters, are causes of admiration, hope and praise. Such beginnings of things, indeed, may, and will to a certain extent, fail; but, without these beginnings, all would remain fixed in death-like sleep.—And these very beginnings are what prophets and kings have desired to see, and have not seen them—if I may allude to our Lord's language, with humble reverence, on such a theme.

"In my further remarks, I do not know that I can pursue a better course, than first to give your Lordship a sketch of my proceedings since I have been in the station. I will then offer such information as I have obtained, on the origin and preparatory steps of this great movement. The prospects and chief dangers of the mission will next occupy a few lines.

PROCEEDINGS OF THE BISHOP AT KISHNAGHUR.

1. On our arrival at Kishnagur, the first tidings that greeted us was the extraordinary fact of two or three Gooroos having come over to the faith of Christ. These were afterward stated to be seven. One had been for many years in a Christian school at Burdwan. They are all of one family, about two days' journey from Kishnagur; and appear, so far as can be judged, to be sincere in their enquiries—for they are enquirers only.—They said to Mr. Deer, "We hear you have the true doctrine—we are seeking truth. We are Kurta-Bhojas—we hope by devotion to obtain a sight of God, and, through that sight, salvation. We know there is only one God, the creator of all. We know that without sacrifice there is no salvation. Put us under instruction. We renounce Hindooism—we give up caste—we wish to be Christian disciples." To these inquirers, Mr. Deer began at the same place, so to speak, and preached unto them Jesus. He declared the mystery of godliness; he presented to them the doctrine of God manifest in the flesh. They were struck with this sight of God—this appearance in the flesh. They are now under instruction. What will be the result, time will shew. But the first step is of the greatest moment. They cannot retreat. They have given up Hindooism: reproach, difficulty, persecution, they must now encounter. This they know. Nor is there one earthly inducement for these leaders to embrace the Gospel. They lose a large income, collected annually from perhaps 8,000 or 9,000 disciples. They have nothing to gain, but spiritual riches in the knowledge of Christ. The Society will be careful to observe, that the conversion of these Gooroos cannot yet be affirmed—much less any movement whatever among their followers. But there is every reason to hope that some of the seven will stand their ground; and that, ultimately, some thousands of their people may give in their names to the Lord.

"The next information we received was, that the statements published in consequence of the Archdeacon's visit in February had by no means been overcharged—that the flocks were generally conducting themselves well—that as few relapses had taken place as could have been expected, and as few instances of gross misconduct—that an evident improvement in the morals, family order, conduct in civil society, submission under injuries,

diligence, and honesty, was observable, with some exceptions—that the money borrowed for seed-corn, after the total desolation of the inundated river, 5,000 Company's rupees, was now being repaid—that the increase of inquirers had been steady, and, as nearly as possible, at the same ratio before the inundation, during it, and after its effects had passed. To this particular I beg your Lordship's attention: it is decisive and most important. We learned, further, that seventeen villages had joined the flocks of catechumens since the Archdeacon's visit; and that messengers were continually arriving, from forty to sixty miles' distance, to beg for instruction—that one or two villages having failed to obtain teachers, had sent on to Berhampore, to the missionaries of the London Society, but had been very properly referred back to their own pastors—that the number of baptized persons was nearly 700; probably, with their infant families, 1,000, or more—that more candidates were in a state of preparation for that Sacrament in every quarter—that nearly 200 were considered ready for confirmation—that ten chapels had been built of mud and bamboo, with open verandahs, costing about 100 Company's rupees each, and capable of standing ten or twenty years with care—that there were twenty catechists employed, of various abilities, but not very satisfactory persons: indeed the character of the native teachers is too often dubious in the extreme—that the Rev. C. H. Blumhardt had arrived, and was applying himself to learning the language—that the Rev. Messrs. Krauss and Lipp were expected: they arrived on Monday the 21st, and were directed by the Rev. Messrs. Krauss and Lipp to Solo, and in some other central spot, with the Rev. A. Alexander and catechist Rozario, for the same purpose—that their grand wants were (1) catechists of really solid piety and character, (2) houses for the missionaries, (3) schools for Christian children, (4) chapels in the larger neighbourhoods—that too, as the three newly arrived missionary brethren acquired the Bengalee (two years for a tolerable, and five for a competent knowledge, will alas! be necessary; but much may be done earlier, in a variety of subsidiary labours) all would proceed well—and, finally, that an Auxiliary Local Society had been formed, to aid the Calcutta Corresponding Committee, and were about to circulate an appeal to the different stations for help: 600 or 700 Company's rupees had already been sent there, from friends in the army of the Indus; and 2,500 Company's rupees had been collected at a fancy sale at Calcutta for female schools. With this cheering information we set forth.

"It was on Saturday, the 19th of October, that we arrived at Kishnagur; and on Monday the first assemblage from the nearest villages took place there, in the Church-Missionary Boys' Heathen School: 200 or 300 were present; and about forty were admitted to confirmation, after two hours as close examination as I could institute. Mr. Deer, however, was ill with fever; his health is much shaken, and he could in no way leave his couch; and I had no competent interpreter, so that I was unable to learn all which I could have wished: it was a blessed sight, notwithstanding. Most of the men had been Kurta-Bhojas of the Mahomedan class: many were advanced in life, with fine Mussulman features, black flowing beards, and eyes brightening as questions were proposed. I looked at them again and again with indescribable affection; and said to myself, as Dr. Buchanan, when on a visit to the Syrian churches, "Can these be children of Abraham?" I was strongly reminded, also, of the scenes which I had witnessed near Calcutta, in the Janjera and Barripore missions of the venerable and incorporated Society. There was the same fervour in responses; the same simplicity of faith; the same occasional point and acuteness in their replies, which had made me almost start from my chair at that time.

EXAMINATION OF THE PEOPLE, AND ADMINISTRATION OF CONFIRMATION AND BAPTISM.

"On Tuesday the 22d we proceeded to Solo, twenty-two miles. As I entered the first mission Bangalore erected in this new mission, where a desolate wilderness stretched two years before, I paused to give thanks to God, and adore His providence and grace. We bowed our knees as soon as we met—the Rev. A. Alexander, whom I had ordained deacon the preceding Friday, Mr. Pratt, Mr. Rozario, and myself—to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would strengthen us by His Spirit in the inner man, and enable us to rise up, by the boundless love of Christ, to all the fullness of God.—After breakfast, a large concourse filled every part of the chief room—36 feet by 18; there must have been more than 150. Morning prayers in Bengalee were read; and I preached from Acts iv. 22: 'Confirming the souls of the disciples: and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.' Such an audience I had never addressed before in Bengal. In the south, at Tanjore, in 1834-35, I had. My heart leapt within me for joy. The examination which followed was entirely satisfactory; as Mr. Alexander had been twenty-one years in the country, and twelve years in the Society's service, and was a perfect interpreter. I especially addressed the candidates for confirmation; and told them that as they had stood firm for eight or nine months—and had testified this, so far as I could learn, by their spirit and conduct—I was now about to enquire of them whether they would confirm and ratify the vows of their baptism publicly before the Church; and that if they were ready to do it, I would, after the example of the apostles, lay my hands upon them, and implore the grace of the Holy Ghost—that they would then, by renewed bonds, be dedicated to the Lord—and that assuredly He, who had promised His Holy Spirit to them that ask Him, would not withhold that blessing, when solemnly and humbly sought for on so great an occasion. I confirmed twenty-seven. The Holy Communion was then administered, for the first time, at Solo, to the missionaries only; as we thought it safer not to admit even those confirmed to these blessed mysteries till they should be further instructed. Indeed, I may assure your Lordship and the Society, that I have endeavoured to err on the side of caution, rather than of precipitancy, in our proceedings. There are about twenty villages in Mr. Alexander's district around Solo; and a friend in Calcutta is designing to erect at his own expense, as we understand, a suitable chapel with solid walls, to contain 500 or 600 persons, at a cost of 3,000 Company's rupees.

"On our return to Kishnagur on Thursday, we found that the delay of the steamer would allow us a few more days; and we instantly formed a plan for visiting Anunda Bas and Ranobunda, where many candidates for baptism, as well as confirmation, were anxiously awaiting us. On Monday the 28th, accordingly, we reached Rattumpong, where I began this letter, and on Tuesday cele-

brated divine service at Anunda Bas—so termed from the beauty of its site—about two miles from the little river Bhojrup, which flows gently, like the waters of the Jordan, and blesses, instead of desolating, like the Jelingha, the lands which it inundates. Here a crowd of 500 filled the missionary chapel; with verandah and tent-cloths extended beyond, to defend them from the sun. There were 150 or 160 candidates for baptism, approved by Mr. Deer—who had now risen from his sickness, and was, for the first time, with us; and upward of 100 candidates for confirmation, of those baptized in February by archdeacon Dealtry; the rest, to the number of 250 or more, were catechumens and heathen. The service lasted about three hours, in an atmosphere inexpressibly hot, and we were pressed on all sides with human faces. I began, therefore, with the examination for baptism. The candidates were arranged in rows. 'Are you sinners?'—'Yes, we are all sinners,' was resounded from one end of the chapel to the other. 'How are you to obtain forgiveness?'—'By the sacrifice of Christ,' re-echoed the crowd. 'Who is Christ?'—'The only Son of God.' 'What do you mean by His sacrifice?'—'We were sinners, and deserved God's wrath; and Christ bore that wrath in the stead of us,' shouted some. 'He suffered in our place,' cried other voices. I pause to call the Society's attention to this point: the Kurta-Bhojas uniformly seize on the doctrine of atonement: they say, 'This is what we have been seeking for.' It seems that their notion of obtaining a sight of God is met by the doctrine of a God incarnate suffering for man. The same error, I repeat, I know nothing among their converts but Jesus Christ and Him crucified; which, though still a stumbling block to some, and folly to others, is Christ the power of God, and the wisdom of God, to them that are called of all nations, and kindreds, and tongues, and people. But I proceed. 'How is your heart to be changed, and made holy?'—'By the Holy Ghost.' 'Why do you desire baptism?'—'To obtain the pardon of our sins.' 'Will you renounce all conformity to idolatry, sacrifices, processions, &c.?'—'We renounce them all.' 'Will you give up caste?'—'Yes; we have already.' 'Will you forgive injuries for Christ's sake?'—'Yes.' In short I went over the chief points in the Creed, the Lord's Prayer, and the Ten Commandments, and the other topics in the Catechism. I then asked Mr. Deer how long they had been under instruction. He replied, a year, or more. I inquired if they had been living consistently. He answered, 'Yes.' Upon this, I begged Mr. Deer to proceed with the baptismal service, in Bengalee. When he came to the questions, I paused, and said, 'The Church requires two witnesses for each candidate for adult baptism—will, then, the baptized Christians present be witnesses for them?' They shouted that they would. 'Will you advise, assist, warn, and strengthen them?' They answered, 'Yes.' The sight now was most touching. The flock already baptized, with keen look, were waiting to know whether the new candidates would be admitted. I said, 'Then I accept your sponsorship.' The Rev. Mr. Pratt and Mr. Alexander, with the catechists presenting the moveable font, then proceeded along the lines of catechumens, and administered holy baptism. I then stood in the midst; and received them in a body into Christ's Church, pronouncing, as well as I could, in Bengalee, the prescribed formula.—The rev. brethren then again went round, and signed them with the sign of the cross, repeating to each the appointed words of signature. It is impossible to conceive the solemnity and joy on every countenance.

"The baptisms being ended, I explained the nature of confirmation or ratifying; and having the candidates before me—above 100—I asked them if, after eight or nine months, they were ready to stand to their baptismal engagements; or if, on the contrary, they repented of their vows. They shouted, with thrilling energy, 'No, we do not repent: we stand to our baptismal dedication.' I inquired whether they were prepared to go on, under the banner of Christ, to their lives' end, whatever they might be called to do, or to suffer. They replied, 'Yes.' I asked in what way they hoped to do so. 'In the strength of Christ,' was the shout of answer, almost in the words of the apostle: for all our doctrine in these missions is simple, apostolic, old-fashioned truth; without superstition on the one hand, and without fanaticism or neglect of means on the other. When the confirmation was over, I addressed a brief exhortation:—'Your village never deserved the name of Anunda Bas till these days of the Son of man: it is now the abode of joy.—I three kinds of joy are in it—joy in the tidings of a Saviour, as the angels sang—joy in your hearts, by this Saviour being born and formed within you, as the apostle speaks—and joy in heaven, over many sinners who have repented. You, who are confirmed, have now given in your names again as the soldiers of Christ; and the Holy Ghost has been, and will be, communicated to you in answer to prayer. You who have come to holy baptism, repenting and believing, have been "made children of God, members of Christ, and inheritors of the kingdom of heaven." You who are enquirers and catechumens, have this day seen in what holy bonds you are to be knit to Christ. You, who are spectators only, are now invited to examine the evidences of the Christian faith, and no longer to worship an unknown God. Let joy fill every heart—the joy of enquiry, the joy of expectation, the joy of baptism, the joy of confirmation in Christ, the joy of a Saviour born into the world, the joy of the heart receiving this Saviour, the joy of angels exulting over penitent sinners. There is only one class of persons which causes no joy—the hypocritical—the false-hearted—the backsliding—the obstinate—the impenitent. What joy can there be on the account of these treacherous and rebellious spirits? None; except to the devil, the great adversary, and his angels!'

"The following day, Wednesday, the 30th, the same blessed duties were repeated at Ranobunda; with this difference, that the candidates for baptism were more numerous, about 260; and those for confirmation fewer, 15. But the crowd, the attendant inquirers, the heathen, the eager answers of the examined candidates, &c. were the same. I can truly say that I never was so penetrated with the beauty of our liturgical offices for baptism and confirmation, as during these visits. The prayers and thanksgivings of the first, the imposition of hands and invoking of the Holy Ghost of the second, were appropriate indeed! The one was the sign and seal and first day, in the eye of the Church, of the heavenly birth; the other was the descent of the strengthening grace of Christ upon the new-born Christian converts—all was simple, sublime, scriptural.

"We returned on Thursday to Kishnagur, and welcomed Messrs. Krauss and Lipp from Calcutta; and, in the evening, laid the first foundation of the boys' sleep-

ing apartments; to be succeeded, as we hope, by houses for the missionaries and girls' schools, and appropriate buildings for commencing Christian education vigorously as the mission proceeds. On Friday I spent several hours with the four brethren, consoling, advising, admonishing, exhorting, to the best of my power. The number of baptisms was above 400; and of candidates for confirmation, 182, or a few more. The baptisms, added to the 600 or 700 previous, raises the whole number to between 1,000 and 1,100, and, with the families, many more; while the confirmation of nearly 200, out of 650 or 700, is a very high proportion, considering how many children were among those baptized. It is a pleasing fact, that a little subscription was begun here on Sunday, in this small station of fifty or sixty persons; and the subscription paper shows already between 500 and 600 Company's rupees.

EPISCOPACY DEFENDED.

IN A LETTER FROM A LAYMAN OF THE CHURCH OF ENGLAND TO HIS FRIEND.

Kingston, April, 1840.

My dear —
You commence your last letter to me, by saying that you had made up your mind never again to take up your pen in religious controversy, especially as our difference of opinion seems to increase instead of harmonizing.

On my part, I can assure you, that I had fully thought of acting upon the same determination; not from the same reasons, but because I saw clearly, that, humanly speaking, there was no use whatever in arguing the question of Episcopacy with one so thoroughly taught in the school of Dissent. Reason is of no avail with prejudice. And, alas! even Scripture is wrested from its plain and simple meaning, to favour the errors of party.

But, lest you should be led to imagine, that my silence is indicative of my inability to refute your arguments, and thus to satisfaction your going out from the venerable and honoured (honoured, of course, by the rich blessing of God—and more abundantly in these days than ever) church, in which your forefathers lived and died, and in which some of the holiest, most pious, most learned, and most eminent men that ever lived, have delighted in and revered, I will make a few observations upon your letter, before touching upon other topics.

First, however, let it be clearly understood, that I desire to get off the ground of *personality*, and stand upon *neutral ground*, to discuss the common question: "Which is the true form of Church Government, as taught in the word of the Almighty, as exemplified in the practice of the Apostles, and Bishops, and Deacons of the Christian Church, at and since the days of our blessed Lord and Saviour, and as handed down to us, who, by the blessing of God, will hand it down to our children's children, until it pleases God to remove it from the face of the earth?"

I might write a quire upon the subject, but have not time to exceed this sheet; nor do more than glance at one or two points,—and these shall be preceded by a few words upon some of your observations.

You say, very truly, that we differ upon points (*not doctrinal*, perhaps, but) "which many pious persons think *non-essential*." Now, as you speak of Dr. Chalmers sometimes, I will tell you what he says upon this very remark, which, strangely enough, is a very common and favourite one with dissenters. "Since," asks the Doctor, "the difference between us is in *non-essential* points, (as concerns salvation) why do dissenters remain separated from us?" Why is the Church of Christ (the visible Church) upon earth, weakened, and injured, and exposed to the contempt and scoffs of sceptics and enemies, who look in vain for the obedience of professing Christians to the plain commands of the great Head of the Church himself?

Is it not written, "This is my commandment, that ye love one another, as I have loved you?" Is it not emphatically enforced again in our Saviour's doctrinal prayer, "That they may be one." [John xvii.] And, as though to provide against the effects of man's "deceitfulness and desperate wickedness of heart," which would introduce, but too soon, heresies, false doctrine, and schism into that once beautiful specimen of what the visible Church of Christ on earth, ought, in spirit, to be, (Acts iv. 32.) how repeatedly are warnings and injunctions given by the Holy Spirit? Not only does our Saviour himself prophesy that, "false Christs, and false prophets (or teachers) shall arise, and shall shew great signs and wonders, inasmuch that, if it were possible, they should deceive the very elect"; but in the Acts of the Apostles, it is declared to the early Christians, (at that time "of one heart, and one soul, continuing steadfastly in the apostles' doctrine and fellowship") that, "of their own selves should men arise, speaking perverse things, to draw away disciples after them." [Chap. xx. 30.]

In the 5th chapter of Hebrews, we find St. Paul laying it down as an *unavoidable, indispensable, and holy axiom*, that, as respects the Priesthood, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." And how was this call evidenced and ratified? Was it a mere inward inclination, or even a sincere and genuine wish to serve God, in the Priesthood, sealed and sanctioned by a Priest, or Levite? No! It is *commanded to Moses*, first of all, to make Aaron "spokesman to the people" [Exod. iv. 14, 15, 16]; and next, to ordain him to the dignity of the Priesthood, in these solemn words, "TAKE THOU unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the Priest's office." [Exod. xxviii. i.] And, afterwards, the Lord thus solemnly and impressively charges Aaron, "I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death."

Now, it is written: "As was Aaron called of God," so must every man be, who taketh unto himself the honour of Priesthood. Accordingly, even Christ "glorified not Himself to be made an High Priest, (or bishop,—1 Peter ii. 25.) but He that said unto him, Thou art my Son, to-day have I begotten thee." [Heb. v. 5, 6.] "As He saith also in another place, Thou art a priest for ever after the order of Melchisedec."

And so, likewise, the seventy disciples did not presume to take unto themselves the authority of the Priesthood,—neither as Bishops, Priests, or Deacons; but, as it is written: "Jesus (divinely glorified to be an High Priest, Matt. iii. 16, 17.—Luke, ix. 35, that by conforming to Divine ordinances, He, "though he was the Son" of God, yet might, as perfect man, "learn obedience," Heb. v. 8, and "fulfill all righteousness," Matt. iii. 15, and be a perfect example, in all things, (for all generations) ordained twelve to be with him, and that he might send them forth to preach." [Mark iii. 14.—John xv. 16.] And, in perfect accordance with this, the apostles ordained Bishops and Deacons in every church: as, for instance, the seven in Acts vi. 3, 6; Barnabas and Saul, Acts xiii. 2, 3, 4, 5; Timothy and Titus, ordained Bishops by St. Paul, who was ordained an apostle by the Lord Jesus Himself, Gal. i. 1, 11, 12.—1 Tim. i. 1.—Acts ix. 6, 11, 15; the elders ordained by the apostles Paul and Barnabas, Acts xiv. 23, 24; finally, the seven angels or Bishops of the seven churches in Asia—who are rebuked for the sins and heresies of their respective churches, and for suffering them, instead of rebuking "with all authority," Rev. ii. 14, 15, 16.—20. 1 Tim. v. 20, 21.—2 Tim. iv. 1, 2.—Titus, i. 5, 13.—ii. 15. Now, respecting the power and authority of these last Bishops, as well as Timothy and Titus;