

# The Church.

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

VOL. I.]

COBOURG, U.C., SATURDAY, AUGUST 5, 1837.

[NO. VIII.]

The following beautiful poem is stated to have been found written on the first page of a folio edition of *Hooker's Ecclesiastical Polity*, belonging to a deceased Vicar.

## THE VILLAGE CHURCH.

I.  
And is our Country's father\* fled,  
His car of fire can none recall?  
Be—here his sacred spirit shed,  
Here—may his prophet mantle fall.  
Fain would I fill the vacant breach,  
Stand where he stood the plague to stay;  
In his prophetic spirit preach,  
And in his hallowed accents pray.

II.  
It is not that on Seraph's wing,  
I hope to soar where he has soar'd;  
This, this the lowly claim I bring,  
I love his church, I love his Lord.  
I love the altar of my sires,  
Old as my country's rocks of steel,  
And as I feel its sacred fires,  
The present deity I feel.

III.  
I love to know that, not alone  
I meet the battle's angry tide;  
That sainted myriads from their throne  
Descend to combat at my side.  
Mine is no solitary choice,  
See here the seal of saints impress'd;  
The prayer of millions swells my voice,  
The mind of ages fills my breast.

IV.  
I love the ivy-mantled tower,  
Rock'd by the storms of thousand years;  
The grave whose melancholy flower  
Was nourished by a martyr's tears.  
The sacred yew, so feared in war,  
Which, like the sword to David given,  
Inflicted more than human scar,  
And lent to man the arms of heaven.

V.  
I love the organ's joyous swell,  
Sweet echo of the heavenly ode;  
I love the cheerful village bell,  
Faint emblem of the call of God.  
Waked by the sound, I bend my feet,  
I bid my swelling sorrows cease:  
I do but touch the mercy seat,  
And hear the still small voice of peace.

VI.  
And, as the ray of evening fades,  
I love amidst the dead to stand;  
Where, in the altar's deepening shades,  
I seem to meet the ghostly band.  
One comes—Oh! mark his sparkling eye,  
The light of glory kindles there;  
Another—hear his deep-drawn sigh—  
O—'tis the sigh of dumb despair.

VII.  
Long be our Father's temple ours,  
Woe to the hand by which it falls;  
A thousand spirits watch its towers,  
A cloud of angels guard its walls,  
And be their shield by us possess'd,  
Lord, rear around thy blest abode,  
The buttress of a holy breast,  
The rampart of a present God.

\*Hooker

REV. J. W. CUNNINGHAM.

## THE REV. J. W. FLETCHER.

To the Editor of the Church.

The Life of the Rev. J. W. Fletcher of Madeley, by the Rev. Robert Cox, has, I perceived, been very recently republished in the States;\* and if we may judge by the copious extracts which are found in so many of their papers, must have produced a most favorable impression on the members of our sister church.

It was my privilege to labour, for upwards of ten years, in the Parish of Madeley, and the name of Fletcher must of course be peculiarly venerated by me. The Editor also of this edition of his life was one of my earliest and most intimate friends; and it was with no small pleasure, that I witnessed the reception which the life of the "Sainted Fletcher" met with in England, previous to my leaving that country. In this Province, however, his name seems hitherto to have been little known; but I trust that as we now have a paper connected with our Church; and which even at its very commencement has obtained so extensive a circulation, the character of this extraordinary man will soon become better known among us; and will be duly appreciated by us. You will perhaps, indulge me, by suffering to appear in your columns a few testimonials from the most unquestionable quarters, as well as a few anecdotes illustrative of his spirit and conduct.

I commence with the testimony of the *Quarterly Reviewer*; and who is generally supposed to have been the late Bishop Heber, who was then resident in England. "Fletcher was a man of a heavenly temper; a saint in the ancient and high sense of the term, whose enthusiasm was entirely unmingled with bitterness, and whose life and death were alike edifying."—"No age or country has ever produced a man (observes Mr. Southey) of more fervent piety, or more perfect charity; no church has ever possessed a more apostolic minister."—the testimony of the Rev. Mr. Venn formerly vicar of Huddersfield and Yelling, is highly gratifying; and must be considered the more impartial, as he maintained some of the controverted tenets which Mr. Fletcher had thought it his duty in his writings to oppose.

\*THE LIFE OF THE REV. JOHN WM. FLETCHER, Vicar of Madeley, by the Rev. Robert Cox A. M., First American Edition, with an introduction and a selection from the correspondence of Mr. Fletcher, by the Rev. George N. Smith M. A.—1 Vol. 12mo. Published by William Stoveley No 12 Pear Street, Philadelphia.

"Fletcher," he says, "was a luminary;—a luminary, did I say? he was a sun. I have known all the great men of these fifty years, but I have known none like him: I was intimately acquainted with him, and was once under the same roof with him for six weeks together: during which time I never heard him say a single word which was not proper to be spoken, and which had not a tendency to minister grace to the hearers."—The celebrated D. Price, though an Arian, and of course without sympathy for the theological creed of Mr Fletcher, or for the warmth and animation of his religious feelings, is said to have expressed his satisfaction at being introduced "to the company of one whose air and countenance bespoke him fitted rather for the society of angels, than for the conversation of men."

A clergyman in his advanced age, recalling to mind the intercourse which, when a youth, he had with Mr. Fletcher, observes:—"On all these visits I derived the highest pleasure and edification. I not only had the opportunity of hearing many excellent sermons, but of seeing him in the privacies of life; and I know not which most to venerate, his public or private character. Grave and dignified in his deportment and manners, he yet excelled in all the courtesies and attentions of the accomplished gentleman. In every company he appeared as the least, the last, and the servant of all. From head to foot he was clothed with humility, while the heavenly mindedness of an angel shone from his countenance, and sparkled in his eyes. His religion was without labour, and without effort; for Christianity was not only his great business, but his very element and nature.—As a mortal man he doubtless had his errors and failings; but what they were, they who knew him best would find it difficult to say, for he appeared as an instrument of heavenly minstrelsy, always attuned to the masters' touch."—"In no one point was he observedly defective. But what above all endeared him to my esteem, love, and veneration, was his personal and private conduct. He most excelled in that in which other Christians are most defective; and this, I conceive to be the reason why his friends speak of him with an ardour of affection; with a degree of veneration almost bordering on adoration; with a feeling which I can compare only to that which we entertain for patriarchs, prophets, and apostles. In every view he was a great man, and entitled to rank in the very first class of ministers; but it was his goodness, which, even in the ever blessed God, is the acme of moral greatness, that raised him above all the ministers of his day. Never can we forget the sweet spirit and fire of piety his conversation kindled in our breasts, and which is re-kindled and raised into a flame at every recollection or mention of his virtues."

Mr Gilpin, one of his biographers, remarks as follows:—"They who saw him only at a distance revered him as a man of God, while they who enjoyed a nearer acquaintance with him were held in a state of constant admiration of his attainments in the divine life. He appeared to enjoy an uninterrupted fellowship with the Father and with his son Jesus Christ. Every day was with him a day of solemn self dedication, and every hour an hour of praise or prayer. Naturally formed for pre-eminence, no common degrees of grace were sufficient to satisfy his unbounded desires. While others are content to taste the living stream, he traced that stream to its source, and lived at the fountain head of blessedness. To those who were much conversant with him, he appeared as an inhabitant of a better world: so perfectly dead was he to the enjoyments of the present life, and so wholly detached from its anxious cares.—Wherever he was called by the providence of God, he was acknowledged as a burning and a shining light. The candle of the Lord eminently shone upon his head, and the secret of God was on his tabernacle. When he went through the city, or took his seat in the company of the righteous, he was saluted with unusual reverence, and received as an angel of God. The young men saw him, and hid themselves: and the aged arose, and stood up. Even those who were honored as princes among the people of God, refrained talking, and laid their hands upon their mouths. When the ear heard him, then it blessed him; and when the eye saw him, it gave witness unto him. His character was free from those inconsistencies which are too generally observable among the professors of Christianity; whether he sat in the house, or whether he walked by the way; in his hours of retirement, and in his public labours, he was constantly actuated by the same spirit. When he spoke his conversation was in heaven; and when he was silent, his very air and countenance bespoke an angelic mind, absorbed in the contemplation of God. In all the changing circumstances of life, he looked and acted like a man whose treasure was laid up in heaven. There his affections were immovably fixed, and thitherward he was continually tending, with all the power of his soul. He spoke of heaven as the subject of his constant meditation, and looked to it as travellers to their appointed home."

If any one enquires for the secret of such a life (as is observed in one of the recent critiques published in the States,) the following account will in part reveal it.—"But his attention to secret prayer was, if possible, still more memorable. His closet was the favorite retirement to which he constantly retreated, whenever his public duties allowed him a season of leisure—here he was privily hidden, as in the presence of God; here he would either patiently wait for, or joyfully triumph in the loving kindness of the Lord; here he would plunge himself into the depths of humiliation; and from hence at other seasons, or from another Pisgah, he would take a large survey of the vast inheritance which is reserved for the saints. Here he would ratify his solemn engagements to God; and here, like the good

king Hezekiah he would spread the various circumstances of his people at the feet of their common Lord. In all cases of difficulty he would retire to the consecrated place to ask counsel of the Most High: and here in times of uncommon distress, he has continued during whole nights in prayer before God.

"Very closely connected with this, his habit and spirit of prayer was the power which he so pre-eminently possessed, of living as in the presence of God by habitual recollection. It was this which shed such a peculiar lustre around the whole of his actions, that his intercourse with his fellow men seemed almost like that of some angelic being, who for a season was sojourning among them. Whether he prayed or preached, or conversed, or transacted the most trivial concerns of common life, there seemed to be no suspension of his intercourse with the skies. All was done as in the presence of his God and Saviour: all with an evident reference to that important truth, 'Thou God seest me'." M. T.

To be concluded in our next.

## SCRIPTURAL ILLUSTRATIONS.

No. 5.

PREDICTED DESOLATION OF BABYLON.

ISAIAH xlii. 21—"But wild beasts of the desert shall lie there."

"In my second visit to Birs Nimrod, while passing rapidly over the last tracks of the ruin-spread ground, at some little distance from the outer bank of its quadrangular boundary, my party suddenly halted, having descried several dark objects moving along the summit of the hill, which they construed into dismounted Arabs on the look out, while their armed brethren must be lying concealed under the southern brow of the mound. Thinking this very probable, I took out my glass to examine, and soon distinguished, that the causes of our alarm were two or three majestic lions taking the air upon the heights of the pyramid. Perhaps I never had beheld so sublime a picture to the mind as well as the eye. These were a species of enemy which my party were accustomed to dread without any panic fear; and while we continued to advance, though slowly, the hallooing of the people made the noble beasts gradually change their position, till in the course of twenty minutes they totally disappeared. We then rode close up to the ruins, and I had once more the gratification of ascending the awful sides of the Tower of Babel. In my progress I stopped several times to look at the broad prints of the feet of the lions, left plainly in the clayey soil; and by the track I saw that if we had chosen to rouse such royal game, we need not go far to find their lair.—But while thus actually contemplating these savage tenants, wandering amidst the towers of Babylon, and bedding themselves within the deep cavities of her once magnificent temple, I could not help reflecting how faithfully the various promises had been fulfilled which relate in the Scriptures to the utter fall of Babylon, and abandonment of the place—verifying in fact the very words of Isaiah, *wild beasts of the desert shall lie there.*—*Sir Robert Kar Porter.*

EXPOSED STATE OF THE JEWS AS PREDICTED BY MOSES

DEUT. xxviii. 65, 66.—"And among these nations shalt thou find no ease; and thou shalt fear day and night; and shalt have none assurance of thy life."

"A gentleman who was for some years a British Consul at Tripoli, mentioned some circumstances which set in a striking light the state of fear and degradation in which the Jews there live. The life of a man seems to be valued there no more than the life of a moth. If the Bey has a fear or jealousy of any man, he sends some one to put a pistol to his head and shoot him. If it happen to be a Christian, remonstrance is made by the Consul of his nation. The Bey is quite ready to give satisfaction; he sends some one to shoot the agent of his cruelty; and then with an air of great regret, asks the Consul if he is satisfied. If not, he is ready to give him still further satisfaction.—But if the object of his wrath be a Jew, no one would think of demanding satisfaction for his death. This people feel the curse in full, that among the nations where they are scattered, 'they should find no ease, and have none assurance of their life.' They are known by their being compelled to wear a particular dress; and the Moors exercise the privilege of free ingress at any time into their houses.—*Jewell's Christian Researches.*

CUSTOM OF MAKING PRESENTS.

I. SAMUEL ix. 7.—"Then said Saul to his servants, but, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring the man of God; what have we?"

"We all dined at the Consul Hastings' house, and after dinner went to wait upon Ostan, the Bassa of Tripoli having sent our presents, as the manner is among the Turks, to procure a propitious reception. It is counted uncivil to visit in this country without an offering in hand. All great men expect it as a kind of tribute due to their character and authority, and look upon themselves as affronted, and indeed defrauded, when the compliment is omitted. Even in familiar visits among inferior people, you shall seldom have them come without bringing a flower, or an orange, or some such token of their respect to the person visited.—*Maunderell.*

Bruce, after noticing some insignificant present which he had received from an individual who wished to obtain a favour from him, remarks, "I mention this trifling circumstance, to shew how essential to civil intercourse presents are considered to be in the East; whether they be dates or whether they be diamonds, they are so much a part of their manners, that without them an inferior will never be at peace in his own mind, or think that he has hold of his superior for protection. But superiors give no presents to their inferiors."



## VIEWS OF OUR ZION.

No. V.

## THE MINISTRY—(Continued.)

Answers to Objections. On the alleged identity of names and orders in the ministry of the Primitive Church.

The arguments furnished by the Scriptures themselves, as well in the manner of our blessed Lord's own appointments, as in the mode adopted by his successors the Apostles,—conjoined with the testimonies of the primitive Fathers of the Church, considered in my last two essays,—must constitute to every mind not unduly warped by prejudice, proof quite sufficient and abundantly satisfactory, that the three orders of Bishops, Priests and Deacons were the positive establishment of primitive Christianity, and that the only legitimate channel of the communication of the ministerial charge, was Episcopal.—I propose, in the present essay, briefly to consider certain objections to this system, as drawn from the allegation that no positive distinction is conveyed in scripture between the titles of Bishop and Presbyter, but that they are convertible names, and are used interchangeably to denote the same office;—in other words, that the same character and powers which are ascribed, in the sacred writings, to Bishops, are ascribed also to Presbyters,—thus establishing, it is alleged, an identity of order as well as of name.

This point I cannot better elucidate than in the words of an author, quoted in a former essay, Bishop Hopkins, of Vermont:

"The word *Bishop*, in the Greek language, signifies an overseer, and was not invented for the sake of a new office, for it was an old term, used long before the christian era, and applied commonly amongst the heathen to an overseer of any kind whatever. So, *Presbyter*, in the Greek language, signifies an elder, and was currently used to express eldership in age, or eldership in dignity. The name *Deacon*, like the others, was also common, signifying merely a servant or a minister. And the word *Apostle* was a name of signification, meaning one sent, or a messenger. Hence, it follows of course, that it is idle to look for the distinctions of office in the mere names. These names were not at first so much proper as common; although they became official and distinctive afterwards. And to shew you how perfectly the argument built upon these names may be used to mislead us, a very slight examination will be amply sufficient.

"The apostles," continues the same writer, "ordained elders or presbyters, as we read, in every city; and it is not disputed by any, that they, at least, had a right to govern those elders, as a superior order of men. But St. Peter (1 Pet. 5.) calls himself an elder, and that in the strongest form. 'The elders which are among you I exhort, who am also an elder.' And St. John gives himself the same title in the beginning both of his second and third epistles. 'The elder unto the elect lady:—the elder unto the well-beloved Gaius.' On the other hand, we find the name apostle given to those who were not in the chief authority. Barnabas, Junia, Epaphroditus, are all called apostles; but does it follow from this occasional interchange of names, that there was no distinction between the powers and officers of the apostles and elders? Surely not. In the strict sense which was afterwards by custom attached to these names, no writer would confound them. No man now, speaking of the apostle John, would call him the Elder John, or the Presbyter John, although he called himself so in the general sense of the word which was so common at the time. Neither would any man now, speaking of the apostles, be understood as numbering Barnabas, or Junia, or Epaphroditus amongst them. The distinction, therefore, between the respective offices of Apostle, and Presbyter or Elder, must be ascertained from the facts of the sacred history: the names alone could never explain it. And we ask no more in the Episcopal argument. The distinction between the offices of Bishop and Presbyter is just as easily demonstrated by the facts. The names alone, we admit, prove nothing in our favour; but surely the community of names proves just as little on the other side; since I have shown that if it proves any thing, it proves that the apostles and the Presbyters whom they ordained were of equal dignity and authority, which has never been pretended by any man."

This is a train of reasoning, I would add, fully supported by testimonies from ancient writers. "At first," says Ambrose, "all Bishops were called Apostles and therefore St. Paul, to distinguish from such, calls himself an apostle—not of men, but of God." "They who are now called Bishops," says Amalarius, "were originally called Apostles; but not thinking it decent to assume the name of Apostles, they, dividing the names, left to the Presbyters the name of the Presbytery, and they themselves were called Bishops." "Those now called Bishops," says Theodore, "were called Apostles; but in process of time, the name of Apostles was left to those who were truly Apostles, and the name of Bishop was restrained to those who were anciently called Apostles."

But to proceed with the facts of the sacred history, as clearly indicating the existence and exercise of the Episcopal system:—"Against an elder," says St. Paul to Timothy "receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. How is this to be construed? Is it to be believed that Timothy had no official authority over the presbyters whom he was charged to rebuke and censure when occasion required?—Again, Timothy is required by the Apostle who writes to him, to 'lay hands suddenly on no man:—'the present a caution on the subject of ordaining, as the former was in the matter of rebuke. "Here then," to quote the words of Bishop Hopkins, "we see these presbyters, who, according to some, hold the highest, yea, the only office in the ministry, plainly subordinate to Timothy. The power of the Apostle is committed to his hands, not to theirs. He was to ordain—not they; he was to receive accusations against them and judge and censure, according to circumstances—not they: he was to distinguish those who were faithful and diligent in ruling their portion of the flock, and especially those who laboured fervently and zealously in word and doctrine; and yet we are asked to believe that Timothy, who was to do all this, was of no higher grade than the elders who were thus put under his charge."

This being a position untenable, attempts are made to draw from other passages of Scripture the proof that presbyters had

in the beginning, the powers of government and ordination. A citation is sometimes made of Acts xx. 25, to prove that such an authority was actually possessed; "take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers."—"We grant," says the excellent writer already so often quoted, "that presbyters are overseers of the flock of Christ, but we do not see how this can prove that there ought to be no overseer over the presbyters. We grant, too, that at the time mentioned in the book of the Acts, the presbyters of Ephesus had no such overseer appointed over them; but we do not see how this was to prevent the apostle from making the appointment as soon as it should be in his power. In the nature of things it was obviously impossible, that the Gentile churches should be supplied immediately with all the ecclesiastical officers, and so long as they had the apostolic superintendence, they needed no other. Neither can it be questioned that the office of Apostle, afterwards called Bishop, being one of the greatest responsibility and difficulty, must for that reason have been the last supplied among them, because it was necessary to wait longer for persons of suitable age and experience."

And should it be contended that there ought to be no rulers over presbyters, because, at this particular time, when Paul was at Miletus, he does not mention any such officer, we may answer in the words of the author last quoted, that "by the same argument there ought to be no presbyters in the church of Corinth, because in his address to the Corinthians (first epistle) he makes no mention of them whatsoever, allowing those converts to hold their worship and even to administer the Eucharist, without the slightest allusion to any regular ministry. What then? would this prove that the apostle never intended to establish presbyters at Corinth at all? By no means. It only proves that the Corinthian church was obliged to do as well as they could without a settled ministry, until some of their members should attain sufficient knowledge and experience to qualify them for the office."

As a proof, however, that in the case of the church at Ephesus, the want of presidential or Episcopal authority was afterwards supplied, we find that, some years after, St. Paul actually appointed Timothy to exercise this needful oversight of that church:—he completed, as soon as he was able, the ecclesiastical system which was designed to be universally acted upon.

We must now proceed to a brief examination of the claim of the ordaining power for presbyters. The first is founded upon Acts xiii. where it is stated that "as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Now, in this transaction, there were in all five persons concerned,—three besides Paul and Barnabas themselves,—and the whole are termed "prophets and teachers;" the whole are said to have "ministered unto the Lord." Of course, then,—Paul and Barnabas being already in orders,—if the present laying on of hands can be construed into an ordination, it must have been a second, and of consequence, a higher one:—which being admitted, the doctrine of parity or equality of orders is destroyed. But if it was not an ordination,—as certainly it was not,—it was a mere setting apart of these two Apostles, in a solemn manner, of which there are many examples in Scripture, to a particular field of duty. And that this transaction at Antioch related only to a special missionary work, will be sufficiently clear to those who will trace the progress of that work from Acts xiii. 4, to Acts xiv. 26,—where its completion is recorded. There we find it stated that "Thence they sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled." This latter expression would be plainly inapplicable to their general ordination to the ministry, for no person can suppose that the objects and purpose of this were at that time fulfilled. Both Paul and Barnabas continued to labour in the ministry long after this particular duty of their office had been accomplished. And if any further proof were needed to shew that this was not an ordination, it is to be found in the fact of St. Paul's declaring himself in Gal. i. 1. to be "an apostle, not of men, neither by man, but by Jesus Christ and God the Father;"—language, assuredly, which completely excludes all human agency in the ordination of that Apostle.

Another argument for Presbyterian ordination is attempted to be drawn from 1 Tim. iv. 14,—"neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Here we may first remark, that very eminent and very disinterested authority has declared the word "presbytery" to mean the office to which Timothy was ordained, and not the persons who ordained him; so that the passage would read thus,— "with the laying on of hands to confer the presbyterate," or the office of presbyter. In confirmation of this view, the following are the sentiments of Grotius, a disinterested authority, because not an Episcopalian:—"I do not dare to bring in confirmation of this, that expression of Paul's of the imposition of the hands of the presbytery, because I see that Jerome, Ambrose, and other ancients, and CALVIN, certainly the chief of all moderns, interpret 'presbyterium' in that place not an assembly, but the office to which Timothy was promoted; and indeed he who is conversant with the councils and the writings of the fathers, cannot be ignorant that 'presbyterium,' as 'episcopatus' and 'diaconatus' are the names of offices. Add that it appears that Paul laid hands on Timothy." This latter fact is derived from 2 Tim. i. 6, where it is said, "wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands." Paul, therefore, would here seem to be the instrumental cause,—by the putting on of my hands:—the elders, granting that they were meant in the present passage, seem merely to have been his coadjutors,— "with the laying on of the hands of the presbytery."

But even supposing the term "presbytery" in this place to signify a body of men, the question naturally arises, who and what were they? We are aware that St. Peter and St. John, without regard to their special office, sometimes called themselves "elders;" why then, in the present instance, may not this company of elders have been composed of apostles, who were, by general admission, a superior order in the church? The burden of proof here rests upon those who would infer from the passage

in question a title to presbyterian ordination:—if no such proof can be adduced, if no satisfactory evidence can be brought forward that the "presbytery" mentioned was composed exclusively of that order in the church strictly designated presbyters,—the argument attempted to be derived from this passage must go for nothing.

We have, therefore, in the New Testament positive evidence of the exercise of Episcopal authority; but not an expression which can be fairly or satisfactorily construed into a permission to the inferior grade of presbyters to exercise the distinctive office of Episcopacy,—that of ordination. C. R.

## THE CHURCH.

COBOURG, SATURDAY, JULY 29, 1837.

CHURCH RATES.—The virtual settlement of this important question, for the present at least, in the Mother Country,—because a ministerial majority of only five in a house of nearly 600 members, is universally admitted to be tantamount to a defeat,—affords us an opportunity of laying before our readers the following judicious and excellent remarks upon this subject. Their value will doubtless be much heightened in the minds of our readers, when they are informed that they embody the opinions of the great mass of the Wesleyan Methodists, in England, as expressed on the occasion of a great public meeting at Windsor, in the month of March last, by the Rev. James Allen, a respectable and able minister of that connexion:—

Sir,—In rising to move the adoption of the resolution which I hold in my hand, and which stands thus,— "That the Church Rate is the Right of the Poor, as being a long established mode by which Places of Worship are maintained for their use,"—I beg to state that I feel myself honoured in being called upon to take a public part in the proceedings of this interesting and important Meeting.

I rise to take this part under the influence of great diffidence of mind, because I apprehend that the question, the consideration of which has called us together this morning, is one whose magnitude, on religious considerations, is very great. At the same time I deem that I should be acting most inconsistently with my character and profession as a Wesleyan Minister, did I not rise to do so. I recollect, sir, that the venerable founder of our Community, the Rev. John Wesley, was an honoured and distinguished Clergyman of the Established Church of this country. I recollect that that venerable man, uniformly,—and that during a long life,—said that he was a friend of the Church: and that those who were enemies to it, were enemies to him. I recollect that, holding these friendly sentiments, on conscientious grounds, till the moment of his death, he, when he died, bequeathed them to the Ministers connected with him, and to the Christian people who had, up to that time, been the objects of his pastoral care. These sentiments of friendship, Sir, are inherited by myself, by the great body of my fathers and brethren in the Ministry of God's word, as exercised amongst us, and by the great majority of the Societies constituting our community. With all these recollections before me, I feel that I should ill sustain my character and profession as a Wesleyan Minister, did I not come forward in these ecclesiastically perilous times, and lend my humble aid in defence of the VENERABLE ESTABLISHMENT OF OUR COUNTRY.

[After some excellent remarks upon what he deems the great question before them, "Ought not the Government of this professedly Christian Country, as such, to make provision for the religious instruction of the Nation at large,"—which he takes up in the affirmative and ably argues, combatting at the same time certain objections, he thus proceeds:—]

The second objection to be considered is simply this,—In the primitive age of the Church, we see no State interference; and therefore, all such interference in the administration of the affairs of the Christian Church is deemed to be totally and notoriously at variance with the simplicity of Christ's reign of grace in this world. I should be much surprised, Sir, if in the primitive Church, there were to be seen a State interference,—an interference similar to the interference of the State of this Country, giving order to our Established Church, and investing her with influence, and supplying her with means to extend the benefits of religious instruction to thousands of our countrymen who, but for such an interference, must sink, first into infidelity and then into barbarism. Sir, God, in governing his Church, does not depart from nor act in opposition to, that established order of things which is his own creation; and which we sometimes call the nature or the fitness of things.—On this principle we say that such a State order of things could not have existed in the Primitive Church. We do not look into a newly formed Colony for all the order and energy of a classic commonwealth. Sir, the Primitive Church was a Spiritual Colony. Its members were placed, by its divine Founder, in the wide world of heathen Rome. They were bidden to colonize that mighty empire, and all the other nations of the globe. But notwithstanding the Church's high vocation, and the purity of its doctrines, and the devotedness of its members to the cause of Christ, still, as to ecclesiastical polity it was a colony. It embodied in it, however, the first principles of a well-ordered state of things, and to that state of things was to be applied that important passage "let all things be done decently and in order,"—a passage evidently investing the persons called by the Holy Ghost, to sustain official stations in the Church, with a power to modify and construct matters for the disciplinary benefit of the Church, according to the changing circumstances of time and country and custom.\*\*\*

The conclusion, Sir, is that the State is imperatively bound to take, by the employment of those powers which it possesses as a Christian State, not simply a protective cognizance of religion in this country, but such a cognizance as shall consist in an actual provision of the means of religious instruction for the whole body politic.—Every individual, Sir, who is the head of a family, considers himself—if he considers things properly—bound to provide for the religious instruction of his children and servants. And surely that which is right and proper in the smaller associations of human society cannot be improper in its application to a Christian nation. May I be allowed by your indulgence, Sir, and by the indulgence of the Gentlemen who have most courteously given me their attention thus far, further to state, that I heartily advocate the question before us, because I most heartily believe in the utter inadequacy of the Voluntary principle.—With all the excellencies and charms of this generous and Christian principle, I advocate the question before this respectable meeting on the ground of its utter inadequacy to meet the moral and religious necessities of this increasingly populous nation. The changes incident upon the system of our ministry, carrying me, as they have done, into different parts of the country, have given me opportunities of extensive observation as to the religious state of our country, and the practical bearing of the voluntary principle thereon. And from all that I have seen, I am prepared to say, that there is a fearful inadequacy in the voluntary principle. I have been into the mining, agricultural, and manufacturing districts of our country. In many of the places which I have visited there are no other sections of the church of Christ but the Establishment of this country and ourselves. It has been my lot, in the course of my ministerial engagements, to ride over the high and bleak hills in the north-western parts of the



county of Somerset; and in doing so, I have ridden through and passed by many important and interesting villages. But, Sir, what have I seen in those villages? In each one of them I have seen the spire of a sacred edifice,—an edifice consecrated to the worship of the Almighty; and in that edifice was administered God's holy word; in it were administered the sacrament of our holy religion; and in it was used, from Sabbath to Sabbath, that incomparably excellent form of prayers, called the *Liturgy*. And when I have seen these things, because I believe that the ordinances of religion, considered abstractedly, in their administration, from all circumstances of instrumentality, have a moral and religious power, which must more or less tell upon the consciences and hearts of men,—the existence of such ordinances, even in such circumstances, has been a source of great solace and comfort to my mind. Sir, by what principle was then, and is now, this state of things upheld? Not the *voluntary principle*. That principle had been in operation amongst us nearly a century, and amongst the dissenting part of the community of this country, it had been, more or less, in operation for two centuries and a half; and yet this principle, with all its charms and efficiencies, had never touched that state of things, and, therefore, by it that state of things had not been created nor upheld.

[He speaks next of a visit to Manchester and says,]

From what I then saw, together with the information which I then acquired as to the population of that town, I am possessed of a settled conviction, that were none to be supplied by the means of religious instruction than those who have those means supplied by the voluntary principle, sad, awfully, fatally sad, would be the case of many thousands of the population of that industrious town. Who, Sir, can read the Hon and Rev. B. Noel's moral and religious statistics of the great metropolis of our country, and not be convinced that these remarks are capable of a fuller and more appalling application to that metropolis?—I speak advisedly, but, sir, I speak fearfully: I undertake not to say how others believe and feel upon this question, but I believe, and I feel too, and that most sensibly, that with all these impressive facts, not fictions, nor mental abstractions, before me, I should, if, by personal indifference, or open hostility to our venerable Establishment, I were to contribute to inflict an injury upon any of her essential Institutions, be bringing upon my conscience the guilt of SACRILEGE!

Sir, it will have been seen by you, and by this respectable meeting, by whom I have been most courteously favoured with a patient hearing, that I am a warm advocate of the union of the Christian Church with the Christian State of this country. That union I take not to be ideal, but real in its character. It is made up of an assemblage of obvious and palpable circumstances. One is, that Rates shall be levied upon the property of this country, to keep the churches of the Establishment in repair, and to provide for the incidental expenses of religious worship conducted therein.—Another is, that the Christian Ministry in the Establishment shall be supported by the TITHES of the Nation. And another is, that the Bishops, as spiritual Barons, shall sit in the house of Peers, and thereby give a PROTESTANT AND RELIGIOUS INFLUENCE to the Legislative councils of that independent, enlightened, and important branch of the Legislature of our country. There are other circumstances of union, which I pass by. In these instances, and in others, too, I advocate this union; and I am at a loss to account for the consistency of that individual who says, 'let the church have her union with the State perpetuated,' and who, at the same time, opposes the payment of the Church Rates. In opposing the payment of those rates, he *cedes* the principle of a Nationally Established Church, and stands arrayed, in my humble judgement, in all the humiliating robes of inconsistency.

We beg to announce that service will take place in St. Peter's Church of this place, on Wednesday and Thursday evenings next, at seven o'clock. For further particulars concerning these services we refer our readers to the article on Clerical Societies in our paper of the 22nd July.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF GUELPH.

The Rev. Arthur Palmer, A. B. Incumbent. A neat and commodious Church was erected in Guelph in 1834, chiefly by the contributions of the Inhabitants, aided by liberal donations from the Lord Bishop of Quebec, and the Canada Company.—Divine Service is performed in Guelph every evening except on the fourth Sunday in the month, when Divine Service is performed in the afternoon in the Township of Eramosa. There is also service on the second Sunday in the month in a distant part of the Township of Guelph. There is a Sunday School in Guelph, attended by upwards of fifty children. In the year 1836 there were Baptisms 31, Marriages 11, Burials 8, Communicants 96—greatest number at any one time 60.

In the British Magazine for June, we find the following under the head of "Religious Destitution in Canada," taken from the Cambridge Chronicle:—

"On Monday evening, May 15, a very numerous meeting was held at the Town Hall, Cambridge, for the purpose of considering the propriety of forming a Society in this town, in connexion with a Society lately established in London, called the Upper Canada Clergy Society. The Rev. Professor Lee, having been called to the chair, briefly stated the object of the meeting; the Hon. Captain Wellesley moved the first resolution, to the effect, "That the religious destitution now prevailing in Upper Canada among the members of the Church of England, furnishes an urgent call upon the sympathies of the British nation for prompt and effectual assistance." The hon. gentleman said he could himself bear witness to the spiritual destitution now existing in Upper Canada, and that he was ready to send six young men there on his own account, and hoped to find them in Cambridge. The Rev. Professor Scholefield seconded the resolution in a very animated speech, and alluded to the fact of government having withdrawn the grant of £15,000 a year, for the support of Protestantism in Canada, and said he doubted the good policy of such a step. The Rev. William Bettridge, of St. John's College, and Rector of Woodstock, Upper Canada, moved the second resolution to the effect,—"That an auxiliary to the Society lately instituted in London be now formed, and that the Rev. Professor Scholefield be requested to take the office of Treasurer, and the Rev. J. F. Isaacson, secretary." The reverend gentleman went at considerable length into the history of the protestant church in Canada, showing how unjustly she had been dealt with by the Government of this country and by the Government of Canada, and concluded by an appeal to the young men in the university to offer themselves as missionaries in the cause: they (the deputation from Canada) were sent over to plead on behalf of the protestants in that country. The Rev. Dr. Adams seconded the resolution. The meeting was addressed

by several other gentlemen, amongst whom was the Rev. Mr. Cronyn, another clergyman from Canada."

We annex, from the same periodical, the following interesting account of the Parent Society for promoting Christian Knowledge:—

"At the May meeting of this Society which was unusually well-attended, the Bishop of Bangor was in the chair, and the Bishops of Llandaff, Hereford, Ripon, and Salisbury, were also present. The secretary read an abstract of the auditor's report for the past year, by which it appeared that the receipts had amounted to £80,942, 17s. 8d. being an increase of about £150. The expenditure had been £109,440; but the Society had, during the past year, expended £40,000 in the purchase of stock. The number of Bibles and Testaments published during the year had been upwards of 187,000, and the whole number of tracts and books more than 2,000,000. A long discussion took place on the appointment of the tract and standing committees.

TO CORRESPONDENTS.

LETTERS received to Friday August 4th, inclusive:—

T. B. Short Esq, subs. : Rev. James Reid, rem. : Do. back nos. ; Rev. A. Palmer, subs. and rem. : Rev H. Burgess:— John Kent Esq. with encl. : Rev J. Short, back nos. and com. A. J. Kington Esq. com. and subs. [His suggestion shall be attended to.] Rev. Dr. Phillips, subs: Rev. A. Nelles, subs. and rem. : Rev. John Anderson, subs. ; Rev. R. H. D'Olier.

MARRIED.

On the 28th ultimo, by the Rev. S. Armour, Rector of Cavan, George Warren Wilkie, Esq. of Cavan, to Miss Anne Eliza, eldest daughter of Capt. Davidson, of Verulam.

THE CHURCH PRAYERS.

A DIALOGUE.

(Continued from No. 7.)

Mary.—Well, James, you do astonish and delight me. I little thought that so many great and good Christians had had a hand in making our Prayer Book. Do you know the names of any of them?

Old Steady.—Why, Mary, I can't justly say I do. I've heard Mr. Lovechrist name some of them, but the sound of the names was so strange to my ear, that I should make but poor work at pronouncing them. But however, our own blessed Reformers not only made some themselves, but they went the round (so to speak) of all the great Christian churches that had ever been since Christ laid the foundation-stone of the first in Bethlehem stable, and gathered together what was good out of all; just as though some of our bees there should go round from hive to hive, collecting the best honey out of each, and then lay it up together in one. Now there is the Collect for "the Sunday after Ascension day"—I always counted it a sweet little prayer, fitted for any time or place; and I'm not ashamed to say, that I have liked it better still, since I have known that a wonderfully learned and holy man of our own country, whose name, I think, was Bede, somewhere about 1200 years ago, breathed out his soul in the moment of death, in those very words. I should suppose, Mary, it did not suit his purpose the less, because it was a form.

Mary.—I should suppose not, James, for if ever a man prays sincerely, it is in that trying hour. You have said quite enough to settle the matter to my mind about the lawfulness of forms of prayer, and the value of ours particularly; but I should like to hear you go on a little.—'Tis a great saying of some of these people, that they like praying in power.

Old Steady.—And so do I too, Mary. But what is praying in power? It is not praying in uproar and confusion as some of them do, making another Babel, as it were, to climb to heaven by, and with no better success—neither is it pouring out a flood of words, which others seem to glory in—at one time running on in "vain repetitions," and at another in such a wild strain of this, that, and the other, without any order or connexion, that it is plain neither head nor heart can be properly engaged—and I'm sure they who do not "pray with the understanding," never pray with the "Spirit of God."

Oh, Mary! I can mourn over these persons, whilst I marvel at them. Did they never consider that there is such a thing as indecent familiarity with God, taking liberties with him, as you may say? he is never served "acceptably," unless it be according to the apostle's rule "with reverence and godly fear." Our own church, in teaching us to pray for "a heart to love and dread God," seems just to have hit the right state, a state of safety and enjoyment too. Love will take you swift to God; but dread (or "reverence and godly fear") will steady you—'twill be the ballast of your little ship. You look at the behaviour of all the Bible men of God in their approaches to the throne of grace. Look at Abraham, Moses, Ezra, Isaiah, Daniel, David, and St. Paul, to mention no others. What self-abasement, what fear, what holy awe was theirs! And, just in proportion as they had clearer manifestations of God to their souls, so were they the more humbled, and self-condemned.

But, 'tis the fashion with many, now-a-days, to go just contrary to this. They would have you suppose, that much of God's glory is revealed to them; but you don't see them in the dust—you don't hear the cry of "woe is me, I'm undone!" These persons talk at God, rather than pray to him. They take advantage of the Apostle's invitation to "come boldly," and forget that they are going to beg for mercy and grace to keep them!

I trust, Mary, the Bible has shewn us a "more excellent way." Praying in power, is praying in humble faith, fervency, and truth. The praying of power, the 'effectual prayer,' is one that comes from a sense of want and desire, wrought into the heart by the Holy Ghost, and put forth with trust in God's mercy through the Saviour. There needs no clamour, haste, or violence of manner—'God is not the author of confusion, but of peace.' The Divine Spirit wears a dove's image, and his 'fruit is gentleness.' Besides, length and noise are no signs of sincerity. The groanings of the Spirit in a man are 'groanings that cannot be uttered'—and he who takes upon himself to speak to

the great God, would do well to think before he speaks, that he may not be 'rash with his mouth,' or forget that he is sinful dust and ashes. No doubt there are times, (thank God I know them) when the 'enlarged heart' breaks out beyond its usual bounds—when the soul wrestles hard for the blessing—and then of course the prayer is suited to the frame. But these times, I believe, are neither frequent nor lasting, and they come mostly to the Christian, when he is in his closet alone with God. The general rule in prayer, and especially in public prayer, to my mind is this:—In language, be strong and simple; in spirit, be fervent and humble; in behaviour, be reverent and solemn. Our good old church makes great account of all these: and the whole of the Litany, particularly the latter part, is one of the most beautiful specimens of 'effectual, fervent prayer,' that ever the heart of man indited.

Mary.—Will you be so good, James, as just to point out what part you mean, that I may look at it at home?

Old Steady.—To be sure I will, Mary, look—here it is. After having prayed, you see, for the universal church of Christ, for our own country in particular from the king downward, for all mankind, especially those under any kind of affliction, (for our church opens her arms of charity as wide as the wide world,) and for ourselves who are worshipping, most of all, we break out into those shorter petitions, which begin, 'Son of God! we beseech thee to hear us.' Now, you just consider these prayers of power, Mary—look at these 'strong eryings' for peace and mercy to God's Son, God's Lamb, and God's Christ, as the sinner's JEHOVAH, PROPITIATION, and MEDIATOR. Warmed by our worship, and drawing now, as it were, very, very near to Him who is 'in the midst' of us, we double our cries, for necessity and distress are apt to follow up their suit, and Gethsemane, you know, well remembers a thrice-repeated prayer. Well, then comes prayer to the holy Trinity, the Lord being three times called upon for mercy—and this is followed by that perfect prayer which sums up all a sinner wants, which He who is the High Priest, temple, altar, and sacrifice of his people, graciously gave them to complete them for worship, and which our church so often flies to in her Liturgy, because it is the prayer which her Lord gave her. We next come to what I call the prayer for a stricken soul—Now, can God possibly be set before such an one in a more encouraging, more endearing character, than as a 'Merciful Father' who 'despises not even a contrite sigh?' aye, a sigh so deep down in the heart, that perhaps the poor sinner himself scarcely knows he is sighing, though the heart-searching God marks it, and marks 'the desire of such as be sorrowful' as well; the sincere, however faint desire, (I should suppose) to have done with sin, and to flee to the cross of Christ! And can any more needful for such worshippers be asked for than help in prayer, (for prayer is the best heart's ease,) and the 'bringing to nought' of the 'crafts and subtleties of the devil,' and of wicked men, his agents, and all this in order that the delivered soul may evermore thank God with that tongue which glorifies him most, a holy life? And you see, we don't stop here, Mary. This is followed up with calling upon God, in the very words of the Holy Ghost, 'to arise and help us!' reminding him of the great things which he has done for sinners of the old, by-gone time, and pleading with him to do this for his own 'honour,' and for the sake of his own 'name'—that name which he proclaimed to Moses in words of such marvellous compassion, when he 'made all his goodness pass before him?' (Exod. xxxiv. 5—7.) And then turning once more to our 'great High Priest,' who, we know, is 'touched with a feeling of our infirmities,' we entreat him in the most affectionate, and moving petitions, full of the 'spirit of adoption,' to 'defend us from our enemies,' (those especially, of course, which 'assault and hurt the soul,') to look with grace and pity on our sorrows, to 'forgive our sins,' and 'bear our prayers!' and lastly, after praying for entire 'trust and confidence' in God's mercy under troubles, (which is the highest pitch of faith) and for such a fulfilment of our desires and petitions as would be 'most expedient,' (that is, best for us to have, and for Him to grant,) all this is closed with the favourite blessing of the Apostle Paul, converted by our church into a prayer and benediction too! Oh! Mary, if we all truly prayed in the spirit, as well as the letter of this form, does it not seem as though heaven must suffer violence, whilst the minister and the congregation are thus 'following hard after God,' and 'will not let him go except he bless them'?

(To be Continued.)

APOSTOLICAL SUCCESSION.

I. As to the fact of the Apostolical succession, i.e. our present Bishops are the heirs and representatives of the Apostles by successive transmission of the prerogative of being so, this is too notorious to require proof. Every link in the chain is known from St. Peter to our present Metropolitans. Here then, I only ask, looking at this plain fact by itself, is there not something of a divine Providence in it? Can we conceive that this succession has been preserved, all over the world, amid many revolutions, through many centuries for nothing? Is it wise or pious to despise a gift thus transmitted to us in matter of fact, even if scripture did not touch upon the subject?

II. Next consider how natural is the doctrine of a succession? When an individual comes to me claiming to speak in the name of the Most High, it is natural to ask him for his authority. If he replies that we are all bound to instruct each other, this reply is certainly intelligible, but, in the very form of it, excludes the notion of a ministerial order, i.e. of a class of persons set apart from others for religious offices. If he appeals to some miraculous gift, this too is intelligible, and only unsatisfactory when the alledged gift is proved to be a fiction. No other answer can be given except a reference to some person who has given him license to exercise ministerial functions, then follows the question, how that individual gained his authority to do so? In the case of the Catholic Church, the person referred to, i.e. the Bishop, has received it from a predecessor, and he from another, and so on, till we arrive at the Apostles themselves, and then our Lord and Saviour. It is superfluous to dwell upon so plain a principle, which in matters of this world we act upon daily.—English Tract.



## Poetry.

## A BAPTISMAL HYMN.

A HYMN FOR CHILDREN.

## I.

Mothers in his love confiding,  
Brought their babes to Jesus' hand:  
Some would stay their zeal with chiding,  
But were check'd by his command.

## II.

Christ the Children took, caress'd them  
In his arms with fond embrace:  
Laid his hands upon, and bless'd them,  
Bless'd them with a father's grace.

## III.

Lord, hast thou no other blessing?  
Bless us also,—us who sing!  
Lo! we bend to thee, confessing  
Thee, our Saviour—these our king!

## IV.

Yes, we doubt not thou dost hear us,  
When thy praise our bosom warms;  
Lord, we know thou'rt ever near us,  
To protect us with thine arms.

## V.

We are taught the way to heaven:  
Christ for us the ransom pays:  
He for us his life has given:  
Still for us our Saviour prays.

COTTAGER'S MONTHLY VISITOR.

## Youth's Department.

## SCRIPTURE QUESTIONS.

V. ABRAHAM—CONTINUED.

36. What are the three passages where Abraham's faith is said to have been accounted to him for righteousness?—*Rom. Gal. James.*  
37. What was the conduct of Abraham with respect to the religious instruction of his household?—*Gen.*  
38. On what occasion did he shew his noble indifference to the spoils of war?—*Gen.*  
39. Of whom did Abraham buy the field for a burial-place for Sarah and his family? where was it situated? and for what sum did he purchase it?—*Gen.*  
40. What was the name of Abraham's son by Hagar the Egyptian? and how old was Abraham when he was born?—*Gen.*  
41. What was Abraham's age at the birth of Isaac?—*Gen.*  
42. Who attended the funeral of Abraham? where was he buried; and what was his age?—*Gen.*

## CHURCH CALENDAR.

JULY 30.—10th Sunday after Trinity,	
Aug. 6.—11th do.	do.
13.—12th do.	do.
20.—13th do.	do.
27.—14th do.	do.

## PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

## No. II.—THE BALLOON.

Quietly seated near the window, on a clear evening, very lately, my attention was attracted to an object floating far aloft, which I knew to be a balloon. Recent events had attached a painful interest to the scene; and as my eye followed the receding speck, and imagination pictured the aerial voyagers looking down from their dizzy height, I fell into a train of thought, founded on the query, whether such perilous exploits can bear the test of scriptural examination,—can be lawful to a Christian man.

The precept was forcibly brought to mind, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." I can well conceive that I eat and drink to the glory of God, when I desire, by due sustenance, to render my bodily powers more active in the duties of my particular sphere and calling; and, in like manner, a blessing may be conscientiously asked on many actions that have apparently no immediate connexion with the glory of God, but to which, under right government, they ultimately tend. I cannot, however, think thus of the desperate venture made by those who commit themselves to an element in which they are not fitted to move, and where they cannot for an instant sustain themselves, but by the aid of machinery, that may fail them in the moment of greatest need. The same objection may, in some measure, be advanced against a sea-voyage, but there is this material difference, that, formed as our globe is with intersecting oceans, the great command of Christ,—“Go ye into all the world, and preach the Gospel to every creature,” cannot be fulfilled without the aid of navigation; and whatever conduces to the exercise and improvement of that art, is, in the eye of a Christian, “to the glory of God.”

But who can, in the act of stepping into a balloon, utter from his heart the prayer, “Keep thy servant from presumptuous sins?” Who can persuade himself that such wanton hazarding of life and limb, will, directly or indirectly, promote “the glory of God?” Is there any spot of earth otherwise inaccessible, but to which the Gospel may be carried in a balloon? Is there any warrant in Scripture for expecting that the providential succour continually afforded those “that go down to the sea in ships, that do business in great waters,” will be extended to such as, for the gratification of idle curiosity, or the pampering of their boastful vanity, essay to “mount up with wings as eagles,” in a sense and a fashion that God never intended or authorized man to mount in? No. Assuredly, thought I, as the balloon gradually disappeared from my sight, those poor people are doing nothing to the glory of God at this moment, unless their presumption should be overruled to the permanent humbling of their high aspirations. High!—The black speck had floated off towards the west, and in the dark, cool blue of the eastern sky, a brilliant star had already become visible, twinkling with liquid lustre through the air. Alas for the height that our ballooning brethren, with all the powers of gas, can aspire to! That little star had thrown open the illimitable, unfathomable ocean of space; and

the idea of a balloon, at its utmost attainable distance from earth was that of a buoy bobbing about in seeming independence, under the bows of its own ship. Man is so very little, at the tip-top of his self-invested greatness, so very earthy in his most aerial flights, that, until he becomes, by regenerating grace, a temple of God, he can excite no admiration unmixed with pity, in a breast where the law of truth is written.

That twinkling star had cast a sad cloud on the achievements of the aeronauts. They had not ascended high enough to add a hair's breadth to the apparent diameter of any heavenly body; but they soared at a fearful altitude as regarded their own safety. The question forced itself on my mind,—Are they now, with adoring thankfulness, acknowledging the hand that upholds them in their giddy course, and looking to that hand alone for a safe return to earth? Have their souls risen heaven-ward, even in the small proportion in which their bodies have ascended; and do earthly things appear as little in their estimation as to their visual organs? do they consider that, fly where they may, their destination is fixed beyond recall,—“To dust thou shalt return;” and that, after a while, the globe from which they have wantonly started off for a small season, shall in turn glide away from them, and for ever? They must yet again be launched forth on space; but whether caught up to meet the Lord in the air, or borne away to regions of eternal woe,—I greatly fear this all-important question is not the subject of their converse, under circumstances so strikingly calculated to force it on them. And why not? Because I have come to the conclusion, that no man who holds his life and faculties as a trust committed to him for the glory of God, will, without any adequate motive, place them in such manifest jeopardy. Surely he would, through grace, be enabled to think of his Master on the pinnacle of the temple, and answer to the presumptuous suggestion, in the words of that Master,—“It is written, Thou shalt not tempt the Lord thy God.”

## EARLY PIETY OF A CHILD IN INDIA.

[FROM THE “DIARY OF A TOUR THROUGH SOUTHERN INDIA.”]

On arriving at my esteemed friend's, the chaplain's house, I found it likely to become, ere long, the house of sorrow and mourning, from the following melancholy circumstance.

On the 10th October 1820, his only son John was playing with a little dog belonging to his father's coachman; when suddenly the dog, without being at all provoked, (for the child was too kind-hearted to tease even a dog,) bit him twice in the arm. Poor John ran into his father's bungalow, (a gentleman's country-house in India,) crying a little, as the bites caused much pain, but not making much noise lest he should frighten his mother. Mr. S. as soon as he saw the arm, sent for a surgeon; who, when he came, dressed the wound, but thought there was no other apprehension to be entertained, than that of a trifling pain and inflammation.

Nearly two months passed away without John's feeling unwell, and the bites in the arm were apparently quite healed; when on the 8th of December, he began to appear quite shy and uneasy, never lifting his eyes from off the ground, or venturing to look any one in the face; as yet, however, he complained of nothing. On the 9th he continued to appear uneasy, and loathed his food, shewing an especial dislike to any thing liquid. The doctor was again sent for, and administered some trifling medicines, but still thought it was only a slight bilious complaint. At breakfast the next morning, which happened to be the Sabbath, I sat next him, and offered him a saucer full of tea, when a sudden convulsive shuddering seized him, and tears started into his eyes; but with a strong gulp he swallowed down the tea, as he saw his mother looking anxiously and sadly towards him. The nature of his disease, the dreadful hydrophobia, was become too evident for concealment. John was put to bed, and his mother remained with him, while I accompanied Mr. S. to church. The congregation knew not what had happened, and were astonished at seeing this excellent man's eyes filled with tears, when, in the course of the sermon, the subject turned on the dreadful sacrifice by which Abraham, in the strength of divine faith, offered up at the command of God, “his son, his only son Isaac, whom he loved.” Our pastor's voice became at last almost inarticulate; but a strong sense of his sacred duty, and the never-failing support of Him in whom he trusted, enabled him to complete the divine service of the day; and we returned from it together, in melancholy foreboding of the dreadful spectacle that would present itself to us on our arrival.

Slight convulsions had seized John, before our return, and we found with him,—besides his mother,—three physicians, and a kind-hearted indefatigable lady, the wife of one of them, who was a native of India. At about two o'clock in the afternoon the convulsions became stronger, and all power of swallowing medicine was lost; a cure was clearly hopeless; but, with a view to diminish the violence of the paroxysms, the patient was bled, and a warm bath prepared, into which he was plunged; though, the instant he saw it, he screamed most violently, struggled, and shook with extreme terror. After having been immersed for a short time, he was taken out, laid upon his bed, and not again removed from it, as it was thought useless to attempt any further remedy. Nothing was done from this time, but the occasionally wiping from his mouth the foam which collected there during the violence of the paroxysms. To these were now added a sense of oppression on the chest, and a painful difficulty of breathing, which denoted the further progress of the disorder. All this time, during sufferings which I have rarely seen equalled in a man, and never before in a child, John only once permitted a word of complaint to escape from him. He said, “It is very sore to die.” In moments of intermission from acute pain, he sometimes begged his mother to read to him out of a little book containing stories from the Bible; at other times, he wished her to sing some of his favorite hymns. His poor mother, being, as may be supposed in such circumstances, quite incapable of singing, now and then repeated to him the words of a hymn, to which he listened with evident pleasure. When sorrow overcame her, and tears flowed down her cheeks, he would say, “Don't cry, dear mamma, I am quite happy;” but when the sacred spirit of a Christian silenced in her for a time the anguish

of a mother, and she once asked him, “whether he did not know that he had often been a great sinner, in the pure eyes of Almighty God?”—“O yes, mamma,” said the little sufferer, “but Jesus Christ died on the cross for me.” “But, Johnny,” she added, “do you feel a firm hope of going to heaven?” “Yes, mamma; and when I am a little angel, I will attend on you and take care of you.”

The mother could hear no more, and few who were present were able to restrain their tears. At the time when his paroxysms were most violent, he would never suffer his mother to come near him; lest, as in his momentary madness he snapped at every thing within his reach, he might by chance do it even to her. He never would confess to her that he was in pain, but always maintained that he was “quite willing to go to heaven.” By degrees nature, exhausted by suffering and agony, began to grow feebler and feebler, and the spasms were proportionably less violent; but his ideas wandered; and after two hours' unquiet slumber, his soul, without any apparent pain or struggle, left its earthly prison, and flew to join the ransomed thousands of those innocents whom Jesus loved, and to chant with them the “New Song” of the Redeemed of the Lamb. It was about ten o'clock at night, when he ceased to breathe; and, to my astonishment, no mark of the agonies he had endured was visible on his lovely and placid countenance,—it was beautiful even in death. The corpse, having been washed, and dressed in a long white robe, was laid out on the bed on which he usually slept; and the attachment of the poor Hindoos covered it, on the following morning, with sweet fresh flowers. Scarcely a word was spoken, which had not some reference to the virtues of this pious and amiable child. His little sister told us a thing, of which his father even was as ignorant as we were, of no common nature. For a long time past, every Sunday on returning from church, he was accustomed to seek out a retired corner of the house, where no eye could see him, but that of his heavenly Father, and there pour out his little soul in earnest prayer. We learned from his father, that, whenever he had any pocket-money, he used to visit the huts of the poorer natives, and relieve their wants, as far as his means would extend.

Such was John S. at the age of six years and a half, for he was no more when he died! His funeral was attended by the general, and most of the officers of the garrison, who knew and loved him, young as he was; but that which stamped on the melancholy procession a more peculiar interest, was the number of poor natives who accompanied it with tears, and who, at the moment of committing the corpse to its last earthly home, pressed forward to throw each his little handful of earth on the coffin, which held all that now remained of him, who once enjoyed amongst them the blessed title of “The poor man's friend.”

A small monument has since been erected to his memory, on which are simply recorded his name, age and death; together with the words of Jesus when he took up a child in his arms,—“Of such is the kingdom of heaven.”

**WANTED.**—To take charge of a select school; to lead the singing in the Church, and to instruct in singing the youth of the congregation,—a person fully adequate to each of these duties. He must be a truly correct, pious person, and a communicant of the Church of England. Good recommendations founded upon personal knowledge of character, from a clergyman of the Church will be required. A liberal salary will be given. For further particulars reference can be had (if by mail, *post paid*) to the Rev. T. B. Fuller, to D. M'Gregor, or T. M'Crea Esquires, Church Wardens, Chatham, U. C.

Chatham, U. C. July 1st. 1837.

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