7-tf

ET,

cc.

ER,

t,

TS,

late

T.

nesia

COBOURG, CANADA, FRIDAY, DECEMBER 22, 1843.

Poetry.

CHRISTMAS DAY. (From the "Christian Year.")

"And suddenly there was with the Angel a multitude of the heavenly host, praising God."—St. Luke, ii. 13.

What sudden blaze of song Spreads o'er th' expanse of Heav'n? In waves of light it thrills along, Th' angelic signal given—
"Glory to God!" from yonder central fire
Flows out the echoing lay beyond the starry quire;

Like circles widening round Upon a clear blue river, Orb after orb, the wondrous sound Is echoed on for ever:
"Glory to God on high, on earth be peace, "And love towards men of love"-salvation and release."

Yet stay, before thou dare
To join that festal throng;
Listen and mark what gentle air First stirred the tide of song;
"Tis not," the Saviour born in David's home,
"To whom for power and health obedient worlds should come":

'Tis not, "the Christ the Lord": With fix'd, adoring look
With fix'd, adoring look
The choir of angels caught the word,
Nor yet their silence broke:
But when they heard the sign where Christ should be,
In sudden light they shone, and heavenly harmony. Wrapp'd in his swaddling bands, And in his manger laid,
The hope and glory of all lands
Is come to the world's aid:

Guests rudely went and came, where slept the royal child. But where Thou dwellest, Lord, No other thought should be,
Once duly welcom'd and ador'd,
How should I part with Thee?
Bethlehem must lose Thee soon, but Thou wilt grace

No peaceful home upon his cradle smil'd,

The single heart to be thy sure abiding-place. Thee, on the bosom laid Of a pure virgin mind, In quiet ever, and in shade Shepherd and sage may find; They, who have bow'd untaught to Nature's sway,

And they, who follow Truth along her star-pav'd way. The pastoral spirits first Approach Thee, Babe divine,
For they in lowly thoughts are nurs'd,
Meet for thy lowly shrine:
Sooner than they should miss where Thou dost dwell,
Angels from Heaven will stoop to guide them to thy cell.

Still, as the day comes round
For Thee to be reveal'd,
By wakeful shepherds Thou art found,
Abiding in the field. All through the wintry heaven and chill night air, In music and in light Thou dawnest on their prayer. O faint ye not for fear-

What though your wandering sheep, Reckless of what they see and hear, Lie lost in wilful sleep? High Heaven, in mercy to your sad annoy, Still greets you with glad tidings of immortal joy.

Think on th' eternal home,
The Saviour left for you;
Think on the Lord most holy, come To dwell with hearts untrue: So shall ye tread untir'd his pastoral ways, And in the darkness sing your carol of high praise.

\* I have ventured to adopt the reading of the Vulgate, as being ge excelsis Deo, et in terra pax hominibus bonæ voluntatis."

PRESENT ASPECT OF THE CHURCH.

but how truly so we know not .- Church Intelligencer. largement or modification.

ligious tendencies existing in the Church of England and political governors, and to those who, though out this many control of the characteristics of the chara it. We can only hope to touch it here and there namely, the proprietors of the soil in the character of nected with elements actually tending to disorganize upon the surface. We approach it with the deepest patrons, we seem to find, that every secular and huimpression, that in the present condition of the man influence from above has been against, and not in Church, charity, founded upon a sense of our Chris- favour of, the Oxford writers. Nor is it less material tian brotherhood, forbearance, and considerate fore- to remark, that the general tendency of the times, thought, are the very first requisites of useful discus- and of other Protestant bodies, is in a direction sion of her concerns; and if we positively offend wholly opposite to theirs. In the Church establishagainst this rule, we have thus supplied in the outset ment of Scotland, for example, during the very same the means of judging us out of our own mouth. As decennium which is the subject of our present review, to the rest, if we require apology for venturing upon a movement of proportional magnitude has been in ground so sacred, we plead the rapid growth of the progress, and has in the spring of the present year question in its importance and pressure upon the minds found a consummation in the secession of nearly two-

aspect of universality which it has assumed. evidently actuated by a serious and earnest temper, from the tame domesticated Presbyterianism of the examined the subject of what is termed the Oxford eighteenth century, towards the extremest developor Tractarian movement (and we will take opportuni- ments of the Scottish Reformation: and in Scotland, ty of asking pardon on the ground of necessity for as we believe, the charge of Puseyism has been ridicuusing here or elsewhere a class of descriptive phrases lously enough advanced against those who have realways open to much exception,) in an Essay on the mained in the Presbyterian Establishment; thus First Part of Mr. Froude's Remains, and, estimating openly and deliberately, and we doubt not conscienit as most men would then have done, evidently re- tiously, continuing to separate themselves from the garded it as little more than a feeble, casual, and communion of the Bishops of that country. And the desultory effort of the enthusiasm or caprice of a movement in Scotland towards a more extreme Prosmall knot of persons. The contrast indeed was testantism received its main impulsion from the same drawn between Froude and Whitfield, as if between social and political concussions of the years 1831-3, what is barren, transient, and abortive, with what has which in England produced a precisely contrary rethe true gifts of comprehensive view, and of creative sult. Thus it is that in periods of pressure, men, and Power. The critic, approaching the close of his la-

undue indulgence in buttered toast."\*

quoted, the Reviewer proceeds to observe: hitherto, at least, Oxford has not given birth to a new the Episcopal line. tace of giants, by whom the evangelical founders and missionaries of the Church of England will be expelled from their ancient dominion, or the Protestant world excluded from the light of day and the free breath of heaven."+

Yet in nearly the most recent number of that Review, that for January of the present year, there are sy, or rather complication of controversies, to which the discussion of what are called High Church principles has recently given rise;" a more remarkable and emphatic testimony, we apprehend, than any mere words could have afforded, to the magnitude in which the subject now presents itself to the public eye, to its comprehensive range, and the searching nature of its influences. The stone has grown into a rock, if national tradition, of an accommodating tone of docally the most abhorrent of all religious discussion, the force of circumstances has compelled the introduction of some notice of these controversies. On several occasions during the present year, while the Factory Education clauses were before the House of ments in the Church, has formed a prominent topic the debates of that assembly; the lower organs of the press are loud, and of course most extravagant,

of Whitfield and Fronde-Oxford Catholicism," p. 530.

in their statements of the progress of the contagion; below the proper level of their lofty calling, although not comprehend the elements necessary for its own explicitly to convey a low doctrine of the Church and with, some of his precious silver cups and dollars, and

the first fruits of that meeting. No secular power, no Episcopal sentence, no court-

of impetus to the movement which was thus commenced. The Bishops had not recently been ac- relation between the pastor and his people, and with- themselves a machinery for making sympathy availcustomed to instruct their Clergy, in their Charges, upon matters connected with the constitution and authority of the Church, but rather upon such as had relation either to its circumstances as an establishment, or else to their pastoral duties in their parishes, and to the mode of preparation for them; and we indeed believe, that no single Prelate took public notice of what is now known as the "Oxford movement," until it had reached its later stages; and its chequered characteristics, some four or five years ago, appeared to the Bishops of Oxford and Exeter, in particular, to require the administration of praise mixed with warning and even with censure. As to the Court and the House of Lords, no person, by word or act, has ever imputed to either, we believe, that they had part either in the merit or the blame attaching to the efforts for the restoration of Catholic principle and feeling. The House of Commons, again, is only known to the public in connection with those efforts, from the circumstance that it has several times been the scene of vigorous and indeed violent attacks upon them, contrasted with defences in a much more subdued and apologetic tone. The leaders of all the political parties in the State are popularly imagined to regard with the most decided aversion that which is called Puseyism or Tractarianism. The patrons of livings are generally men who were educated at a time when all such questions slumbered in unbroken repose. Persons thus trained, it is well known, do not in mature or advanced life readily allow new elements of religious conviction to obtrude themselves among those which they have already received, and which, having settled down into quiet equilibrium might be materially incommoded by the vivacity of the newcomers. We do not mean that, as a class, and as compared with other classes, they are otherwise than conscientious, but that, according to the constitution [From The Foreign and Colonial Quarterly Re- life proceeds, and that, upon the whole, each generaof the human mind, everything tends towards fixity as view just published, we give the following truly excellent article, which is attributed to the Right Hon. set of doctrinal and Ecclesiastical impressions, which W. E. Gladstone, President of the Board of Trade, they received at the University, without material en-

of men; the immense moment of its issues, and the fifths of its ministers. This secession, involving the Five years ago, a writer in The Edinburgh Review, conscience' sake, has been founded upon a reaction sacrifice of station and independent emolument for bours, writes thus in a temper of evident comfort and upon their first principles. The English Church, put upon her mettle, has shaken off the conventional and "Luther and Zuingle, Cranmer and Latimer, may secular influences which clothed her in an Erastian etill rest in their honoured graves: 'Take courage, disguise, and has lighted up, with the rapidity of wildbrother Ridley, we shall light up such a flame in fire, the blazing title of Catholicity upon her brow: England as shall not soon be put out,' is a prophecy the Scottish, ridding herself of the very same accidential the honey which will not be defeated by the successors of those tal integuments, has displayed to the world the bony who heard it, so long as their confessors shall be vacant to record, and their doctors to publish, contrite Scottish Church,—for although it is true that the poreminiscences of a desire for roasted goose, and of an pular party in that body has now retired from its pre-

necessities of the time, whose emphatic language spiritual efficacy.

full of apprehension and alarm, the signs, of which we ed to recruit their ranks, were generally unrestrained; in the view of those who regard the Church visible generally notice with regret or disapprobation, either his stock, on condition that he would come to demand full of apprehension and alarm, the signs, or which we conceive it must now be admitted, from the convergence of such various and unsuspected testimony, gence of such various and unsuspected testimony, and bring with him a present of brandy in extended with His their acts or expressions, does but tend to strengthen the condition that he would come to demand and Catholic as the everlasting Spouse of Christ, and bring with him a present of brandy in extended with His their acts or expressions, does but tend to strengthen the condition that he would come to demand and Catholic as the everlasting Spouse of Christ, and bring with him a present of brandy in extended with His their acts or expressions, does but tend to strengthen the condition that he would come to demand and Catholic as the everlasting Spouse of Christ, and bring with him a present of brandy in extended with His their acts or expressions, does but tend to strengthen the condition that he would come to demand and Catholic as the everlasting Spouse of Christ, and bring with him a present of brandy in extended with His their acts or expressions, does but tend to strengthen the condition that he would come to demand the condition that he would come to d that they force themselves upon the view of all, either as a matter of social arrangement, than as the fruit of blood and tears—most strange to them it would have our position, the full apprehension of which we confor good or for evil, for reprobation or for encourage- any religious emotion, or effectual training for the been, if in a great religious revival that spouse had ceive to be absolutely necessary in order to any sound of the same kind, inhabited by the merchants who ment, and consequently that no work which seeks in most sacred and awful of all functions. Those who not found herself a voice for the assertion of her preany degree either to inform or to represent the mind were pious and earnest, had for the most part to rogatives; not, indeed, as if it were for her to battle tenets and practices in the Church of England is got in hunting. of the country, can wholly exclude the consideration frame standards of character, of discipline, and of with her foes, like earthly potentates, for the sake of essentially a development not confined to a section, of them, and of what they indicate, from its pages.

operation, for themselves; so that the Priestly type, acquisition or possession, of admiration or renown, but but pervading the body at large. We do not now the following manner, and is on the authority of an It is now somewhat more than ten years since four in its sanctity and elevation, was almost obliterated. because her prerogatives are also her duties, and by inquire, nor do we beg the question, whether it be eye-witness:—"Coming to the house of the deceased, or five Clergymen of the University of Oxford met A faithful few, indeed, ever continued to exhibit it, them alone can she discharge aright the high trusts consistent with her reformed institutions and with a we saw the corpse taken from the bear-skins on which or five Clergymen of the University of Oxford met together—alarmed at the course of Parliamentary legislation with respect to the Church, at the very legislation with respect to the Church, at the very legislation with respect to the Church in their teaching as well as in their life, embodying together—alarmed at the course of Parliamentary legislation with respect to the Church; but they were lights the true spirit of the Church; but they were lights which seems to us to bear every mark of the hand of in view as a fact, almost alike admitted and alleged most intimate friends, after being first wrapped in linen, legislation with respect to the Church, at the very mental of the mand of most intimate mental of the face and hands alone being bare. In one hand menancing and formidable attitude of dissent, in its lattile each to his out space, and at large aliance with political liberalism, and at the disposition a whole. In fact, the Church of England at large love had been extensively rekindled in thousands upon than by others for thankfulness—that there is a certhey put a purse with some money to pay the fee of manifested in the Establishment itself to tamper with had seemed at one time to be rapidly approximating, thousands of individual breasts throughout the land, tain sympathetic action which has affected the mass the porter at the gate of paradise; in the other a cer-

the distinctive principles of its formularies—met togeher in private, and resolved to make an effort, writer denominates, in homely phrase, "a sham;" an other combine and harmonize the elements thus called into which advances from year to year in a direction essenthough the public press, to revive, not the doctrines, organization of vast dimension and detail, professing activity, to shelter them beneath a mother's wings, tially the same as that indicated, at all events during deserved admission into heaven. At the head of the but the lively reception and impression of doctrines, to convey to the door of every native of the country, that there they might grow into the maturity of their earlier stages, by "The Tracts for the Times." which relate to the visibility, perpetuity, and authoriDivine grace and knowledge, but really being and strength, and issue forth prepared for the work which tyof the Church of Christ, and to the spiritual essence of her ministry and ordinances. The series of ing younger sons, tutors, and incapable persons in general meaning to be little more than a provision for supplymeaning to be little more than a provision for supplymight be ordained for them to perform. This was to
be done by making men sensible that God's dispensapublications called The Tracts for the Times, were neral, with an independent livelihood and a position tion of love was not a dispensation to communicate ly, aristocratic, or popular influences added one tittle kept weather-tight for the purpose, without the es- distinct, independent relations; nor again was it to

of her services and her discipline.

of all corruptions is to go from bad to worse, unless and the means and channels for receiving them. and until, by some vigorous check, and the infusion of to them as nearly as the state of discipline and of mer as isolated individuals, and steadily and uniformly school of popular Divinity arose, common in what is Hin in all things, which is the head, even Christ, from included to Churchmen and dissenters, and therefore whom the whole body, fitly joined together, and com-

In this detail we do not wish to undervalue the importance of the amendments actually made, nor the in love." (Eph. iv. 15, 16.) onour due to those concerned in promoting them, depth, inexhaustible in the interest which attaches to ercise so powerful an influence upon the Church, Church herself. On the contrary, they were coneverything, but a set of external forms, scarcely worth contending for when divested of their sacred companionship with the deepest principles, to the societies which profess an anti-Catholic Protestantism. Had the divinity of Mr. Scott, for instance, given the tone to the whole body of our Clergy, and to our laity in the mass, it is clear that whatever good effects might have been produced by it in some, and those too most important particulars, it would have engendered a spirit that must absolutely have required our formularies to be remodeled in the Genevan sense. In the Evangelical movement, as such, there was no promise for the institutions of the Church, but rather a prospect that they would be more and more dissociated from all true spiritual meaning: that they would then be relaxed and dispensed with as superfluous in themselves, and as causing unnecessary divisions in the Christian world; and this in an order commencing with such services and parts of services, as most prominently declare the doctrines of what we may

call the Catholic or Sacramental system. We do not mean that there were no moral affinities, no capacities of close alliance and amalgamation, between the teaching of those who are ever to be honoured for their witness to the doctrines of grace as opposed to those of a narrow, frigid and abstract orality, and that of the later school, who have brought into general prominence the doctrine of the Church as living and perpetual stewardess of the ordinances of grace. Who that remembers the writings of Nicole and Pascal-who that cherishes the memory of the yet more venerable and mighty name of Saint Augustine-can fall into the vulgar error of supposing that the champions of the doctrines of grace, and those of the high spiritual theory of the Church, must necessarily be found in opposite ranks? On the contrary, the sum and substance of our charge against the evangelical system, such as it was thirty

sounded in the ears of the English Church, bidding We do not say that the elements of which the best if such there be, of the English Reformation." assert its prerogatives and discharge its duties. It yet, in any school, or in any large proportion of writers very few of those Charges which do not tend to Cathowas impossible for her any longer to stand in the pub- or teachers among us, adjusted themselves, by their licise the Church, not by imparting what it has not, trine, too long and too widely prevalent, which, instead of rousing dead consciences like a trumpet, thirty years ago, although it had indeed many recommade itself in a certain sense, agreeable and popular, mendations in comparison with that which it resisted and vindicate the legitimacy of those great tenets by humming and lulling them into deeper slumbers. and displaced, and although it sprung from the vivid relating to the Church and to the Sacraments, which Administrative abuses, such as non-residence, plural- re-awakening of religious instincts and desires, yet did are after all the matters really and fundamentally at ities, and the progressive reduction of sacraments and not spring out of, nor stand in harmonious relations issue, in the present conflict of minds and sentiments. amons, the increasing prevalence of Catholic senother services, had reached a most frightful height:
with, those principles which belong to the constitution
of the Charles with the constitution of the con and the progress of reforms late begun for some time of the Church, and did not avail to secure for those that this description applies without doubt to nine: appeared to be so slow, that it was to be feared the principles and that constitution their proper place in of the remaining four, there is but one which seems scythe of the destroyer might overtake them, and remove the abuse and the thing abused together. The process, which we rejoice to honour even in its crude of Leeds to Mr. Wortley, the member for the West Riding. unless, in individual instances, had fallen altogether what was worse, faulty in its quality, because it did senters advert to the same topic,

in society; and for the perfunctory discharge of a His gifts by ten thousand separate channels, nor to minimum of religious offices in public places but just establish with ten thousand elected souls as many tablishment of anything like a personal and spiritual leave them unaided, to devise and set in motion for out the smallest appreciation of the high and holy alle and co-operation practicable among the children aims embraced in the adjustment by our forefathers of a common Father: but it was to call them all into ore spacious fold, under one tender Shepherd; to This, we say with pain and shame, was what the place them all upon one level, to feed them all with Church of England appeared to be about to become. on food, to surround them all with one defence; to It is true that amendment had commenced before the inpart to them all the deepest, the most inward and year 1833; but while this was the case in particular vial sentiment of community, and brotherhood, and parishes, in other localities, the process of degeneracy identity, as in their fall so in their recovery, as in their and decay was still regularly advancing, as the nature peals so in their hopes, as in their sins so in graces,

That, therefore, which we are now discussing, was a new principle, the course is reversed. Many ex- not he origin and casual thought of three or four or cellent Bishops were striving to stem the tide; and mor individuals; it was a link in the great chain of in particular, we apprehend that the present Bishop caues and effects, by which the mind of this country of London will be honourably remembered by posteri- hasnow, for half a century and more, been made the ty, as one of our earliest and most efficient reformers subject of so remarkable and of so general a religious of practical abuse. But the efforts of individuals, proression and development. To have had the and even of individual governors, were feeble against smalest share in impelling the movement of which we general deterioration: the more so, since the reaction spek, was indeed an honour; to have had a greater in favour of personal piety was connected with a shap in directing it, a surpassing crown; to have school of doctrine wholly destitute of the spirit which mared it by temerity or excess, among the heaviest pervades the sacramental and ritual system of the of strows: but do not let us suppose that in contem-Church; and since, accordingly, it assumed a form platng it, we are contemplating an affair of mere indidistinct and even alien in the public view from hers, vidual volition; it is, as a whole, the divinely prompted and appeared less bent upon the revival of her insti- ansver of our Christian humanity to its own cry for tutions, than upon devising new modes of developits proper meat and drink; it is as much the offspring ment for the religious life of the country, to be sub- of providential necessity as any great historical event stituted for the ancient channels seemingly well-nigh of any age; let us add, it was the infallible sequel and blocked up. Personal zeal, faith, and love increased; complement of the work of religious renovation, which new forms of association were invented; new services began apart from, and almost in antagonism to, Ecclewere devised, based not upon liturgical models, but siasical rule, but which never could be complete, or upon the practices of the puritans, or approximating full; worthy of its author, until it ceased to deal with would allow in each particular locality. A sort of within which they are appointed "to grow up into necessarily excluding the great principles, which have pacted by that which every joint supplieth, according since so much more powerfully asserted their position. to the effectual working in the measure of every part,

The actual state and probable development of retions to do not be seen to modification.

Upon the whole, then, looking to our Ecclesiastical feet, that they were amendments

The actual state and probable development of retions to do not be seen to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we seek to point them, the Evangelical teachers; but we nor, let us add, the shame attaching to many who perthat it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it indicates what should or might have been,
that it is not a should be a should fear of contradiction, that the progression of which we found it a profitable business, there were always a sufspeak is, as a whole, the progression not of a party or section, but of the Church. Some few individuals there may be, who may have been scared through their own sensitive timidity, some few who may have been scandalized by particular excesses or defects of act or language, into a mood of more decided aversion or suspicion towards Catholic principles and practices, than any of which they were formerly conscious; but their curse. Meanwhile their fellow-countrymen were even here, as we believe, the process has rather been to evoke what was latent, than to infuse what was new. But, when we speak of the country and of the Church at large, it is evident that the body, as a body, moves forward, from year to year, we might say from day to lay, in the line of Catholicism; of Catholicism we admit, regulated and tempered by the Anglican mould in which it has been cast, but involving all its essential principles, and more and more predisposed to their development. Shall we call evidence in proof of this position? Listen to the allegations of dissenters; remember that in the efforts which they made, and we doubt not, made according to their own consciences, during the present year, for the defeat of the Educational Clauses of the Factory Bill, proposed by the Ministers of the Crown; one of the leading allegations from all quarters was, that the plan proposed to entrust a paramount influence in the training of the young, to a Clergy infected as a body with what they term the most essential and worst peculiarities of popery-a with a bed in it. The furniture merely a stove, a few landers with that of the nations who have never heard Clergy containing, they admit, a number of members wooden tables and benches, and a very scanty supply the doctrines of the bible, we shall find that, though not thus defiled, yet a decreasing number, and in its of other necessary articles. He had a couple of tame rude, the advantage is greatly on their side. Corporate character justifying the charge which they pigs; but these were kept more as curiosities than as The population is estimated at sixty thousand souls; have made.\* The Wesleyans, indeed, contrasted the a part of his stock of provisions. No poultry is to be yet there are no annual wars amongst them, such as scheme of 1843 with the bill of Lord Brougham, about found throughout the country, but in its stead they Franklin, in his "Journey to the Polar Seas," speaks a quarter of a century ago, in that very respect—that have an astonishing quantity of game. The black of as constant among the northern Indians of America. the disposition of the Clergy to put prominently and cock, the ptarmigan, wild ducks, teal, becassines, and Murders are seldom perpetrated. They are comparagenerally forward the distinctive doctrines of the fish of various kinds, were always to be had. Potatoes tively industrious. They work as far as is necessary Church, has, during that interval, assumed a form | could not be preserved through the winter; and it was | to provide honestly for their moderate wants. Their altogether new. But some will say they are enemies with great difficulty that even a few were saved for mode of life seems in many respects dreary and com--they are prejudiced. Shall we then turn to a very planting. In the summer the clergyman, in whose fortless certainly; but we know, from repeated instandifferent class of witnesses-the Episcopal Charges of And again, in speaking of the passages he has that party is the genuine modern representative of and required the admission of new and potent elethe last few years? Certainly in this resort we are the root, but boiled the tops of the plant, which, for enjoy their storms," that, whenever any of them are those who, in the sixteenth and seventeenth centuries, ments. But, as a matter of fact, this unnatural and some degree of animadversion upon particular writings, They may convince all whom it concerns, that effected the separation of the Scottish nation from false opposition between ordinances and grace did or tenets, or practices, of the Oxford Divines, or some or the Scottish nation from false opposition between ordinances and grace did or tenets, or practices, of the Oxford Divines, or some exist to a certain extent in this country. The secret, of their adherents. We have seen those of the Bishops We have been led by this contrast, almost una- so to speak, of the close relationship between what is of London, Durham, Winchester, Salisbury, Exeter, wares, to express the conclusion towards which we are Catholic, and what is, in the best popular sense, evan-Chester, Llandaff, St. David's, Ripon, Lincoln, Glounaturally brought by the previous remarks: namely, gelical, had not been discovered. It was assumed on cester, and Bristol, Oxford, and Worcester—the only that without taking particulars of exception into view, the one hand, that those who taught the grace of bapones, as we believe, which have been generally circubut regarding the operation as a whole, that operation tism must be Arminians at least, with a Pelagian lated, and almost the only ones which have been delihas been a development from within of the mind and leaning; and on the other, that it was impossible to vered. Let any person examine them as a whole; sense of the Church herself; not proceeding from set forth freely and warmly the truths of original sin, and we do not fear his verdict. He will find that The less than three articles handling different parts of what is an articles handling different parts of fortuitous causes, not coloured by individual caprice, without radio. nor by merely individual genius, piety, or learning, as the root and first spring of holiness, without redu- (to employ language which has attracted much notice) but a tribute providentially supplied to the imperious cing the sacraments to naked signs, void of all proper to "unprotestantize" the Church of England, or to make it retire further and further "from the principles, her either to descend from her eminence, or else to theological teaching ought to be composed, have as on the other hand, it will also appear, that there are

Clergy were, as a body, secular in their habits; and commencement, was both narrow in its extent, and, Most of the resolutions passed at the various meetings of dis-

and even the philosophic radicalism of The Westminthey continued to be much above that of general sopermanent immunity from deteriorating influences.

The guests also, But strange, indeed, it would have been—at least up of irreconcileable propositions. The fact that they many of them, promised to contribute a few more to

[TO BE CONTINUED.]

## RELIGION IN LAPLAND.

(From the Church of England Magazine,) The inhabitants of Lapland are nominally all progious improvement by Swedes and Danes; still superstition exists to a fearful extent among them, though there is good ground to hope that it is on the decline. They have so far well escaped the corruptions of the Romish see. Among their superstitions is the divining if he had been unsuccessful in hunting and fishing? drum, which is supposed to be able to tell fortunes, to After these interrogatories they renewed their howling. a drum with a needle, somewhat like the hand of a clock, placed on its uppermost skin, acting in a magical manner in the estimation of the people, who do not perceive that the whole business is managed by means of a piece of magnetised iron, which could guide the needle as the wizard chose; the people's own alarm, or their simplicity, soon betraying to the "cunning man" which way to shape its course. But indeed the magnet itself would have been to them as much an object of superstitious awe, could they have ascertained its share in the business.

Superstitious notions of a very similar character are not unknown in our own country, where certain supposed wizards or cunning men are consulted by the weak and credulous, under the silly notion that they from time to time to dig holes by the side of the grave, can give information as to lost property, those who

have been guilty of theft, &c.

There are many relics of heathen idolatry in Lapland-the deities of which are represented as of much the same character as those of the northern nations in general-which they imagine to be extraordinary charms in many of the diseases; and they held in strange and fearful veneration the places where ancient sacrifices had been offered. These places are still marked by heaps of decayed rein-deer's horns; and still, when they pass that way, the natives shrink with

The worship of many of the Teutonic deities is still retained among them. They frequently worship the trunk of a tree, which they cut into the rude resemblance of a human face. They believe in the transthe worship of aerial spirits, and to invoke the dead.

It was once believed that there were necromancers and, what was worse, to send adverse ones after those mountain. Afterwards he was so hoarse he could It may be said that this is theoretical reasoning; who gave them offence. So late as 1653, a French hardly articulate another syllable. ficient number who pretended to this supernatural skill. They managed, as in the affair of the drum, to keep up their credit by diligently studying natural effects; affall with all its weight upon their skulls. in the wind case by attention to the signs of the sky, by which they could, with tolerable certainty, promise from what quarter the wind should blow for the next few hours after they had sold their charm, or muttered as much gulled as their customers. Thus in the old

"In Iceland and in Denmark both, Witches for gold will sell a man a wind, Which, in the corner of a napkin wrapped, Shall blow him unto what coast he will."

wizards were accused of dominion not only over the even with joy and singing,' destinies of men and cattle, but over the elements themselves. If the wind or a storm arose, the cry ventured to ask the reason of the very loud tone of

was "Ring the bells and burn the witches." dwelling was not very much more comfortable than a preacher are always estimated amongst them by the common tent; it was built, like the church, of logs of strength of his voice." tles, helped to make out a soup, with the addition of they could not once more breathe their keen air.

He had, besides, rye-biscuit for bread; but this was obtained from Sweden. A little barley is generally (Translated for "The Church" from the French of Saurin.) the only species of grain sown. Sometimes the crop does not ripen at all; at others, according to the fayourableness of the season, it is housed in seven or the hour of death? What difficulties do not attend eight weeks from the time the seed is committed to this treacherous assumption, - I shall die in my bed,

miles, it may be imagined the clergyman's life is sub- employ to eradicate the evil of mine heart, and to esject to much fatigue and hardship. In the depth of tablish there the kingdom of righteousness! winter he is usually settled near his church; and here For, in the first place, Wherein are you assured that his parishioners assemble from their distant homes you will die in this manner? To what disastrous acevery Sunday, some arriving the day before if they cidents, to what tragic visitations are you not exposed! few log-houses close by,

pirits is almost insatiable in Lapland.

coffin was placed a picture of St. Nicholas, a saint greatly reverenced in all parts of Russia on account of his supposed friendship for the dead. They also put into the coffin some brandy, dried fish, and venison, that he might not starve on the road. This being done, they lighted some fir-tree roots, piled up at a convenient distance from the coffin, and then wept, howled, testants, great pains having been taken for their relitortions, expressive of the violence of their grief. When they were fatigued with gesticulations they nade several processions round the corpse, asking the deceased why he died? whether he was angry with One of the priests frequently sprinkled holy water on the corpse, as well as the mourners. The sepulchre is no other than an old sledge, which is turned bottom upwards over the spot where the body lies buried. Before their conversion to Christianity they used to place an axe, with a tinder-box, by the side of the corpse if it was that of a man; and if a woman's, her scissors and needles, supposing that these implements might be of use to them in the other world. With the axe the deceased is supposed to hew down the bushes or boughs that may obstruct his passage to the other world; the tinder box is for the purpose of striking a light, should he find himself in the dark at the day of judgment. For the first three years after the decease of a friend or relation, they were accustomed and to deposit in them either a small quantity of tobacco or something that the deceased was fondest of when living. They supposed that the felicity of a future state would consist in smoking, drinking brandy, &c.; and that the rein-deer and other animals would be equal partakers of their joys."

Dr. Clarke relates in effect the following extraordinary scene in a Lapland church of Enontakis;-"The whole church," he says, "was crowded, and even the gallery full; many of the wild Nomade Laplanders being present in their strange dresses. The sermon appeared to us the most remarkable part of the ceremony. According to the custom of the country, it migration of souls, and set apart certain festivals for pastor seemed to labour as if he would burst a bloodvessel. He continued exerting his lungs in this manin Lapland who had power to sell fortunate winds; audience had been stationed on the top of a distant

a wind, in compliance with the wishes of his crew. A of the Lapps were fast asleep, and would have snored wizard was easily met with; for of course, as they but that a sexton, habited like themselves, walked about with a long stout pole, with which he continued to strike the floor; and if this did not rouse them, he drove it forcibly against their ribs, or suffered it to

"After the sermon singing commenced; it consisted of a selection of some verses from the psalms, which, notwithstanding what has been said of the vocal music of Lapland, were devoutly and harmoniously chanted. It was impossible to listen to the loud and full chorus of a rude people, thus celebrating the triumph of religion over the most wretched ignorance and superstition, without calling to mind the sublime language of ancient prophecy.: 'the wilderness and the solitary place shall be glad, the desert shall rejoice and blossom as Even in the reign of Queen Elizabeth witches and the rose. It shall blossom abundantly, and rejoice

"As we accompanied the minister to his house, we voice he had used in preaching. He said he was The places of worship are generally very rude build- aware that it must appear extraordinary to a stranger, ngs of logs of wood, laid transversely together, and but that if he were to address the Laplanders in a lower often in very bad repair. The following is an interest- key they would consider him as a feeble and powerless ing account of that part of Lapland which belongs to missionary, wholly unfit for his office, and would never Norway. The clergyman was a Norwegian. His come to church; for the merit and abilities of the

wood, and consisted of two rooms, and a small closet | Still, when we compare the condition of the Lap-

garden they were cultivated as a luxury, not only ate | ces, that so dearly do they "love their mountains, and want I should suppose of better, he considered a very induced to leave their native land for any length of delicate vegetable. These potatoe-tops, and also net- time, they pine and sicken, and probably would die if

A DEATH-BED REPENTANCE.

How is it that we dare rely on what may happen at calm and resigned; I shall enjoy consciousness, and As a Lapland parish often extends some hundred retain my presence of mind; and these faculties I will

have a very long way to travel, and taking up their All living creatures, all inanimate objects which surquarters for the night in the church, or in one of the round you, do not they threaten your life and your safety? If you confide the hope of your conversion Here, too, their marriages take place. On one oc- to a presumption of this kind, it becomes you to stand casion a son of one of Niel's old friends took unto in terror of the whole Universe. Are you under your himself a wife, and Karin was delighted to see the own roof? Then beware lest it fall in and crush your grand presents that were bestowed as bridal offerings. schemes of repentance beneath its ruins." Are you in There were rings, and silver spoons, and a cup silver- the open country? See that the earth does not rend gilt; a silver girdle for the lady's waist; one silk, and asunder and disclose her caves to ingorge you, and two cotton kerchiefs for her neck. All her friends thus baffle your design. Are you on the deep? Each gave some slight token of good-will. The bridegroom wave may be the messenger of death, an emissary of nimself made ready a great feast of rein-deer flesh, Divine justice, to punish your lukewarmness and delay. brandy, and a brewing of Malt for the occasion, with Amid all these well-founded apprehensions what repose plenty of tobacco for smoking. The desire for ardent | could you enjoy? And if any one of these casualties should surprise you; say, to what purpose your fool-After the wedding-dinner a collection in money ish design? Who will then devote himself in your was made for the new-married pair from all the guests. stead to that study of religion which you have neg-The father bestowed on his son, to begin the world lected? Who will shed tears of penitence to atone for