The Church,

VOLUME VII.-No. 20.]

COBOURG, CANADA, FRIIAY, NOVEMBER 24, 1843.

"NOT NOW!"

poetry.

Fainter her slow step falls from day to day-Death's hand is heavy on her darkening brow; Yet doth she fondly cling to earth, and say— "I am content to die; but O, not flow ! Not while the blossoms of the joyous spring Not while bright flowers around my footsteps wreathe. Spare me, great God! lift up my drooping brow, I am content to die; but O, not now!

"The spring hath ripened into summer-time; The season's viewless boundary is past; The glorious sun hath reached his burning prime: O, must this glimpse of beauty be the last? Let me not perish while o'er land and lea, With silent steps, the lord of light moves on; Not while the murmur of the mountain bee reets my dull ear, with music in its tone. Pale sickness dims my eye and clouds my brow: I am content to die; but O, not now !"

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Summer is gone, and autumn's soberer hues Tint the ripe fruits, and gild the waving corn; The huntsman swift the flying game parsues, Shouts the halloo, and winds his eager horn: "Spare me awhile, to wander forth and gaze On the broad meadows and the quiet stream— To watch in silence, while the evening rays To watch in silence, while the evening rays Slant through the fading trees with ruddy gleam. Cooler the breezes nlay around my brow I am content to die; but O, not now!"

The bleak winds whistle-snow showers, far and near Drift without echo to the whitening ground; Autumn hath passed away, and cold and drear Winter stalks on, with frozen mantle bound : Yet still that prayer ascends—"O, laughingly My little brothers round the warm hearth crowd; Our home-fire blazes broad, and bright, and high, And the roof rings with voices light and loud! Spare me awhile, raise up my drooping brow, I am content to die; but O, not now !"

The spring is come again, the joyful spring : Again the banks with clustering flowers are spread ; The wild bird dips upon its wanton wing-The child of earth is numbered with the dead ! "Thee never more the sunshine shall awake, Beaming all redly through the lattice pane; The steps of friends thy slumbers may not break, Nor fond, familiar voice arouse again ! Death's silent shadow veils thy darkened brow: Why did'st thou linger? thou art happier now !" Midland Monitor.

THE LIFE AND MARTYRDOM OF THE REV. GEORGE MARSH.

(A Tract of the Bristol Church of England Tract Society.)

George Marsh was born in the parish of Dean, in the county of Lancaster. He received a good education from his parents, but was brought up to agricultural pursuits. When he was about twenty-five years of age, he married a young woman of his own neighbourhood, with whom he lived some years, and who were in the gaol. had several children. He maintained himself and his family at that time by husbandry, as the occupier of

keeper, who brought him his victuals twice a day. specting the sacrament: and the vicar of Prescot having retired with him into another room, to conanswer was sufficient for a beginner. The Earl then professed to be pleased, and commanded that a bed

should be allowed him and fire, while he received God to strengthen him with His Holy Spirit, that he late." might not be ashamed to confess the truth.

They afterwards sent him four questions to answer in writing, respecting the mass, transubstantiation, and auricular confession; which when he had done, they said he was much deceived, and did not understand the Scriptures aright; and they exhorted him to follow the Catholic Church of Christ, and to do as them. others did. He then answered, that his faith in Christ was derived from His holy word, and that he have the Queen's mercy before it was too late? He soils." and brought to the bar at the sessions with the felons lasting death.

The first second processing of the second proc that he afterwards served the parish of Dean, and other names. He denied having said any such thing, and declared bidding him, "Farewell, good George," with tears. that they all might be damned who believed not the bidding him, "Farewell, good George," with tears. that they all might be damned who believed not the bidding him, "Farewell, good George," with tears. that they all might be damned who believed not the bidding him, "Farewell, good George," with tears. that they all might be damned who believed not the bidding him, "Farewell, good George," with tears. the denied having said any such thing, and declared bidding him, "Farewell, good George," with tears. the denied having said any such thing, and declared bidding him, "Farewell, good George," with tears. the denied having said any such thing, and declared bidding him, "Farewell, good George," with tears. the denied having said any such thing, and declared bidding him, "Farewell, good George," with tears. the denied having said any such thing, and declared bidding him, "Farewell, good George," with tears. the denied having said any such thing, and declared bidding him, "Farewell, good George," with tears. the denied having said any such thing, and declared bidding him, "Farewell, good George," with tears. the denied having said any such thing, and declared bidding him, "Farewell, good George," with tears. the denied having said any such thing, and declared bidding him, "Farewell, good George," with tears. the denied having said any such thing, and declared bidding him, "Farewell, good George," with tears. the denied having said any such thing, and declared bidding him, "Farewell, good George," with tears. the denied having said any such the other cures in the county of Lancaster, and for some that it had been falsely reported of him. They then To this place none dared to go near him, for fear of that it had been falsely reported of him. reprimanded him for preaching, as they called it, to being suspected and accused of heresy; yet sometimes the people out of the prison, and for praying and read- in the evening some would speak to him through a ing so loud that the people in the streets might hear hole in the wall, and ask him how he did. These he him. The truth was, as he confessed, that he and a answered cheerfully, and thanked God that he was fellow-prisoner named Warburton, kneeling on their appointed to be a witness of His truth, and to suffer zealous preachers of the Gospel were everywhere sought for that they might be silenced, imprisoned imprisoned imprisoned in present as a great mystery, which must sought for, that they might be silenced, imprisoned, and also commonly read in the evenings some chapters is to faint under the cross, but patiently to bear it to not on any account be called in question, cannot but His glory, and the comfort and encouragement of His revel. for the idea, as a mystery of inight a size of of the Bible; and they read loud, that the people in Church and people; and showed that he was most the streets might hear them; and some persons came desirous to be with Christ. A little money was also God and the kind donors. Dr. Cotes being about this time made Bishop of Chester, came to Lancaster to see that the Romish sheriffs of the city and their officers went to the service of the mass was set up there, and to put down Northgate prison, to take him to the place of executhe preaching of the gospel of Christ. He was tion, which was outside of the city, near Spittle informed of Marsh, and requested to send for him and Boughton. He was brought out with a lock upon the whole business to be the work of the father of lies. day-school teachers, as we trust now to show. examine him, but he replied, that he would not have his leg, as though he were a felon. Ile went on his ceased not by earnest prayer to seek counsel of God; to do with heretics so hastily. But he sent for the way with a book in his hand, upon which his eyes jailor, and directed him to keep his prisoner more were fixed; so that the people said, "This man goeth strictly, and to feed him more sparingly. After a few not to his death as a thief, nor as one that deserveth days, however, Marsh was removed to Chester, to the to die." Bishop's prison; where the Bishop sent for him and best to be done, they kneeled down together to ask examined him in private respecting transubstantiation, of the cup to the laity. The Bishop then exhorted him to submit himself to the Church of Rome in these matters; but when he saw that he could not prevail, he sent him to prison again; and afterwards sent his chaplain and archdeacon and others to argue with him, and faithful friend, who solemnly admonished him by and endeavour to persuade him to yield to their held him and delivered him, giving him a mouth and wisdom, which all his adversaries were not able to again before the last day. He then proceeded to the against the Pope's authority, the blessed mass, the sed that he was dead, he suddenly spread out his vation. house of his mother, where he dined, and having prayed with her, took his leave, all of them weeping Tratter of heaven, Bolton, Bury, and other the discut mass, the statement of the altar, and other things, within the parishes of Dean, Eccles, Bolton, Bury, and other the discut mass, the statement of the altar, and capacities of the children. The cifully delivered by means of the blessed Reformation. greatly. On the next day he gave himself up to the places in the diocese of Chester, during the months of of the Lord. Upon this, many of the people said We have reason to thank God for our deliverance those of the poor would be effected thereby, and no tween them and their clergyman. Devout parents, officers who had been searching for him, by whom he January and February last, and in the preceding year. that he was a martyr, as he had died marvellous from the grievous bondage and tyranny, as well as

showed already, for his knowledge was imperfect; of the true Church; and that the Church of Rome is tir Christian brethren in the world; and that Christ and desired then not to ask him hard and unprofita- not the true and Catholic Church. "I said so indeed," ght be magnified in their bodies, whether by life or ble questions, to bring him into danger of death, and replied he, "and I believe it to be the truth." As ath. These letters contain many important admoto suck his blood. This offended them, and they he denied the Bishop of Rome's authority in England, lions and directions to the flock of Christ, with regard said, they were no blood-suckers, and intended only he was asked whether Linus, Anacletus, and Clement, th to their faith and their practice. He sent to to make him a good Christian. He was then order- (the earliest of the Bishops of Rome), were not good we have just mentioned, is apparent at a glance. We fresh pure air that now surrounds him a type that may me of them also a prayer, which he had been accused to write down his answers, and to state them more men. He answered, "Yes, and so were many of their med to use daily, and is as follows: plainly; but he would only write what he had said, and that further he knew not. He then declared to his Lordship, that he had not heen in Lancashire for "Then art an arcogant fellow index" and the remaining quiet, we suspect most parents con-in this remaining quiet, we suspect most parents con-owounded consciences, we miserable sinners, trusting "O Lord Jesus Christ, who art the only Physician in this remaining quiet, we suspect most parents con-owounded consciences, we miserable sinners, trusting "Then art an arcogant fellow index" and a preliminary need of anomalous expedients. The great laws of his Lordship, that he had not been in Lancashire for "Thou art an arrogant fellow indeed," said the Bishop; "Wounded consciences, we instructe sinters, thusing wounded consciences, we instructe sinters, thusing if hy gracious goodness, do briefly open unto Thee sider their whole part to consist. And a preliminary need of anomalous expedients. The great laws of if hy gracious goodness, do briefly open unto Thee sider their whole part to consist. And a preliminary need of anomalous expedients. The great laws of if hy gracious goodness, do briefly open unto Thee sider their whole part to consist. And a preliminary need of anomalous expedients if hy gracious goodness, do briefly open unto Thee sider their whole part to consist. the last three or four years, but had come lately to visit "in what article is the doctrine of the Church of the course it is most needful to be learned. But what nature may require reinforcement, but they have not the vil tree of our heart, with all the roots, boughs, of course it is most needful to be learned. But what article is the doctrine of the church of the vil tree of our heart, with all the roots, boughs, of course it is most needful to be learned. But what article is the doctrine of the church of the vil tree of our heart, with all the roots, boughs, of course it is most needful to be learned. But what article is the doctrine of the church of the vil tree of our heart, with all the roots, boughs, of course it is not needful to be learned. his mother and children and to see his friends, previ-ous to going out of the realm which he had purposed lord" said Marsh. "I pray revi index of Christ?" "O my lives, and fruits, and with all the crooks and knots, all we complain of is, that we rest on it rather long. altogether given way. Family feeling is still strong, we complain of is, that we rest on it rather long. altogether given way. ous to going out of the realm, which he had purposed lord," said Marsh, "I pray you judge not so of me. owhich Thou knowest; for Thou thoroughly perceiv- Take a child from six to twelve, and what does he find and a judicious pastor will hold it his duty to strengthen owhich The therefore trusted that as he lit and now monother point of me. What then, can be do in further and how monother has any immediate relation it yet further. What then, can be do in further and how monother has any immediate relation. doing before Easter. He therefore trusted that as he last now upon the point of my life and death, and ever done in church which has any immediate relation it yet further. What, then, can he do in furtherance ever done in church which has any immediate relation it yet further. What, then, can he do in furtherance ever done in church which has any immediate relation it yet further. What, then, can he do in furtherance had not offended against the laws, captious questions a man in my case hath no cause to be arrogant: might not be put to him, to endanger his life and dis neither am I. God is my record. As concerned, or which we to him, in which he, just as he is, in reference to his of our present aim? might not be put to him, to endanger his life and dis-tress his mother Ha was then asked "Where the select "Select "S tress his mother. He was then asked, "Where he would have gone?" He said, "Either to Germany or Denmark," His Lordship remarked, that "Denmark Under the best of the bread, saving. Drink ve all of the in the second lesson. Of course it will be Denmark." His Lordship remarked, that "Denmark do not often succeed in interesting their children in was given to heresy, as England had been; but that they did all drink of it; the services of the Church as they are now performed; the services of the Church as they are now performed; the services of the Church as they are now performed; the services of the Church as they are now performed; the services of the church as th the Emperor had destroyed it in Germany." Marsh and in like manner St. Paul delivered it to the Corin-then said he trusted that his Londohin having here of things and so it was and without unthen said, he trusted that his Lordship, having been of thians; and so it was used in the primitive Church the Privy Council in King Edward's reign and given for many hundred years. Now the Church the formany hundred years answers he can the Privy Council in King Edward's reign, and given for many hundred years. Now the Church of Rome with the juice of heavening gace and wents of spiritual with the juice of heavening gace and wents of spiritual with the juice of heavening gace and wents of spiritual with the juice of heavening gace and wents of spiritual with the juice of heavening gace and wents of spiritual with the juice of heavening gace and wents of spiritual given, for it is one of the distinctive glories of the Gos-his consent to the religion then professed would not doth take away the cup from the lairy. If I watch a second to make the his consent to the religion then professed, would not doth take away the cup from the laity. If I could be of the flesh may be dried up, and the custom of the pel dispensation, that under it praise and strength are safely account; and he will be enabled to make the pel dispensation, that under it praise and strength are bareful death for persuaded in my conceines he does not be and the custom of the mouth of very suchings; and it is of the flesh may be dried up, and the custom of the so soon after put poor men to a shameful death for embracing the same with a good conscience. The Earl replied, that he did not give his consent to the acts of Parlianent the be seen in the public records. He was then sent to be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sent to prised with a letter, in which be seen in the public records. He was then sen prison, where he lay two nights without any bed, and heresy, or he would renounce them, and come into the he said, "Beloved, among other exercises I do daily tinction, nor fail to give scope to those wants and feel- ordinarily intelligent child, and by forcing him, notno person was suffered to come near him except the Ca holic Church. He replied, that he held no here- on my knees use this confession of sins, and I will ings-to the enthusiasm, the sympathy, the wonder, withstanding, to a slight exercise of thought, shall fix On Palm Sunday, he was again brought before the brought out firming in his recollection. The brought out firming in his recollection. The will also make remarks himself, read passages of Scrip-Earl and his council, who examined him further re-specting the sacrament: and the vicar of Prescot

there until the first Sunday after Easter, when he was sent to Lancaster castle, where he was laid in irons, sent to Lancaster castle, where he was laid in irons, to Lancaster castle, sent to Lancaster castle, where he was faid in frons, and brought to the bar at the sessions with the felons who were in the gaol. While he was at Lancaster many persons went to converse with him, some out of kindness endeavouring ab height of galaction, and the set of the contraction of the sentence, when the Chancellor call d to him again, "Yet, good my lord, stay once again, for if a word and brought to the bar at the sessions with the felons who were in the gaol. The Bishop then put on his spectacles and read on the sentence, when the Chancellor call d to him again, "Yet, good my lord, stay once again, for if a word the sentence, when the chancellor call to him again, "Yet, good my lord, stay once again, for if a word the sentence at the sentence of th

ii. 11, 12.)

CHILDREN AT CHURCH. (From the Christian Remembrancer.)

That we, of the present day, have failed in the duty its noisome alleys. Of course he will not find the take our children to church, no doubt, as soon as they be relied on of the moral purity of the place. Of course,

tical opinion, but utterly abhorred all kind of heresy, and exhort you to do the same, and daily to acknow- the awe, and yet rejoicing—which may be demanded the truth brought out firmly in his recollection. He

The Bishop then asked him, Whether he would not col and ease you, and you shall find rest unto your congregations? How far the clergymen who are un- it :--

willing to preach the gospel, and the laymen who are "The country parson values catechising highly. For neither could nor would deny, alter or change, for any living creature whatever. He was kept a prisoner like little children, we

WHOLE NUMBER, CCCXXXII.

course its Pastor will not find it the Arcadia he pictured to himself, whilst ground down by the marriages, churchings, burials, register-searchings, and committees of a large town, or whilst picking his steps through

really preach directly to the children, but virtually to other opinion than was by law most godly established, thepure glass of God's commandments, and there see It is obvious that our Church both contemplates all present. Those who have observed the interest verse with him privately, reported to them that his and truly taught in England at the death of King you outward filthiness and uncleanness, and so learn the presence and supposes the interest of her younger which the poor sometimes take in listening to cate-Edward the Sixth; and in the same pure religion and to vanquish the same; that is to say, to fall into members in the public services of the sanctuary. The chising, will feel little doubt that the benefits of this doctrine he would by God's grace stand, live, and die. heaty displeasure against sin, and thereby be provo- injunction to sponsors to call on their god-children particular ministration of God's holy word, are not The Bishop then began to read the sentence of kecto long after Christ; for we truly are sinners, but "to hear sermons," presumes, as has been well argued, likely to be confined to the young. Its being directly further instruction. He then departed from them, condemnation; but when he had got half through it, Heis just, and the justifier of all them that believe that sermons are at least frequently such as they can addressed to them, and their taking a part in it, give much troubled in mind that he had not confessed the Chancellor called out to him, "Good, my lord, upon Him. We are poor, but He is rich in mercy understand, and feel themselves concerned in. But it an additional interest, especially to their parents and Christ with more boldness; and prayed earnestly to stay, stay, for if you proceed any further it will be too toward all them that call upon Him. If we hunger how few clergymen are at any pains that this should be relatives; but, besides this, in explaining the Cate-The Bishop accordingly stopped, and some of anothirst for righteousness, let us resort unto His the case! How few sermons are preached in which chism many a subject is made clear to all, which the the priests and the people earnestly begged Marsh to tabe, for He is a most liberal feast-maker. He will it would be at all reasonable to demand of our children preacher in the pulpit generally presumes to be so alrecant. A shoe-maker said to him, "For shame, setbefore us His own holy body, which is given to us that they should be interested! Would not many of man, remember thyself and recant." Others bade to e our meat, and His precious blood which was our popular preachers think it too great a condescen- session of which is taken for granted in the majority him to kneel down and pray; and said, they would all shel for us and for many, for the remission of sins, to sion habitually to address the children before them in of sermons. And this benefit may, perhaps, apply to pray for him. So they kneeled down, and he desired be our drink. He biddeth, willeth, and calleth for such wise as that they should listen and enter into his the rich as well as the poor. Herbert's estimate of them to pray for him, and said, that he would pray for guests, which hunger and thirst. Come, saith He, all meaning? Would not many fear that by doing so catechising is such as might be expected from him, but yethat labour and are laden, and I will refresh you, frequently they would alienate and disgust their adult it is in point here, and therefore we quote part of

time kept a school; and that he was learned, godly, and diligent in his office, as a faithful servant of the Shepherd and Bishop of souls, during the reign of King Edward the Sixth. When Queen Mary came to the crown, and the

Romish religion was restored, those who had been ved, as others did at that time, to quit the country and go abroad to save his life. But while he was making his arrangements for this purpose, he was in- which complaint was made. formed at his mother's house, who lived at Bolton, in Lancashire, that search was making for him, to bring him before the Earl of Derby, and examine him in matters of religion. His mother and friends entreated him to leave the country at once; but he doubted the propriety of doing it, as search was making for him; and his mind being in a state of great perplexity, he and was desirous of obtaining the advice of some friends, on whose godly judgments and knowledge he much relied. One of these he met on Dean Moor, about sunset, and after consulting with him what was for Divine direction. When they parted, he said, "I doubt not but God will give me such wisdom and counsel, as shall be most to His honour and glory, the benefit of my neighbours, and the obtaining of mine eternal salvation by Christ in heaven." The next morning he received a letter from an old faith of Jesus Christ. This letter so confirmed him, that he determined no more to think of leaving the country; his mind which had been before much disturbed, now became quiet and cheerful. He then resist. knelt down and repeated the English Litany, as his knees much refreshed; and afterwards called upon

sowed evil seed and dissension among the people? Sixth. which he denied. He was then asked, By what blood, with all the benefits of His death and resur-rection, to their salvation; for Christ is ever present with Ti

Here he was brought before the Earl and his according to the doctrine which all present did that "George Marsh was a heretic, and was burned us free, and not be entangled again with the yoke of cial favourites of ours. We deny not their necessity own duty. Then the time for confirmation would council, and asked whether he was one of those that acknowledge in the time of the late King Edward the like a heretic, and was then a firebrand in hell." bondage. We owe our civil and religious liberties to in populous places, where the principles and habits of not come upon the clergyman and the young of the

About three weeks after he was brought again ascertained by the bishop sooner than he had expected; tures, among us; by which the principles of true relimeans he had obtained his livelihood? he replied before the Bishop and others as before; when the for he himself died suddenly in a short time of a loath- gion are inculcated. May it ever be a lamp to our their roof. But this argument for them, valid though of a process which had long been going on; a joy to that he was a minister, and had served a cure, and Chancellor made a long oration respecting the Bishop's some disease, which he had brought upon himself by a feet and a light to our path, that giving heed to it we taught a school. They again asked him, What his care of his flock, to keep it from being infected with dissolute and vicious course of living; and the popish may go on our way safely, and our feet may not stumbelief was? He answered, that he believed in God disease; and the charitable disposition which he had coroner declared with an oath, on the investigation ble, but be guided into the way of peace and salva- from his parents and family during more than half the fearful reserve on religious matters which unhappily, the Father, the Son, and the Holy Ghost, according shown to Marsh, in endeavouring to rescue him from which his sudden death rendered necessary, that tion. as the Scriptures of the Old and New Testament do his errors and heresies, though it had been of no avail. "Surely the fact was so." This led some to apply to the state of the ordinances the state of the ordinance teach, and the Creeds of the Apostles, of Nice, and He was therefore desired now to remember that he the Bishop the uncharitable remark which he had of the Church of Christ, let us seek to derive spiritual on that which ought to bring rest and refreshment we too: then might he be their especial sympathiser in

that he believed that whosoever, according to Christ's pronounced. The Chancellor then asked him, if he son, nor covetous, or libidinous, man, who is an idolater, of the outward and visible sign, we may be dead ininstitution, did receive the holy sacrament of Christ's did not belong to the diocese of Chester; he said, he hath any inheritance in the hingdom of Christ and of deed unto sin and aline unto God through Jesus Christ him? body and blood, did eat and drink Christ's body and did not know, for that he had been living at Cambridge. God. (Ephesians iv. 5.)

with His sacrament. They then asked him, whether former examination were then read over to him, and places, in which he exhorted them with purpose of look forward in hope that when we shall have run our the bread and wine were changed into the flesh and he was asked, whether he still adhered to them or not. heart to cleave unto the Lord, and not to be moved earthly race, an entrance shall be ministered to us abunblood of Christ, by virtue of the words pronounced He replied, "Yea, yea." He was then reminded that he was the was then reminded that he was the was the was the reminded that he was the reminded that he was the was the was the reminded that he was the was the reminded that he wa by the priest; and if the sacrament, whether it were at his last examination he had said, that the Church heard; and besought them to help them that were in Suriour Jesus Christ, to behold His glory, and find in heard; and besought them to help them that were in Use presence fully a formed of the resence fully and the resence fu ceived or reserved, was the very body of Christ?- of England in King Edward's time was the true bonds for Christ's sake with their prayers, that their His presence fullness of joy, and at his right hand plea-He answered, that he knew no further than he had Church, and the doctrine then taught was the doctrine imprisonment and affliction might be to the profit of sures for evermore.

There is something so blasphemous in asserting that a bit of paste, made of flour and water, is the body and blood, the soul and divinity, of our Lord Jesus Christ; and is consequently to be worshipped knees, did read morning and evening prayer, with the appointed to be a writes of first fully, and to suiter as God; that the mind which has not been carefully revolt from the idea, as a mystery of iniquity, a lie of and sat down under the windows for the purpose; of thrown in to him at that hole, for which he thanked is said, that this change does not take place without her younger members, and neglected (most sinfully we On the twenty-fourth day of April, 1555, the

We may well pray as our forefathers did in the Litany, If we wished to vindicate the English Reformation members of Christ.

When he came to the place of execution, the De- was designed to be, according to the institution of could have been no such uncatholic time, as we have to benefit by a pastor, they may wish for one through the mass, and receiving in one kind only, or the denial puty Chamberlain of the city showed him a writing the mass and receiving in one kind only, or the denial puty chamberlain of the city showed him a writing the rest of their lives. At present, they think of the under the Great Seal, saying, that it was a pardon for and the cup, or the wine being taken away from the of catholic truth, so comprehensive a summary of sa- clergyman, except with a view to the public offices of him, if he would recant. He answered, That he laity, as persons who were unworthy to partake of it, ving knowledge. Never before was any branch of the would gladly accept it, as he loved the Queen, but he the character of the priesthood was raised in dignity, Church entrusted with so wonderful an organ of her Many families would stare on being told that they could not receive it on the condition of renouncing and the nature of the Divine ordinance was entirely prophetic office as the Anglican received in the six- needed his visits and his counsel on the same principle the favour of God. He then began to speak to the changed. For instead of being regarded as a means teenth century, when this invaluable document was and in the same way as they do: a fatal reserve often people about the cause of his being put to death, and of receiving spiritual strength and refreshment to the placed in her hands. The theology of the Catechism exhorted them to cleave to Christ and His truth. soul, by communion and fellowship with Christ in the will, we are sure, be found to grow on us in proportion no means to fly, but to abide and boldly confess the opinions. He was thus thrust at with all violence, as bound of the sheriffs said to him, "George Marsh, we spirit of the mind, and a pledge to assure His believing as it is studied; and whoever may complain of receiv-fear, most families of the upper classes he is little must have no sermonizing now." He meekly replied, people of their union with Him, and their participa- ing no benefit from it, it will never be the devout and more than one among the herd of visitors and ac-"Master, I beg your pardon," and at once knelt down tion of all the blessings of His great salvation; the earnest catechist himself. Now here is a post assigned quaintances; that he has to give account of their to pray; after which, he rose up and put off his receiving of the wafer from the priest, (which is placed to the young, and a provision made for them, in the

Soon after he was brought publicly before the and a number of faggots were placed under him, and garded as a mysterious benefit conferred by him, fully defrauded. It is not enough to say that the custom was, with other prayers, and rose from his Bishop, with his Chancellor and Registrar, and the which proved the receiver to be a Christian, and ope-Mayor of Chester and others, who sat in St. Mary's not having been skillfully made, the wind blew about rated as a charm for a passport to heaven. Thus the and those of the rich at home; for good as that may dom consulted about their training; they are not several friends, whom he desired to pray for him, and Chapel in the cathedral; when he was charged on his the flames, so that he suffered greatly, although he Supper of the Lord which is truly received "only in be in itself, it is no substitute for what the Church taught to look up to him as necessarily a friend, as a to comfort his mother and be good to his httle child- oath to answer such articles as should be exhibited bore it very patiently. When he had been a long a heavenly and spiritual manner by faith," was turned intended the ordinance of catechising to be. ren, and so took his leave of them, not without tears, against him. He was then accused of having preached time tormented in the fire, without moving, his flesh into a carnal ordinance, the outward participation In the first place, what we want is to find a place chised like others in Church this would cease to be supposing that they should not see each other's face publicly most heretical and blasphemous doctrine having been broiled and puffed up, and it was suppo- of which was all that was deemed requisite for sal-

our Lord; and walking humbly with our God in holi-

tivals of the Church give abundant materials for addressing ourselves to children from the pulpit, granting post of Christian children as such, it should be filled that doing so may not at present be generally convenient on ordinary Sundays. Christmas, the Holy Innocents, the Epiphany, the Annunciation, the Ascension, and All Saints give obvious facilities, and supply abundant thoughts to lay before the young.

But besides that our preaching was obviously designed to take their interests into consideration, there Life,---that they have not such a treasure out of which Satan, the deceiver of mankind. And when again it is an ordinance of the Church expressly appointed for to bring things new and old as the ordained pastor, the intention of the priest; that he may go through think,) by a fearful majority of the clergy-that of ca- of heaven, which he ought to be.* the form or ceremony of using the words, without the techising. The ends of the Church Catechism are by transubstantiation being effected if he did not intend no means accomplished, nor the consciences of the that it should be made; and that in this case it is priesthood clear in regard to it, merely by taking order idolatry to worship the wafer-there is something so that it be learned by the young of our flocks, or even crafty and iniquitous in this admission, that it shows explained up to the usual amount by masters and Sun-

"From the tyranny of the Bishop of Rome, and all from the all but unmixed censure to which it is now his detestable enormities, from all false doctrine and sometimes subjected, we might, out of a copious selec- of gain which would accrue to the rich from being heresy, Good Lord, deliver us." By this iniquitous tion of materials, be contented with appealing to the doctrine, the feast of love, which the Lord's Supper Church Catechism as one of its results.* That surely From being early used in a practical way to have and clothes to his shirt, when he was chained to a post, upon the tongue of the recipient by his hand,) was re- services of the sanctuary, of which they are shame-

was taken to the house of the Earl of Derby at Unto which he answered, that he had not preached patiently and godly; which caused the Bishop shortly from the superstitions and delusions of Popery. May receive far more satisfactorily elsewhere. And—shall blessing of it, would feel how it strengthened their heretically or blasphemously, but simply and truly, after to affirm in a sermon in the cathedral church, we stand fast in the liberty wherewith Christ hath made we confess the truth?-Sunday-schools are not espe- own hands, and helped them in the discharge of their Whether his assertion was true or not, was however the free circulation of the Word of God, the holy Scrip- parents are often such as to make it desirable for their upper classes as it does at present, -- a time of mutual lief in the sacrament of the altar?" He answered, late to recant after the sentence of the court was once of God declares that no whoremonger, nor unclean per-two attendances on the full services of the Church. be courted for better reasons than it is at present;

> selves neglected and untaught, till their whole condi- see all around us now. tion and our relation to them has become an aching perplexity, let us suppose an ordinary rural parish, neither better nor worse than the majority of such. Of

Surely, if this be so, if we have here the assigned by rich and poor alike. Let it not be said that the former have no need of the instruction that is to be gained from it. Even were the upper classes nearcr the true mark of lay Christian knowledge than we think they are, it would be no disparagement to them to say, that they cannot so administer the Word of supposing him the scribe instructed unto the kingdom

And thus, too, may the spiritual union of different ranks become very close in consequence of having begun very early: thus may our children be taught that they indeed belong to another family than that in which they were naturally born, thus may they livelily apprehend that they are members of one another by being

It would be difficult indeed to calculate the amount thus subjected to the appointed training of the Church. religion, as existing mainly for the sake of the poor. exists between them and him on the very subject souls and the souls of their children, is little thought of either by him or by them; scarcely a word or deed

as Christian children, there would, as we think all will duty requires, as we have said, an acquaintance with Sunday, And then what a strain on his attention! but often blamelessly as things are, characterises most thus improved and raised, might priesthood and laity

Now, leaving for a while those unnatural popula- alike present us with a nobler and statelier sight than tions which we have sinfully allowed to amass them- the stunted and perverse religious growth which we

* Some of our popular preachers may perhaps despise cate-chising, as of inferior worth to their sermons, and fit to be en-tirely delegated. We are very sure, however, that the systematic undertaking of the duty in some such way as we have been * All but the last section of the Catechism was produced during the crisis which we call the Reformation.