

A VISIT TO BEMERTON AND BOSCOMBE. SCENES OF THE FORMER MINISTERIAL LABOURS OF GEORGE HERBERT AND RICHARD HOOKER.

"The memory of the just is blessed," says the wisest of men. It was from a deep and long-cherished conviction of this truth that the writers of the following simple narrative undertook a pilgrimage to the two little villages above named—villages indeed, considered in themselves, occupying a very humble place in the map of this mighty empire—neither renowned as the residence of royalty nor as the seat of some rich and anciently-descended noble; but famed through every corner of Christendom as witnesses to the piety and sanctity of two of the most eminent priests of England's Apostolic Church.

It was on a morning of the first month of a new year that we set out upon our happy errand. We quitted the parsonage of one of those secluded parishes which abound in Wiltshire, at early an hour as we could venture to traverse the extensive downs for which the county is celebrated. The air was cold and raw. The atmosphere foggy and damp. The roads peculiarly adverse, by reason of a late thaw, and recent repairs, to the persevering efforts of our trusty steed. But at length, after a four hours' journey, we came within sight of the village of Fugglestone.—Fugglestone, together with the chapel of Bemerton, form one piece of ecclesiastical preference, in the patronage of the noble house of Pembroke, and distant from each other about a mile. The Church of the former place immediately abuts upon the high road from Wilton to Salisbury, and is a very neat and picturesque little structure. But without remaining to examine this edifice, we hastened to the spot more immediately hallowed by saintly associations. Here, at the obscure, but peaceful hamlet of Bemerton, lived the pious George Herbert, known to the world as the author of *The Country Parson* and *The Temple*.—We called upon the Rector, apologising for our intrusion, and requesting to be allowed the privilege of inspecting the house and Church which are so nearly connected with the holy man's memory. We were received with a hearty welcome, experienced the most polite attention, and were given to understand that pilgrims to the shrine of Herbert were by no means uncommon, especially from America. We entered the parsonage, a plain but comfortable residence, which had evidently undergone many alterations and additions since the days of Herbert. Indeed, little of the original house as he built it, now exists; but enough to connect his age with ours; enough to constitute it even yet to his memory. We looked for the inscription which "Honest Isaac," his biographer, tells us he caused to be engraven upon the mantelpiece of the chimney in the hall, addressed to his successor:—

"If thou chancest to find, A new house to thy mind, And built without thy cost; Be good to the poor, As God gives thee store, And then my labour's not lost."

But it was gone. "*Tempus elax rerum*"—time the devourer of all things, or the selfish hand of modern improvement, had effaced it. One room, however, remains to say that Herbert trod on this spot; and as we stole a look into every nook and cranny, the genius of his ascended spirit seemed yet to hover around.—Here, said we, perhaps, he indulged in the lay of sacred poetry. Here he searched and studied those Divine oracles, the preciousness of which he so much extols in verse, and those volumes of wisdom, which the piety of former ages had indited! Here, doubtless, he fasted, wept, prayed, and wrestled with the Father of spirits for the eternal salvation of the sheep committed to his charge. Here, he "dealt his bread to the hungry, and brought the poor that were cast out to his house; when he saw the naked, he clothed them and hid not himself from his own flesh." (Isaiah viii. 7.) And here after he had served his own generation, by the will of God, he fell asleep. Having glorified his "Master, Jesus," and finished the work given him to do on earth, he glorified him at length by a death such as all good men would wish to die, and which shed a heavenly lustre over the whole of his life. "I shall now," said he to his friends witnessing his departure, suddenly with Job "make my bed also in the dark," and I praise God, I am prepared for it; and I praise him that I am not to learn patience, now I stand in such need of it; and that I have practised mortification and endeavoured to die daily, that I might not die eternally; and my hope is that I shall shortly leave this valley of tears, and be free from all fevers and pain, and which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it; and this being past, I shall dwell in the new Jerusalem; dwell there with men made perfect; dwell where these eyes shall see my Master, Jesus; and with him, see my dear mother, and all my relations and friends.—But I must die, or not come to that happy place.—And this is my content, that I am going daily towards it; and that every day which I have lived hath taken a part of my appointed time from me; and that I shall live the less time for having lived this, and the day past."

By the kindness of the Rector, we were allowed to search the burial-register, and there we found the entry of George Herbert's interment. It ran thus:—"Mr. George Herbert, Esq., Parson, was buried May 24, 1632."

But we must not forget to speak of the Church, which stands on the opposite side of the road. It is a very unpretending, and exceedingly diminutive place, consisting of a nave, chancel, and south porch, and surmounted at the west end by a small low wooden turret, containing a single bell. Our minds at once recurred to the affecting circumstances related of Herbert's first induction to this living, in his life before referred to. "When at his induction he was shut into Bemerton Church, being left there alone to toll the bell (as the law requires,) he staid so much longer than an ordinary time, before he returned to those friends who staid expecting him at the Church door, that his friend Mr. Woodnot looked in at the Church window, and saw him lie prostrate on the ground before the altar; at which time and place (as he after told Mr. Woodnot) he set some rules to himself, for the future management of his life; and then and there made a vow to labour to keep them." The interior of the Church is very neatly and uniformly fitted up, but evidently much modernised by the carpenter and painter. On the walls are to be seen several tablets to the memory of former Rectors—some of them renowned for their learning and writings; among the rest, John Norris, an eminent philosopher and platonist, and William Cox, the historian and traveller, and a Canon residentiary of Salisbury. But no marble records the name of Herbert. No graphic relief on brass perpetuates the all but divine life of the saint of Bemerton. He lies beneath a plain stone, in front of the communion-table, without any inscription, and even this is now concealed from view by a modern wood flooring. But though no costly monument celebrates his life, or marks his last resting-place, "his name liveth forevermore" in the hearts of the good; "he being dead yet speaketh" in his devout compositions. "The thought forced itself upon us, that it was in this lowly house of prayer that he assembled his family, and the pious few that might join them, twice every day to prayers; and while thus occupied, "some of the meaneer sort of his parish did so love and reverence Mr. Herbert, that they would let their plough rest when Mr. Herbert's saint's bell rang to prayers, that they might also offer their devotions to God with him. Happy, thought we, such an one that was borne so affectionately on the hearts of his people! And happy the people that possessed so loving and diligent a pastor! Happy the priest that, thus, as it were, lives his whole life before the altar of his God! And happy the Church and country whose altars are thus served, and honourably adorned! Never did the

words of the Psalmist thrill through the very fibres of our souls with so much rapture as on this interesting moment, that we trod the House of God wherein Herbert so faithfully and so reverently "ministered in the priest's office." "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.... Blessed are they that dwell in Thy house, they will still praise Thee. For a day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

Let every lay member of our Zion, especially in these days of strife and confusion, and self-will, "seriously lay to heart the great danger we are in by our unhappy divisions;" and instead of opposing their lawful pastors, and betraying the ark of God into the hands of her enemies, that so busily plot her destruction, rather strengthen the things that remain, "and remember those that are over them in the Lord, and submit themselves knowing that they watch for their souls as they that must give account." Let them strengthen their hands, and encourage their hearts in the work which has been given them to do. "And let the priests the ministers of the Lord, weep before the porch and the altar, and let them say, Spare Thy people, O Lord, and give not thine heritage to reproach!" Let them "be instant in season, and out of season," preach the word, "and after Herbert's blest example, endeavour both to save themselves and that they hear them. And let all that have read this brief notice of Herbert's life, or Herbert's death, follow him as he followed Christ and exclaim, in the comprehensive petition of the Prophet, "Let me die the death of the righteous, and let my last end be like his!" Amen.

WM. DYER, } Clerks in the Dio-
E. STRICKLAND, } cese of Sarum.

Deferred Extracts from our English Files.

PROGRESS OF THE NEW REFORMATION IN GERMANY. (From a Correspondent of the Continental Echo and Protestant Witness, for April, just published.)

Hamburg, March 8, 1845. The progress of the Reformation in Germany, and more especially in the Prussian provinces, has been strikingly rapid.—Not only have the apostolic Churches in Breslau and Schneidemühl increased in number, but the former counting already 600 members, but they have been joined by many whose personal character and position in society secure them against any suspicions of other than conscientious motives. Czieski, is his last notwithstanding all possible chicane was put in requisition to delay or prevent the progress of the Reformation, and over by numerous friends, to prevent the threatened, and, as is believed, already attempted assassination. And although, as a last resource to intimidate his followers, if not himself, the ban of excommunication has been pronounced solemnly from the pulpit of the Posen cathedral, and the same has been read against all and every one who shall adopt his sentiments, "the once so dreaded instrument of ecclesiastical tyranny seems to have lost all its power to alarm; and this attempt to excommunicate a man eight months after he had publicly withdrawn from their communion, and declared his reasons for doing so, seems to excite more ridicule than reverence even among Roman Catholics.

Meanwhile the electric spark seems to be running along a connected though unseen and unsuspected chain, producing corresponding sensations, vibrations, or alarms, according as the point of contact is more or less remote from the source of the new light and warmth which it elicits; and thus not only have the Roman Catholics in Berlin, Dresden, Leipzig, Brunswick, Bremen, and various small places in Saxony caught the flame, and formed congregations of Dissenters from Rome on the spot; but in Breslau, Schneidemühl, but even in the south of Germany has been roused, and in Frankfurt, Offenbach, Elberfeld, Wischaden, Stockar in Baden, &c., demonstrations of sympathetic feeling and conviction have been made. Nor is the power of the truth, and the newly-awakened heart, content to be those who in former days they would have thought it duty to hate, combat, and persecute; but manifest itself both in an avowed willingness to brave with them the open violence or the secret machinations of an enraged hierarchy, and in contributions made (as of old) by the richer, to support and encourage the poorer professors of the new doctrine. Thus we learn from the reports of the contributions which, up to the 26th ult., had arrived from various quarters, amounted to upwards of 2,000 dols.; and as the Schneidemühl congregation had itself brought together about 3,500, there is no ground to fear, but that the more pressing wants of a place of worship, a school and school-house, together with, at least, a commensurate fund for the pastor's stipend, will be gathered. The latter is the more needful, as one of the fundamental novelties of the infant reformation is the abolition of all perquisites (for burials, baptisms, marriages, &c.) which have hitherto formed the chief part, not only of Roman Catholic, but of Protestant parsonage income, and the Lutheran Church itself, as not merely a very irksome, but most injurious arrangement by which the pastor is placed in the odious dilemma of either sacrificing a large proportion of his salary to the support of a school, or, in the case of parishes, when their hearts are wrung by sorrow, and their means lessened by the previous sickness, and, worse than all, having his ministrations too often degraded, in the opinion of his flock, as being merely his mode of raising money!

The enemies of the reformation are meanwhile far from being idle; and, in addition to all fair means of stopping the torrent, such as counter publications, counter associations, formation of reading societies (in which carefully-selected Roman Catholic books are furnished gratis), they add the institution of new religious orders, such as the "Order of the heart of Mary;" "The order of the Holy Spirit;" &c. to the members of which is specially committed the task of praying for the restoration of the apostates. Various high privileges, and promises of temporal and spiritual good, are bestowed on such as distinguish themselves by success in this good work; and the (at least) ostensible, and its real object, is to excite an ecclesiastical emulsi, composed of the Roman Catholic clergy of Leipzig, conjointly with those of Dresden, to implore the King of Saxony to employ his authority to check the progress of this irrad on the papacy!

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towards each other's differences, referring in most cases the final settlement of Church order, for the future German Catholic Church, to the deliberations of a council, consisting of lay, as well as priestly members, for which a general Congress seems to be felt by the reformers. It is said about 20 priests have given in their adherence to Czieski (besides those who have joined his standard in conjunction with his flock), and are desirous to make the oversight of the new churches every where starting. Nor are these communications so despicable in point of numbers as the Roman Catholics try to represent. The church in Breslau numbers 600 members, that of Berlin about as many; Schneidemühl 500, Annaberg 200 families, and 8 or 10 other places average 400 reformers, which in less than six months, and with so slow a people as the Germans, is wonderful! Indeed, that a very great and important fermentation is now running through the length and breadth of the German empire, is undeniable; that much, very much of it is not of a purely evangelical character, is, I fear, equally certain; but, considering the delirious systematics probably mainly due, more or less modified, among all classes, and all ages, the Roman Catholics are as little free as their neighbours (though, so long as all outward forms were complied with, the hierarchy winked at where they did not share it), they will consent to Dismissal, to "overturn, overturn, overturn" long-established spiritual tyranny, by the abolition of all such reason, and what it triumphs the pioneers of the better triumphs of the "truth as it is in Jesus." It is evident to all who bestow a careful attention on the signs of the times, that the present fermentations in Germany are two fold, both in their source and in their objects. On the one hand, the Reformation, truly in earnest for the advance of religion, and abjure Rome because the Bible bids it, although they need much increase of light as a body. Czieski, it is known, is more advanced in knowledge, but prudently feels his flock with gradual additions that, considering the delirious systematics probably mainly due, more or less modified, among all classes, and all ages, the Roman Catholics are as little free as their neighbours (though, so long as all outward forms were complied with, the hierarchy winked at where they did not share it), they will consent to Dismissal, to "overturn, overturn, overturn" long-established spiritual tyranny, by the abolition of all such reason, and what it triumphs the pioneers of the better triumphs of the "truth as it is in Jesus." It is evident to all who bestow a careful attention on the signs of the times, that the present fermentations in Germany are two fold, both in their source and in their objects. 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