COBOURG, CANADA, FRIDAY, SEPTEMBER 1, 1843.

Poetrn.

THE COMET OF MARCH, 1843.

And what art thou, portentous stream of fire, That followest close the pathway of the sun? Comest thou in mercy to us, or in ire?

And is thy course now finished, or begun?

We know thee not; -nor sun, nor moon, nor star, Nor meteor art thou of this lower sky; But some mysterious traveller from afar, Urging thy strange career so swift on high. And thou hast come when all our fears were rife, And every heart was aching with unrest; For earth herself, as if instinct with life, Her awe-struck sons was shaking from her breast:

Islands were heaving like a troubled sea, The fields like billows tossing to and fro, Our houses trembling like an aspen tree, As fearing one tumultuous overthrow,

At such a time, when we were sick with woe, Mourning the earthquake's fearful havoc wide: At such a time, why should thy banner show So long, so fierce, at solemn eventide?

Comest thou some further misery to portend, And bid our hearts for heavier woes prepare? Or comest thou, heavenly stranger, as a friend,
To cheer our souls? O, wherefore art thou there? Ah! nought of us thou deem'st-thy wondrous race,

That brings thee now from Ether's distant deep, Has never yet, perchance, shown thee the place, Where we our course among the planets keep. Nor hast thou heard of Earth, her joys or woes; Nor knowest thou who upon her bosom dwell; But thou hast higher wisdom to disclose,

And nobler tidings to her sons to tell. Of Him thou tell'st, who bade thee roam so far Through fields of space immeasurable hurled, Beyond the circuit of each planet star,

Beyond the boundary of our solar world :--Of Him thou tell'st, Almighty, Holy, Wise, Who, as a skiff upon some river's tide, Sends thee to speed along those boundless skies,

Or spans thy course as 'twere a handbreath wide. And what are we before Him? What our earth? Or what to Him our sorrows or our joys? Say, can He stoop to note our lowly mirth, Or mark the woe which all that mirth destroys?

Yes! to the eye of God each work is clear, Omniscient as Almighty; great and small, To His all-piercing glance alike appear; He sees, observes, controls, and judges all. The Hand that guides the comet in its course,

Holds the dread balance o'er the sinner's head;
That Hand, poor penitent, is thy resource,
When judgment through the earth her shafts hath sped Upon the awful cross for thee 'twas nailed; And now it sends you messenger to free And raise thy soul, with earthly fear assailed, To think of heaven and of immensity;

Of worlds to which this earth is but a spot, Of boundless space, and ages without end; Bright, blissful ages, promised is thy lot, If thither now thy hopes and efforts tend.

Then gaze thou still upon that traveller strange, Not as a foe the nations to affright, But as a guide, with whom in thought to range,
Through heaven's expanse to realms of purest light. British Magazine.

RALPH BROWNRIGGE, BISHOP OF EXETER, A.D. 1641-1659.

days; and to him Sancroft dedicated his admirable short of the sin of Israel in neglecting to keep the tract, entitled "Modern Policies," in which he lashed feast of Tabernacles. Even when the service apthe hypocritical ambition of Cromwell, and other pointed for Holy-days is not used, and there is no tyrants of the day, and which was so popular, that Divine service, it would be something if ministers the seventh being printed in A.D. 1657.

when King Charles I., during his visit to Scotland, least then be reminded of their private duties, howthought it time to appoint bishops to five sees that ever they were precluded the privilege of public worwere then vacant; and his appointment was to Exeter, ship. On Ash-Wednesday, the Commination office whence the good and peaceable Bishop Hall had just is appointed to be read; but it is frequently omitted, been translated to Norwich. The House of Com- even in places where Ash-Wednesday is in other remons, then ruled by a majority of rebels and fanatics, spects observed; and by this neglect, persons are was little pleased with the king for this exercise of his great losers. The complaints of the Church as to right. They had just passed a bill for taking away her lost discipline are stifled. Hence, many have no the bishops' votes in the House of Lords, seeking to conception of the godly discipline which existed in inake the Church destitute of advocates for her defence the primitive Church; nor do they imagine that the in parliament, under a pretence, which some have tried | Church of England much wishes that it were restored. to revive in these days, "that their intermeddling And what shall we say to the omission of the Athawith temporal affairs was inconsistent with, and nasian Creed? It is very distressing to think of the destructive to, the exercise of their spiritual function." number of churches where, for private reasons of the As if there could be any business more necessary for minister, the regulations of the Prayer-book respectthe fathers of Christ's Church to have a voice in, ing this noble creed are violated. If rubrical directhan the government of a country which calls itself tions are to be observed at all, one would suppose that Christian. As if any office of theirs, properly execu- those which disposed of the use of the creed would ted, was more spiritual than the office of tempering be the very last to be trifled with. with Christian principles the laws of a Christian land. The moral effects resulting from this omission are

Commons to find an accusation. He, as well as the slighted. Our holy mother is deemed uncharitably others who were appointed with him, was a man "of severe, and her wholesome scriptural admonition is great eminency in the Church, a frequent preacher, entitled a damnatory clause; thus he that would be and not one of those to whom the faults of the then valiant for the truth is discouraged, while the sceptic as they fell from the lips of the Archdeacon:—"I am governing clergy were imputed."* But the news of and infidel are suffered to blaspheme unchecked, promotion stirred the spirit of these enemies of greatly to the dishonour of the faith once delivered the Church to a more open declaration of their purto the saints, and to the scandal of orthodox believers. as said. But will not a thoughtful, much more a phi-Pose. They were, or pretended to be, greatly

4. Again, The evils arising from the omission of losophical mind, detect something trivial and unmeansurprised that the king should presume to make new public eatechising, which is enjoined upon every pabishops, when they were resolved to take away the rochial minister, under severe penalties, by the canon old; and therefore voted the appointment of a committee to confer with the House of Lords, in order to progres and the House of Lords, in order to progres and the House of Lords, in order to be evident and too generally felt to need further notice and invisible, form of one and the same reality? procure an insolent address to King Charles, praying tice here; and it is not needful more than to observe him "to make no new bishops till the controversy that the too common omission of the prayer to be used mity, even without unity, is at least better than disshould be ended about the government of the Church." that the too common omission of the prayer to be used in the ember weeks, for the candidates for holy orders, crepancy added to disunion. If we were, indeed, so But as this motion was carried with some difficulty, tends to weaken the bonds which should hold together they thought it prudent to proceed no further, till the clergy and laity; and is in many ways an hinthey had a more clear prospect of success. It was drance to the due acknowledgment of the blessings not long afterwards, however, when, on the king's resulting from the apostolical succession of the mireturn from Scotland, the Commons, aided by a turnistry. bulent faction out of doors, committed twelve of the bishops to the Tower, and in the beginning of the the question shall be left to the judgment of the canfollowing year the bill was passed both houses for did reader. Do we not owe many of our present evils king most reluctantly granted his consent.

E.

02-tf

this

87.

NY.

43,

URG,

the House of Lords, and indeed his consecration that the omission of this part of Divine service is the seems not to have taken place till after these violent sole cause of the low notions which prevail almost in proceedings were past. The property of the bishoprics every quarter upon that subject; but doubtless it has and their houses were soon after this seized by the helped on and countenanced them. The duty of giving, his Preferment but the name. He retired to a private above all, the Great Being to whom we give, are in Rich, Esq., offered him an asylum; for he was also in view; and had the Christian people of this countries. deprived of the mastership of his college about the try been rendered familiar with it; had it been country been rendered familiar with it; year 1645, in consequence of having preached a loyal tenanced by the clergy in general, as the treasury in Germon to the university in his office of vice-chancel- which our oblations should be cast, we should have some of his time in preparing a collection of sixty-five present age has devised to rouse the sluggish charity learned and eloquent sermons, which, after his death, one of his executors committed to the press, and alms of the Church having been dammed up, little which are among the best treasures of old Church-of-England divinity; for he was truly one of those tending to the glorious name of charity; whilst, in preachers whom King George III. knew how to apprewere giants in those days."

Clarendon, History of the Rebellion, book iv.

succeeded him at Exeter, and was his chaplain, used upon a level with the payment of wages and debis; of her own children. cathedral was become vacant, to which it was his pur- being just.

of the Church of England, and pretended to commi- our sakes became poor, that we through hispoverty of Christ! serate their sufferings and intend them favour. With might be rich,"—that no respect is observed that all this view he sought an interview with the learned and reverential feeling seems to have vanished, hat our TRUE DISCIPLES OF THE REFORMATION pious Archbishop Usher, to whom he made a promise greater gifts are made without prayer or hunlity, or of that virtuous and single-minded man. He sent also ment and publicity, whereby men are taugh to think for Bishop Brownrigge, and desired his counsel.— they have rather conferred a favour than enjoyed a of England,—a Church, in every particular, exactly Brownrigge, knowing his duplicity, looked calmly at privilege? And perhaps the worst yet remains to be conformable to the Primitive, the Apostolical, the the arch-rebel, and said, "You need not my counsel, said. For, not only has this neglect stopped up the Catholic Church. And yet it is for maintaining if you will follow your Saviour's, -RESTORE TO most appropriate avenues of giving, but it has actually Primitive, Apostolical and Catholic usages, that High uncompromising answer the conference closed .- and willingly have given. Englishman's Magazine.

MORAL EFFECT OF RITUAL IRREGULARITY. (From the Christian Remembrancer.) [Concluded from our last.]

seven editions of it were sold during the usurpation, would comply with the rubric, that notice shall be given of all Holy-days and fasting-days on the Sunday He was Master of Catherine Hall, in Cambridge, and Holy-day immediately before. Persons might at

Bishop Brownrigge was a man against whose charac- not a few; the Church's solemn warning against ter it was impossible for the factious leaders of the heresy is never heard: rather the warning is tacitly

taking away their votes in parliament, to which the to the very prevalent neglect of using the provision The Bishop of Exeter had never taken his seat in fertory? Of course it is not meant to be inferred bels; and Bishop Brownrigge was left to enjoy little of and the disposition with which we should give, and, at Sunning, in Berkshire, where his friend, Thomas that solemn part of our public service distinctly kept In this retirement he seems to have employed never witnessed the miserable expedients which the clate, and to whom he alluded, when he said to a bute to feed the lusts of the flesh and the vanity and Young clergyman of the writers of this period, "There folly of a fallen world; and how should it be otherwise? Can it be expected that men thus deprived of

* Dr. Pope's Life of Bishop Ward.

which he shortly after broke, to the great discontent any religious service whatever, in the midst f excite-God the things that are God's!" t With this subject properly brought before them, would heartily Sanderson, are nick-named as Papists by an assem-

whole subject of almsgiving, as well as other good schools. I verily believe that this zeal is without cept their offering, but lest they should be doing some- on a level with the irregular reformers of the continent, 3. And, now let our attention be turned to another thing which might appear like an attempt to purchase or those who praise and bless God that the rulers of part. The consequences of the wholesale neglect of heaven, and render ineffectual their Saviour's precious our own Church were so wisely guided, as, in the keeping the Holy-days are by no means slight. The blood-shedding; false notions, which may have arisen language of the preface in our Book of Common arrangements of the ecclesiastical year is itself fraught from some partial conception of Christian truth, en- Prayer, "to keep the mean between the two extremes with religious teaching; there is a propriety and har- couraged, it may be, by the doctrine of teachers who of too much stiffness in refusing, of too much easiness mony throughout, which is mutilated by the neglect are not sufficiently careful rightly to divide the word in admitting any variation from it?" Who, think which has prevailed; and the worst of it is, that, in of truth; or from the too prevalent habit of confound- you, are the true disciples of the English Reformation, cutting off these Holy-days, ordinary discrimination ing the "dead works," deprecated by St. Paul, with the they who praise the Reformers the most loudly, or has not been used. Ascension-day, the most sacred "good works," done after the inspiration of Christ's those who show their gratitude to them by acting festival which Christian men can celebrate, has shared spirit, which are uniformly commended and diligently upon the regulations and directions which the Reforin the general ruin. This great festival is very rarely inculcated by him, and which, for a smuch as they spring mers have left us in our Book of Common Prayer?— There are few examples of the faith and patience observed at all—scarcely anywhere as it ought to be; from a lively faith in Christ, are pleasing and accep- Who preach all the doctrines of the Gospel most fully,

ever, of these particular cases of ritual neglect, de- Church principles but for one year; let him constantly monstratively attended with serious moral inconve- read the Scriptures in the method the Church preter part of his primary charge, by the Archdeacon of all her fasts and holy days; let him receive the Holy of uniformity and obedience. He lucidly points out command, and then he will know something of what that the only way to develop the system of the Church, Church principles are; then he will know the princiand adapt its existing provisions to the condition of ples of the English Reformation; and then he may the people, is "by a uniform restoration of the rules make up his mind whether he will prefer the novelties to which we are already pledged." "That it is of of modern times to the good old Scriptural Catholic the very first moment that our pastoral ministration principles taught by the Church of Englands then should in its main points be alike-a body of men will he know the certain sound on Zion's trumpet, and united by one common will, and guided by one com- then will he know something of what is required of he says, "By the uniform restoration of the rule and who would guard the sacred deposit of the Apostles, be gained to her in unity, consistency, strength, and the saints; and I would conclude in the words of the moral dignity." And again, "Variations are a proof devotional Bishop Beveridge :- " But then you must of indifference, and an ambiguous intimation of some- remember to conform to the discipline as well as the

thing worse? impression made on them by the following sentiments prepared to hear it said, that uniformity without unity is a hollow and lifeless thing. This is granted as soon ing in this rhetorical way of opposing unity and uniformity, as if they were two ideas, almost two repug-But, even though they were things separable, uniforshorn of the Spirit of grace as to lack inward unity inflict the visible token of our disunion upon the flocks committed to our charge. But, after all, is it not certain that uniformity is the silent and symbolical language of unity? Is there any law in God's works which has not its own invariable form? What is the variety of nature but the uniform expression of a va-

unity of will." And when they ordered that the Bishop should by his discretion take order for the quieting and appeasing of any doubt, they added this caution: "so that the same order be not south as the same order beautiful to the same or the same order beautiful to the same or the same order beautiful to the same order beautifu same order be not contrary to anything contained in

Our object, however, is to speak rather of the per- the right mode of distributing their alms, should give And now to conclude. The course of this world although opening glimpses of Greek-like splendor in you, or be killed by the man you have offended. We sonal history of this good bishop than of his writings. what they ought and as they ought? Left thus to is whirling along with a fearful rapidity; increasing the occasional inspirations of Lucretius; proved, in- set aside its immorality—we set aside its opposition In the beginning of the outrages which the bishops their own devices, are they ever led to reflect that years seem only to give it increased velocity. These deed, to the uttermost by Cicero, and by him found to the fundamental injunction of Christianity; and, had to sustain, he was once assaulted, and narrowly they are unworthy to make any sacrifice or oblation are times of strife, and bustle, and running to and fro, wanting; yet majestic in its bareness, impressive in thus clearing the question of all accessory consideraescaped stoning from the rabble; but he endured this to the Most High; that it is "more blessed"—a and knowledge being increased (every kind, unhapits conciseness; the true language of history, instinct itons, we assert that, practically and socially, accordand all his wrongs, as those who knew him bore withigher privilege—to give than to receive? Too often pily, but the right). We abound in all things, saving with the spirit of nations, and not with the passions of ling to common law and common sense, the deliberate ness, without any loss of equanimity, "more concerned the thought of men's hearts is not whether they are rest and quietness. Even the very works of God, individuals; breathing the maxims of the world and going out to fight a duel is tantamount to MURDER: for the unhappy perpetrators of the sacrilege than for worthy to give, but whether Christ's poor people are those which he would have us accomplish, seem as if not the tenets of the schools; one and uniform in its since the Euglish law, justly and philosophically, looks He was a person of incomparable worthy to receive. The humble spirit of the holy they must be caught at in haste, and done in haste— air and spirit, whether touched by the stern and to intent as the essence of crime, and judges of its chaclearness of mind, candour, sweetness, solid reasoning, and our staff in our hands; haughty Sallust, by the open and discorsive Livy, by racter by the malice prepense by which it is accompaskill in argument, and eloquence; and for these eminent qualities his conversation was often sought by to undo the latchet of their Saviour's shoes. Cer- providential care, but because the Church has let slip to undo the latchet of their Saviour's shoes. Cer- providential care, but because the Church has let slip ders the man who is most wronged by the murderer; other distinguished churchmen of that time. While tainly things have come to that pass, that almsgiving blessed opportunities, and has now to make the best skill can wholly counterpoise, are known and felt by

sion a remarkable interview ensued. The bishop with far more satisfaction, for principle of some kind might, snatching at opportunities, repairing the waste human language. The thoughts and the words of Court Gazette. sent for him, and told him the precentorship of Exeter is acknowledged, and most men find a pleasure in places, strengthening the things that remain, it is now. the master-spirits of Greece and Rome are inseparably pose to present him. Cromwell was then in the height Now, if, after reading the Offertory sentences, as cious. The day of visitation seems shut up in the harmonies, their exquisite fitness, their consummate of his power, and this office, like all other cathedral directed in the rubric,) wherein the duty and privilege space of a single hour. However, as yet, by God's polish, has sunken for ever in his heart, and thence preferments, was sequestered. But the good man, of almsgiving is urged upon men in scripture language means, a glimmering ray from the Divine glory does throws out light and fragrancy upon the gloom and having a firm faith in the providence of God, and of the strongest and most powerful appeal, their con-believing that no tyranny over the Church can be per-tributions were received and humbly presented at the the annoyances of his maturer years. No avocations of professional labour will make him abandon their manent, told his chaplain that "he was confident the Lord's table, with the appointed prayer that God would not in the enemy's hands—the door is not yet closed wholesome study; in the midst of a thousand cares king would be restored; and you may live," said he, "mercifully receive" them; if men are to learn any upon us—piety is not yet extinct among our people; thing through I believe I thing through the medium of hearing and seeing, they shall not see it, this which now seems a gift, and yet is no gift, may be of some advantage to you." With sented to the Most High God; and that it would be through their neglect some of the Lord's household meur, and to apply them to himself and to the world the same spirit with which it was offered was it accep- something like presumption to make Him an offering may have stumbled at the law, still, they are not ut- with superior profit. The more extended his sphere ted; so that Dr. Ward insisted on paying the bishop's without at the same time humbly beseeching Him terly base and contemptible among their people. of learning in the literature of modern Europe, the secretary the full fees for his instrument of collation, mercifully to accept it at the bands of unworthy and May they more abound in love and charity, more deeply, though the more wisely, will be reverthough this happened in the darkest night of despair; miserable sinners. A certain delicacy is fit when in unity and peace, for His dear sake who gave some ence that of classical antiquity: and in declining when there seemed no probability; and scarcely any we venture to make a present to our dearet friend, aposties, some prophets, some pas- age, when the appetite for magazines and reviews, possibility, that the sun would ever shine again.* lest what we give should appear mean and unworthy tots and teachers, for the work of the ministry, for the and the ten-times repeated trash of the day, has fail-Brownrigge died about six months before the restora- of his friendship. And yet how comes it withregard perfection of the saints, for the edifying of the body of ed, he will retire, as it were, within a circle of schoolto almsgiving, which involves the idea of a resent Christ, till we all come in the unity of the faith, and fellow friends, and end his studies as he began them, Cromwell, when his power was established, some- made to God, to one whose goodness toward us we of the Son of God, unto a perfect with his Homer, his Horace, and his Shakspeare. times sent for some of the most eminent of the clergy never can repay, "who though he was rich yet for man; unto the measure of the fulness Study of the Greek Classic Poets by Henry Nelson

Let me speak to you with all plainness of speech of the privileges you enjoy as members of the Church CESAR THE THINGS THAT ARE CESAR'S, AND TO damped the better purposes of those who were the Churchmen now, as in the time of the good Bishop blage of fault-finders, in which one grieves to find A morbid fear and anxiety is not unfrequently en- members of our communion hand-in-hand with the tertained by pious and well-disposed persons, on the Dissenter both of the Romish and Ultra-Protestant works, in which it becomes Christians to abound; an knowledge. Who, think you, are the fruest sons of anxiety not as to whether God will be pleased to ac- the Reformation; they who place our martyred bishops of the saints more instructive and impressive than and does not doctrine suffer from this? Are not the table unto God. The customary use of the Offertory and with the least "reserve," those who only open that of Bishop Ralph Brownrigge, who was advanced blessed privileges immediately resulting from our would have afforded a protection against such partial the Church at long intervals, e. g. from Sunday to to the see of Exeter in the beginning of the great troubles of the Church of England, A.D. 1641. It is well known that this good prelate was the friend and between the content of the seed privileges immediately resulting from our Lord's ascension into heaven thrown into the shade, and erroneous views, and would have supplied, on the when they ought to be magnified and set forth as the very highest pursuits of a Christian faith? Surely, the preacher might have been tempted to omit.

The content of the seed privileges immediately resulting from our Lord's ascension into heaven thrown into the shade, and erroneous views, and would have supplied, on the when they ought to be magnified and set forth as the very highest pursuits of a Christian faith? Surely, the preacher might have been tempted to omit.

The content of the seed privileges immediately resulting from our Lord's ascension into heaven thrown into the shade, and erroneous views, and would have supplied, on the when they ought to be magnified and set forth as the very highest pursuits of a Christian faith? Surely, the preacher might have been tempted to omit. patron of the excellent primate Sancroft in his early our national neglect of this great festival is scarcely

Other particular omissions, not without their appain every year? High Churchmen will be content to rent evil consequences, might be adduced. But, if believe that they are departing from the principles of what has been advanced is insufficient to determine the Reformers, when they are proved to be acting of the propriety of adhering to one plain view of the ficer to whom appeal might be made in questions of the question before us, viz. Whether some of the disadvantages under which as a Church we are now suf- left for their guidance in the Book of Common Prayer. fering, are not in some degree owing to a disregard of Nay, I will make none other answer to such charges rubrical authority, doubtless what remains to be said than this; let every one who has a due sense of reliwould be equally ineffectual. The induction, how- gion, and a real desire for happiness, make a trial of nience, will serve to confirm the general principles scribes; let him constantly use the Common Prayer laid down with great perspicuity and force in the lat- according to her directions; let him constantly observe Chichester, in which the correlative of the present | Communion as often as she is ready to administer it, question is maintained. He speaks of the moral force and perform whatsoever else she has been pleased to mon rule of practice, is morally irresistible." Again, him who would hold fast the form of sound words; order of the Church, it is not to be told what would and contend earnestly for the faith once delivered to doctrine of our Church, not hypocritically, indifferently They who heard them will not easily forget the and partially, but sincerely, constantly, universally; so as to observe and do whatever she commands in her Liturgy, Canons, or Constitutions. By this means you will live as the primitive Fathers, and come short of none of the most eminent Christians that ever lived in the Apostles' times. By this you will shame the adversaries of our Church into a compliance with her, when they see how far you outstrip them in all true grace and virtue. Yea, by this means, you will be really saints on earth and glorified saints in heaven: for be but you as pious towards God as loyal to our Queen; as sober to yourselves as faithful to your friends; as loving to your enemies as charitable to the poor; as just to all as our Church enjoins you; in a word, be but you as conformable to her as she is to the Catholic Church in all things, and my life, my eternal life for yours, you cannot but be happy for

THE STUDY OF GREEK AND LATIN.

evermore." - Rev. A. Watson.

Greek-the shrine of the genfus of the old world; riety of laws; not a various expression of any one law? as universal as our race, as individual as our selves; Do not laws of relation, and proportion, and symmet of infinite flexibility, of indefatigable strength, with rical figure pervade all the works of God with uner- the complication and the distinctness of nature herring uniformity? It is absolutely certain that wherever self; to which nothing was vulgar, from which noththere is unity in the idea, there will also be uniformity ing was excluded; speaking to the ear like Italian, in the expression. And in all moral actions, unifor- speaking to the mind like English; with words like position more completely at variance with the evi- is nothing to them. They must reason, and they must mity of practice is not only a smybol, but a means to pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of That these principles enunciated by the Archdea- Homef, the gloom and the intensity of Æschylus; not venture to correct an error of Blackstone, which sceptical. In short, before they will accept the ordicon are founded in truth, we may further appeal to compressed to the closest by Thucydides, not fathomthe deep hold they have ever taken of serious and ed to the bottom by Plato, not sounding with all its great minds. Both King Charles the First, and Arch- thunders, nor lit up with all its ardors under the duelling is derived from the old religious ordeal of vine economy unveiled to them: they must be, as it bishop Laud, were more or less martyrs to it. The Promethean torch of Demosthenes! And Latin— northern nations. Such is not the fact. The prac- were, counsellors with the Most High, and serutinize church of Rome, corrupt as she is, is a witness to it, the voice of empire and of war, of law and of the tice is directly descended from the legalised assassi- the details of His proceedings, before they will conand in the mere shadow of it (for her's is not the sub- state; inferior to its half-parent and rival in the em- nation of the Orientols, as Michaelis abundantly sent to their wisdom or admit their efficacy! stance) her corruptions silently strike the deeper root. bodying of passion and in the distinguishing of proves. It was introduced into Europe by the Cra-The "Act of Uniformity" is another witness to it; thought, but equal to it in sustaining the measured and the care with which our reformers guarded their march of history, and superior to it in the indignant at first, and it remains assassination still. direction how to resolve doubts that might arise as to declamation of moral satire;* stamped with the mark the mode of understanding, doing, and executing the of an imperial and despotizing republic; rigid in its prove that it resolves itself into assassination and tions of Christ and the efficacy which pertains to them, things contained in the book which they set forth, construction, parsimonious in its synonymes; reshow how deeply it was impressed upon their minds. luctantly yielding to the flowery yoke of Horace,

* I do not think any Greek could have understood, or sym-

"Summum crede nesas animam proferre pudori, Et propter vitam vivendi perdere causas."

to go from Oxford to visit him. Here on one occaand, too often, the payment of these latter is attended or sister—as in the present case of Colonel Fawcett—
to go from Oxford to visit him. Here on one occaand, too often, the payment of these latter is attended or sister—as in the present case of Colonel Fawcett—
sacred fountains of all that is just and beautiful in and the daughters or children of the murdered man.— Nothing will wait but God; who still waits to be gra- blended in his memory; a sense of their marvellous

DUELLING:

Coleridge, M. A.

It is not long since that we called on the officers of gations. Harrison, the late American President, and at once through Syria and Cilicia, Confirming the Churches." cett-who in dying regretted that, standing on his ment in planting, it is impossible not to be struck of chivalry) -by the decision of which the chief sti- traversing the country, "confirming the Churches," thiefly due to the exertions of the leading members of bring under our notice. of Durham to Lord Londonderry and the hon. Mem- was, - that some apostolic and distinguished man ber for Bath, we are bound to say that that body have should exercise an oversight and direction over the never shrunk from their duty on this head. The believers at large: Christian people, even then, could occurrence revives the whole question of the right | not be exposed to the risk of "seeking out many insider it in all its bearings—its alleged utility—its control and superintendence must be exercised not alleged necessity in civilized society—its distorted only over the flocks, but over the pastors of the flocks: ing is criminal, whether viewed with reference to the the important trust of admitting suitable individuals Christian religion, the maxims of philosophy, the to offices in the ministry.-When therefore, as at this laws of England, or the end and scope of society. day, we see Bishops traversing the land, and "con-The encouragement of resentment is equally condem- firming the Churches," we cannot but perceive that ned by philosophy and Christianity. The forgiveness they are executing the same high office of superintenof injuries is the great characteristic of Christ's reli- dence, which was reserved to themselves by the Aposgion. He enjoined it oftener than any other com- tles in the primitive Church; which, in the contemmand : "Love thine enemies-do good to those that | plation of their own departure from the world, or of hate you," is his Divine injunction. Society has the growing and increasing wants of the Church, they formed a Government, erected the tribunal of Jus- delegated to "faithful men," who should commit the fice, clothed the Legislature with the power of enact- same charge, as occasion required, to others; and ing equal laws, put the sword into the hands of the which has thus been preserved, in the validity of its port. "Human wisdom," says Montesquieu, "has ous and unbroken succession, to the present day. been manifested in nothing more conspicuously than in . Amongst the duties which are peculiar to their high civil institutions for repressing war, retaliation, and office, and which have been regularly discharged in the passionate resort to force, among the citizens of the Church from the Apostles' times to the present day, same state." Is it not, then, a reproach to us as a is the administration of the fite of Confirmation; civilized nation, that duelling is practised in Great a rite which is, of course, impugned as unlawful and Britain? We say that the slaying of a fellow-being unprofitable by those who deny the constitution of the for the gratification of a revengeful feeling is murder. Episcopacy itself, but one, nevertheless, so clearly in We remind the reader that the irrevocable decree of correspondence with the teaching of Scripture and the Nature, and Nature's Author, is recorded against facts of Church History, that all that can be advanced the slayer of man. Every man who engages in a against it, is ignorant invective or wilful misrepresenduel subjects himself to the punishment awarded to tation of its origin and meaning. the murderer; because, whatever is its issue, his We have much to complain of in the licentious spiintention is to spill blood; and if a man have no rit of the times, -a spirit too lamentably evidenced, in Paley remarks, to attempt to do it. There are but towards the most solemn ordinances of our holy relibeing's life can be justified. The first is the sword often contemptuously, upon the rules of discipline and of public justice, to which the awful attribute of the the regulations of order and decency which the Church, Almighty's vengeance is delegated, for the purpose of mainly on her own authority, may have established; repressing crime, and promoting virtue. The second but the temper of irreverence and disobedience is freand only other case in which the killing of our fellow- quently so strong,—the pride and presumption of the beings can be reconciled with justice or God's com- wayward children of this world, is so overweening,or when the rights and happiness of our country are the holy ordinances which our Lord himself established exposed to the violence of the wrong-doer. Is the and enjoined. And the plea for this negligence and profession of Christianity no more than a thin cloak, coldness is worthy of the spirit which prompts it. We to hide malice, revenge, hatred, and uncharitable- are told by such persons that they cannot themselves ness? The sixth commandment, graven on the see the benefits which result from a compliance with tables of the law, is, "thou shalt do no murder," and the sacramental or ceremonial ordinances of religion; duelling is murder! Let us advert a moment to that, as far as it can be evinced by any practical effects, another branch of the argument, which leads to the it seems to be a matter of indifference whether persons

Augustus, refusing a duel. Somebody has said that | mighty Being, the whole machinery of which it is not duelling is a remedy against assassination. No pro- expected should be revealed to human gaze, -all this dence of facts was ever hazarded. Everywhere, make their conclusions in the ordinary way of human duelling and assassination go together. Let us here speculation, or they will persist in being doubtful and odious system. The great commentator hints that religion, they must have the whole process of the Di-

to erase an insult offered to character, or to re-esta- vine Master, but with no heartfelt, no child-like faith blish a shattered reputation, to kill the man who offends attached to them; yet while they are rudely and irre-

nied. It is the worst of murders, since it often murhe resided at Sunning, Dr. Seth Ward, who afterwards has ceased to be connected with religion, and it is put of difficult situations, brought about by the negligence the scholar alone. He has not failed, in the sweet consequences, since it often slowly murders the wife and silent studies of his youth, to drink deep at those or sister—as in the present case of Colonel Fawcett—

THE CHURCH.

COBOURG, FRIDAY, SEPTEMBER 1, 1843.

CONTENTS OF THE OUTSIDE.

The rite of Confirmation will, during the present summer, have been so widely and powerfully enforced throughout this Diocese, that it can hardly be necessary for us, - personally interested as we feel in making fully known its obligations and its importance,-to interpose a word in explanation of its Scriptural authority, or its religious and practical benefits. Yet, without any claim of novelty to recommend the remarks we may offer,-for little that is new can be added to what, upon this frequent theme of the Church, has been spoken and written, -- we still may hope that, at this particular time, they may be found to prove "a word in season," and perhaps add some little weight to the exhortations which, far and wide, have been addressed upon this subject to our Christian congre-

he British army to imitate the conduct of General It is said of St. Paul, (Acts xv. 41.) that "he went denounce and renounce the brutal and murderous Regarding these peculiar labours of the Apostle of the custom of Duelling. The late duel at Kentish Gentiles; observing the Apostolic office which he ful-Town, and the consequent death of a brave and filled,—the superintendence which he exercised over valuable officer in the prime of his life (Colonel Faw- the Churches which he had been the honoured instrucharacter, he had not refused the challenge), corrobo- with the similarity which is borne to this, in the Episrate the whole tenour of that appeal against duelling, copal oversight which is to this day exercised in that and exact the immediate necessity of adopting strin- portion of the Church of Christ to which it is our hapgent steps for its suppression. It has been suggested | piness to belong. When we observe the prelates of that a Court of Honour, for arbitrating in such deli- our branch of the Church Catholic, -prelates, who cate but grievous offences as the coarse machinery of are able to trace their succession, too, in the regular the law cannot reach-might be readily constructed chain of episcopal authority, up to the very apostles -(indeed such a couft of appeal did exist in the age whose labours we are noticing, -when we observe them mulant to duels (the loss of caste) would be removed. bestowing their paternal benediction, with the laying The subject which suggested our former remarks was on of hands, upon the young, and addressing to all the the formation of a Society for the suppression of words of parental counsel and direction; we are foruelling on this principle, which is supported by a cibly reminded of that period in the Church which the large number of naval and military officers, and is words we have just cited from the Acts of the Apostles

our excellent Chutch Establishment. In full remem- It was necessary, we perceive, at that time, -- pure brance of the Christian reproof given by the Clergy and uncontaminated as the Church then comparatively -and its consequences, there must in every Church, at least in a given portion magistrate, and pledged its whole power to his sup- authority and the sameness of its duties, in a continu-

right to kill an adversary, he has no right, as Dr. the indifference and neglect which prevails so widely wo cases in which the taking away of a human | gion. Men are not content with looking coldly, and mands, is in self-defence, when individually attacked that they regard with disrespect and negligence even same result. It is thought that the system of duell- are baptized, of frot, -are confirmed, or not, -and ing is a test of military courage, and vice versa. whether they participate in the Holy Communion, of Paradoxical as it may seem, duelling is always preva- not. In other words, they argue and decide by worldly lent in the inverse ratio of the courage of a people. rules alone: the unseen principle of faith,-the secret The bravest people of antiquity never practised it. workings of Divine grace, the manner of which to hu-

"The old ruffran has other means to die," said man eye must be invisible, -the operations of an Al-

saders, who found in the East. It was assassination world shows itself to be a wayward and inconsistent one. While the present generation are, proverbially, So much for the question of duelling. So much to faithless and perverse as respects the genuine institudevices merely human. Baptism with them is nothing We leave the historical absurdity of the custom- | - Confirmation is nothing-the Lord's Supper is nowe leave its social inconsistency out of the question- thing: the Sacraments, it may be, are retained with a because reason at once declares that it is not the way shew of reverence for the name and words of our Di-

[†] Walker's Sufferings of the Clergy.