

Poetry.

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

RALPH BROWNRIE, BISHOP OF EXETER, A.D. 1641—1659.

There are few examples of the faith and patience of the saints more instructive and impressive than that of Bishop Ralph Brownrie, who was advanced to the see of Exeter in the beginning of the great troubles of the Church of England, A.D. 1641.

He was Master of Catherine Hall, in Cambridge, when King Charles I. during his visit to Scotland, thought it time to appoint bishops to five sees that were then vacant; and his appointment was to Exeter, whence the good and peaceable Bishop Hall had just been translated to Norwich.

Bishop Brownrie was a man against whose character it was impossible for the factious leaders of the Commons to find an accusation. He, as well as all others who were appointed with him, was a man of great eminence in the Church, a fluent preacher, and not one of those to whom the faults of the then governing clergy were imputed.

5. With one more instance to the point proposed, the question shall be left to the judgment of the candid reader. Do we not owe many of our present evils to the very prevalent neglect of using the provision which the Church has made for almsgiving—the Offertory? Of course it is not meant to be inferred that the omission of this part of Divine service is the sole cause of the low notions which prevail almost in every quarter upon that subject; but doubtless it has helped on and countenanced them.

Our object, however, is to speak rather of the personal history of this good bishop than of his writings. In the beginning of the outrages which the bishops had to sustain, he was once assaulted, and narrowly escaped stoning from the rabble; but he endured this and all his wrongs, as those who knew him bore witness, without any loss of equanimity, "more concerned for the unhappy perpetrators of the sacrilege than for his own loss."

the right mode of distributing their alms, should give what they ought and as they ought? Left thus to their own devices, are they ever led to reflect that they are unworthy to make any sacrifice or oblation to the Most High; that it is "more blessed"—a higher privilege—to give than to receive? Too often the thought of men's hearts is not whether they are worthy to give, but whether Christ's poor people are worthy to receive.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

MORAL EFFECT OF RITUAL IRREGULARITY.

3. And, now let our attention be turned to another part. The consequences of the wholesale neglect of keeping the Holy-days are by no means slight. The arrangements of the ecclesiastical year is itself fraught with religious teaching; there is a propriety and harmony throughout, which is marred by the neglect which has prevailed; and the worst of it is, that, in cutting off these Holy-days, ordinary discrimination has not been used.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

TRUE DISCIPLES OF THE REFORMATION.

Let me speak to you with all plainness of speech of the privileges you enjoy as members of the Church of England,—a Church, in every particular, exactly conformable to the Primitive, the Apostolic, the Catholic Church.

DUELLING.

It is not long since that we called on the officers of the British army to imitate the conduct of General Harrison, the late American President, and at once denounce and renounce the brutal and murderous custom of DUELLING.

THE STUDY OF GREEK AND LATIN.

Greek—the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of Eschylus; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardors under the Prometheus torch of Demosthenes! And Latin—the voice of empire and of war, of law and of the state; inferior to its half-parent and rival in the embodying of passion and in the distinguishing of thought, but equal to it in sustaining the measured march of history, and superior to it in the indignant declamation of moral satire; stamped with the mark of an imperial and despotizing republic; rigid in its construction, parsimonious in its synonyms; reluctantly yielding to the flowery yoke of Horace.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

And now to conclude. The course of this world is whirling along with a fearful rapidity; increasing times of strife, and bustle, and running to and fro, and knowledge being increased (every kind, unhappily, but the right). We abound in all things, saving rest and quietness.

DUELLING.

It is not long since that we called on the officers of the British army to imitate the conduct of General Harrison, the late American President, and at once denounce and renounce the brutal and murderous custom of DUELLING.

DUELLING.

It is not long since that we called on the officers of the British army to imitate the conduct of General Harrison, the late American President, and at once denounce and renounce the brutal and murderous custom of DUELLING.

THE STUDY OF GREEK AND LATIN.

Greek—the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of Eschylus; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardors under the Prometheus torch of Demosthenes! And Latin—the voice of empire and of war, of law and of the state; inferior to its half-parent and rival in the embodying of passion and in the distinguishing of thought, but equal to it in sustaining the measured march of history, and superior to it in the indignant declamation of moral satire; stamped with the mark of an imperial and despotizing republic; rigid in its construction, parsimonious in its synonyms; reluctantly yielding to the flowery yoke of Horace.

you, or be killed by the man you have offended. We set aside its immorality—we set aside its opposition to the fundamental injunction of Christianity; and, thus clearing the question of all accessory considerations, we assert that, practically and socially, according to common law and common sense, the deliberate going out to fight a duel is tantamount to murder: since the English law, justly and philosophically, looks to intent as the essence of crime, and judges of its character by the malice prepense by which it is accompanied. It is the worst of murders, since it offends the man who is most wronged by the murderer; and it is frequently accompanied by more frightful consequences, since it often slowly murders the wife or sister—as in the present case of Colonel Fawcett—and the daughters or children of the murdered man.—Court Gazette.

THE CHURCH.

COBOURG, FRIDAY, SEPTEMBER 1, 1843.

CONTENTS OF THE OUTSIDE.

First Page. Poetry.—The Comet of 1843. Moral Effect of Ritual Irregularity. The Study of Greek and Latin. Duelling. The British and the Dragon. The Seal of Being.

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 congregations.

It is said of St. Paul, (Acts xv. 41.) that "he went through Syria and Cilicia, CONFIRMING THE CHURCHES." Regarding these peculiar labours of the Apostle of the Gentiles; observing the Apostolic office which he fulfilled,—the superintendence which he exercised over the Churches which he had been the honoured instrument in planting,—it is impossible not to be struck with the similarity which is borne to this, in the Episcopal oversight which is to this day exercised in that portion of the Church of Christ to which it is our happiness to belong. When we observe the prelates of our branch of the Church Catholic,—prelates, who are able to trace their succession, too, in the regular chain of episcopal authority, up to the very apostles whose labours we are noticing,—when we observe them traversing the country, "confirming the Churches," bestowing their paternal benediction, with the laying on of hands, upon the young, and addressing to all the words of parental counsel and direction; we are forcibly reminded of that period in the Church which the words we have just cited from the Acts of the Apostles bring under our notice.

It was necessary, we perceive, at that time,—pure and uncontaminated as the Church then comparatively was,—that some apostolic and distinguished man should exercise an oversight and direction over the believers at large: Christian people, even then, could not be exposed to the risk of "seeking out many inventions" in doctrine, government or discipline; control and superintendence must be exercised not only over the flocks, but over the pastors of the flocks: there must in every Church, at least in a given portion of the Church universal, be a ruling and presiding officer to whom appeal might be made in questions of difficulty and dispute, and in whom should be reposed the important trust of admitting suitable individuals to offices in the ministry.—When therefore, as at this day, we see Bishops traversing the land, and "confirming the Churches," we cannot but perceive that they are executing the same high office of superintendence, which was reserved to themselves by the Apostles in the primitive Church; which, in the contemplation of their own departure from the world, or of the growing and increasing wants of the Church, they delegated to "faithful men," who should commit the same charge, as occasion required, to others; and which has thus been preserved, in the validity of its authority and the sameness of its duties, in a continuous and unbroken succession, to the present day.

Amongst the duties which are peculiar to their high office, and which have been regularly discharged in the Church, from the Apostles' times to the present day, is the administration of the rite of CONFIRMATION;—a rite which is, of course, impugned as unlawful and unprofitable by those who deny the constitution of the Episcopacy itself; but one, nevertheless, so clearly in correspondence with the teaching of Scripture and the facts of Church History, that all that can be advanced against it, is ignorant invective or wilful misrepresentation of its origin and meaning.