

Poetry.

THE LADY JANE GRAY.

Oh, hill and stream the morning beam'd,
The fisher fragrant morn.
And through the woodland cheerily
The huntman woud his horn;

to condemn them, inasmuch as nothing which cannot
be proved or concluded from Scripture should be
received as an article of faith, or held to be necessary
to salvation.

accomplished men" in his dominions for a slight offence
in heresy; one of the wisest men" in his dominions
for refusing to assert to the King's having the power
of the Pope; and one of the honestest Bishops" in his
dominions for a like reason, after he had pledged his
royal word for his personal safety; that this man, going
down to his dishonourable grave, laden with the weight
of a thousand acts of injustice, and stained with the
blood of legal murders, should wring the hand of the
Archbishop as he died, and without one act of
penitence, one expression of sorrow, or of shame, should
give sign of his dying in the faith of Christ, and that
his crimes and his follies should be met by the general
adulation of his subjects, and that in all that long
protracted contest between himself and the Pope, in
which the principal men of the kingdom were engaged,
religion, justice, and morality, should seem to have so
little to do with it on either side, reveals an absence
of all manly and high minded policy, and a base and
universal degeneracy, that makes us thrill with horror
as we turn the page that conveys us of the need of
Reformation, and may well teach the most thoughtless
to bless God that he lives not in 1537, under King
Henry the Eighth, but in 1847, under the mild and
peaceful scepter, equitable laws, and domestic virtues
of Queen Victoria, whom God preserve. Still, whoever
steadfastly considers all these facts, will cease to
wonder why Roman Catholics, who have been taught
to call this the beginning of the Reformation, regard
our religion with prejudice, distrust, and aversion.

novel in its application, was soon felt to be untenable,
and the learned and ingenious author of it must have
perceived, that he had only cut the ground from under
his own feet, without doing any of the good he intended.
It seems, however, not to have occurred to many, who
have been loudest in reprobation of this suggestion,
that there is another thing to be condemned besides a
non-natural sense of the Articles, and that is a non-
natural sense of the whole Prayer Book, and of all its
services.

we are at liberty to take the Articles in a real sense;
and to take only those Articles which make against Rome,
and pass by those which make against Geneva? Is the
Article against Purgatory a truth, and the sentences
of the Offertory a fiction? Is the protest
against indulgences a reality, and the visitation for the
sick a dead letter?—And all these, you will observe,
drawn up, revised, ratified, and enforced by the same
authority, and included in the same book. But, in
fact, there is something more to be said in palliation
of a non-natural sense of the Articles, than of the services.
The Articles are most of them controversial,
some of them so worded as to include men of different
minds—as the 17th. The services are uncontroversial,
devotional, and generally very plain and unambig-
uous. What reason can be assigned for not taking
such words in their natural sense? Certainly none
that would not apply with greater force to the Articles.
Here, then, seems to me to lie one source of the
practical weakness of the Church of England, that so many
of her professed members, or attendants—for members
without communion I can scarcely call them—either
use the services of the Prayer Book only to explain
their own views, or submit to them to save themselves
the trouble of thinking, but do not really believe them.—
A Roman Catholic believes with all his heart and soul
in the authority of his Priest, and the unity of his
Church. A Wesleyan believes heartily in the effi-
cacy and unity of Wesleyanism, and the truth of
Wesley's hymns. A Baptist is a thorough believer
in the necessity of adult baptism. They all support
and help each other; but how many are there of our
own people who can give no rational account why they
are not Roman Catholics, Wesleyans, Baptists, or
Presbyterians. All they know is what they are not;
but what they are it would puzzle them sorely to tell.
All they are agreed on is the desirableness of coming
to no fixed conclusion in matters of religion. This
kind of disposition, which I consider to be an extensive
application of the doctrine of the non-natural sense,
or in other words the doctrine of no sense at all, is
a perpetual source of weakness, suspicion, and distrust
in the Church of England. It blunts our kindest
sympathies; it fetters our most successful energies;
it retards our noblest exertions; it makes us seem in
the eyes of dissenters a large body of respectable peo-
ple who have no real religion enough to belong to
their party, and who are doing their work by our want
of sympathy with our own system. This, no doubt,
on their part, is an exaggerated view; but is it not
the view they take, and is there not some foundation
for it? Let a dissenter be attacked—say they are not
all in error? Is it not kept in quietude as possible?
Let there be any secret troubles and jars within their
assemblies, and are they not all hushed up? Whereas
in our communion, if there be an error, every one pro-
claims it. If a single jarring note is heard, it is pub-
licly and fervently execrated, as if it were the only
note of being a Churchman was to make those who
are not such, but who are our Churchmen, as if they
were worse offenders, worse attended to, and worse
dealt with than any other holy body besides. Does
not this betoken a vital want of sympathy with our
system, and with each other? and expose us to the
contempt and ridicule of all other bodies of Christians?

THE GRAVES OF THE REGICIDES.
After my visit at West Rock, I went in the early
twilight to the graves of the three regicides. I found
them in the rear of one of the meeting-houses in the
square, very near together, and scarcely noticeable in
the grass. They are each marked by rough blocks of
stone, having one face a little smoothed, and rudely
lettered. Dixwell's tombstone is far better than the
others, and bears the fullest and most legible inscrip-
tion. It is possibly a little more than two feet high,
of a red sand stone, quite thick and heavy, and reads
thus:—"I. D. East, deceased, March the 19th, in the
83rd year of his age, 1658-9." To make anything of
Whalley's memorial, I was obliged to stoop down to
it, and examine it very closely. I copied it head and
foot, into my tablets, nor did I notice, at the time any
peculiarity, but took down the inscription as I sup-
posed correctly, "1657, E. W." While I was busy
about this, there came along one of the students,
accompanying a young lady, who bending down to the
headstone of Goffe's grave examined it a few minutes
attentively, and then started up, and went to her happy
protector exclaiming, "I must leave it to Old Mor-
tality, for I can see nothing at all." I found it as she
had said, and left it without any further satisfaction;
but during the evening happening to mention these
things, I was shown a drawing of both Goffe's and
Whalley's memorials; by help of which, on repeating
my visit early next morning, I observed very curious
marks which give them additional interest. Looking
more carefully at Whalley's headstone, one
observes a strongly blended with the 5 in the date
which I had copied; so that it may be read as I had
copied it, "1657, E. W." The true date of
Whalley's demise. The same cipher is repeated on
the footstone and is evidently intentional. Nor is
the grave of Goffe less curious. The stone is at first
read, "M. G. 80;" but looking closer, you discover a
superfluous line cut under the M, to hint that it must
not be taken for what it seems. It is in fact a W
reversed, and the whole means, "W. G. 1680." In
the first initials and date of death of William Goffe,
Dixwell was not himself the engraver of these rude
devices, he doubtless contrived them; and they have
well accomplished their purpose, of avoiding detection
in their own day and attracting notice in ours.

THE REFORMATION, ITS NATURE, ITS NECESSITY, AND ITS BENEFITS, A SERMON.

(By the Lord Bishop of Fredericton, 1847.)

All these corruptions of doctrine the English Church
protested against and renounced at the Reformation,
and this on two grounds: 1st, That the entire silence
of Scripture as to many of them, and the direct decla-
ration of Scripture against many of them, was sufficient

But when we add to this the subsequent history of
that frightful age, that the monarch who broke the
heart of an amiable and high minded woman, with
whom he had lived for nearly twenty years without
any of those pretended pangs of conscience, that he
might gratify his passion for another, was upheld in
that iniquitous course by servile Clergy; and degenerate
Barons, and above all, by Cranmer; that this man
who beheaded his second wife, that he might the day
after her death marry a third, and was only prevented
by God's providence and woman's wit from a like
cruelty to his sixth; who put to death one of the most

NOTE A.
In assigning this name, I do not overlook the various causes
which without our consent have prevailed, as members of
the Church of England, will readily account for some of
the greater vigour and vigor of action which we see pre-
vailing in other bodies of Christians. In the Roman Catholic
Communion, their absolute dependence on a spiritual monarchy,
and that monarchy dependent on the Pope, and with respect
to the necessity of unity in order to communion, and
energy, and unity pervading all classes without excep-
tion, gives them a distinctness and singleness of view, which,
perhaps, we find no where else. They look to this system not
as a truth, but as their truth; they cling to it as to a whole,
because if they were to give it up, it seems to them as if they
must fall into infidelity at once. With them the highly sus-
tained and intelligent live above their system, and reject the
gross conceptions of the mass; the uneducated and the ignorant
are many, accept the simple doctrine of the unity of the
Church, and require nothing to be laid upon them, beyond the
fact of communion, and take no further questions. They see that
those who are out of the pale of their Church, disagree among
themselves, and for them this is enough. Few ordinary men
can take in more than one idea at once. This, of course, does
not give their doctrinal system to be true; but it shows their
distinctness, and accounts for their strength.

NOTE B.
Again, other religious bodies are some of them, (except the
Presbyterians,) placed in a state of antagonism to the Church,
and its connexion with the State, and are therefore driven to
the exercise of a general discipline. Every man feels
himself at ease, it is a free and easy religion; there are no
cautions to check, no articles to bind, no liturgical form
to restrain unpremeditated zeal, sometimes (to a fastidious ear)
pointing itself in strange, fanciful, or irrelevant expressions;
the feelings of the heart are left to find their own way, and take
their own course.

NOTE C.
The objection of this kind of religion to imperfectly
educated minds there can be no doubt, and I confess, for myself,
I deeply regret that some means were not devised of a safety-
valve for men's strong and pious zeal, while Wesley's dying

SLOW AND SURE.
At a Meeting of the Prayer-book and Homily
Society, in 1835, a speaker, in illustration of the
modern disposition to be "wise above what is written,"
observed of those who piqued themselves in having got
above the formularies and worship of the Established
Church, and who regarded with contempt the attain-
ments of their brethren, that he was reminded by them
of an Irishman who was once seen in front of St.
Paul's Cathedral, with his watch in his hand, congrat-
ulating himself upon being a full hour forward than
the London church clock, while nobody else doubted
that the advance of which he boasted was both up-
sounding and unsafe.—Poynder's Literary Extracts.