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poetrn. THE LADY JANE GRAY.

F. LAWRENCE. On hill and stream the morning beamed,

The fresh and fragrant morn, And through the woodland cheerily The huntsman wound his horn; And lords and ladies rickly dight,

The gallant and the gay, Had vowed to waken with the light The pastime of the day. Within her chamber, far apart,

In simple garb attired, Of modest mien, and brow serene, A lady sat retired. In meditative mood she sat, And scanned the magic page The dreamy and mysterious lore

Of Greece's poet-sage. And when the sound of horn and hound Broke full upon her ear, "They wist not in their sports," she cried, "What pleasure I have here: They wist not, Plato, of the joy,

The rapture that I feel, The 'Paradise of rare device' Thy fantasies reveal." The tranquil day has passed away, Its suppy hours have sped, And gathering clouds begin to lower

Around the fated head; The guileless truth of early youth, Its faith and trust rema But other cares and other friends Surround the Lady Jane.

The heartless wiles of crafty men Already hem her in, The perils of the trusting heart In sober sooth begin; Before her feet adventurers lay The glittering bauble down The haughtiest knee in England bends To tender her-a crown !

"My lords," she said, "for one so young, 'Twere maidenly and meet To take your counsels for a lamp And guide unto my feet; Albeit, I have never sighed Nor sought for high degree; The gauds and glitter of a court

" I reverence your sage resolves, Your subtlety admit. And weak and worthless at the best I know is woman's wit; But God has fortified my soul Against this trying hour, And in His 'faith and fear' I shun

The path to regal power, ' How often in disast'rous feuds Hath English blood been shed! What living man, my lords, could bea Its curse upon his head? Were it not better to unite,

That so we might advance the reign Of righteousness and peace? "May God protect our English homes,

And bless my cousin's reign-A sudden shout was raised without "Long live the Lady Jane !" Arise, ye loyal Londoners And shout for Jane the Queen 1 The peerless choice of England's voice !

The pageant gay has passed away; In sad and silent prison-room

The monarch of sixteen !

The wasted form, and broken heart,-Are these the sole memorials left Of that brief day of power?

But ne'er was sufferer's brow, methinks, So placid and serene; Angelic grace had left its trace In her submissive mien: " He cannot err whose hand," 'The universe sustains :

And welcome every change and chance His Providence ordains. And as the parting hour drew nigh, Her faith the stronger grew: So young, so good, so beautiful, In vain the zealous priest of Rome Essayed, with honied tongue,

To win her from the cherished creed To which she fondly clung. " Sir Abbot," with a smile she cried, Your subtle reasons spare ; My heart is fixed and resolute ;-

In courtesy forbear: To argue for my faith is not For one so weak as I; But in it, by the grace of God, "And tell my cousin-since, you say,

She mourns my sinful state—

I have a ghostly counsellor In this my mortal strait. Tell her I freely own my fault, And recognise her right; She loves me not, and soon the grave Will hide me from her sight.

" May all her subjects duteously line unto her will; And God forgive me, if I e'er Have wished or thought her ill: Tell her, that though the flesh be frail, The spirit feels its might, And longs to burst its bonds, and soar

Rejoicing into light! " Commend me to my father's prayers, And to my loving lord I charge you as a Christian man To take my dying word : It mitigates the stroke of death, The pang of parting pain,

To think that we who loved so well So soon shall meet again 1 "Tis said, that on the fatal morn, From her secluded cell She saw Lord Guildford pass to death, And waved a last farewell:

Nay more, she saw, too plainly saw, Beneath her window borne Oh sight of speechless agony ! His headless trunk return

Her fortitude had well-nigh failed But calmly, martyr-like, she laid Her head upon the block. And long shall fame enshrine her name Among the great and good; The image of heroic faith

And brightly her example still Shines through the mist of years ; The gentle and the true embalm r memory with tears: By winter fires her tale is told,

to the Saints."

Church but our own; nor do we seek to impose them fessing to be inspired. on others. And even in our own Church they are error, but only necessary as long as the error lasts .-And that a particular branch of the Church does not lose its title to Catholicity, when, in a lawful manner, face, because he was to be blamed," and is proved historically by ample evidence of antiquity.†

from, that body of divine truth.

whose names and whose deeds are not forgotten. chester, and even Tournay, in France, and the Abbey of St. Alban's; and this same man farmed out the revenues of the three other Bishoprics to Italian Priests, Church Historian, is one of the most affecting pieces of History

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 1645. It was removed to make way for the Directory in 1645. It was restored and again revised in 1662, after which 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

* Vide Bewden's Greg. VII., p. 6th, note. In A.D., 1570, the Romish party, at the instigation of foreign emissaries, separated from the Catholic Church of England. + As in St. Cyprian and the African Church protesting against the Decrees of Stephen, Bishop of Rome, even though

Cyprian has been ruled to be mistaken in the point for which An other testals to the Life (and an ever testal in value)

An echildren itsten to the Life

An ech ‡ Of the Archbishop's private virtues, his gentleness, his

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. And 2dly, That every one of such doctrines could be traced to a period later than the three salvation. And Zury, That Cred only name other eauses of our weathers, peculiar to the Provinces of British trines could be traced to a period later than the three dominions for a like reason, after he had plighted his It seems, however, not to have occurred to many, who Creeds, and the four first General Councils, and con- royal word for his personal safety; that this man, going have been loudest in reprobation of this suggestion, sequently, being unknown and unacknowledged in the down to his dishonourable grave, laden with the weight that there is another thing to be condemned besides a earliest ages of the Church, could not have been part of a thousand acts of injustice, and stained with the non-natural sense of the Articles, and that is a nonof the holy treasury of Christ's truth, which St. Jude blood of legal murders, should wring the hand of the natural sense of the whole Prayer Book, and of all its speaks of as "the faith once," once for all, "delivered Archbishop as he died, and without one act of peni- services. tence, one expression of sorrow, or of shame, should Are we at liberty to take the Articles in a real sense; So that our Church, in making these declarations, give sign of his dying in the faith of Christ, and that and the baptismal service in a fictitious sense? or to had not only no intention of separating herself from his crimes and his follies should be met by the general take only those Articles which make against Rome, the ancient Catholic Church of Christ, but united adulation of his subjects, and that in all that long and pass by those which make against Geneva? Is herself the more strongly to it by throwing off those protracted contest between himself and the Popes, in the Article against Purgatory a truth, and the senlater invention, for which there is no warrant in an- which the principal men of the kingdom were engaged, tences of the Offertory a fiction? Is the protest own, the greater part of the Roman Catholic laity of all manly and high minded policy, and a base and drawn up, revised, ratified, and enforced by the same And she is thus both Protestant and Catholic, and not to bless God that he lives not in 1537, under King vices. The Articles are most of them controversial, introduction of error. Thus when Arius arose and ever steadfastly considers all these facts, will cease to biguous. What reason can be assigned for not taking

protested in the words of the Athanasian Creeds.— Thank God, however, these crimes are not the Re-

om, that body of divine truth.

jecting all that was unscriptural, should not have proinclination, or means to do this, would believe that
when a time that one of our difficulties, that one of our difficulties and the outer of the whole Church of England; collectively, is, wiser

Papier ?" eries one, "Is not this man more than half a church of the whole church of the whol against which the Reformation was a protest; but but that there exists, I fear, more unity of purpose there were also manifold corruptions in practice. It among bodies who (we are apt to think) enjoy fewer would detain us too long to enlarge on this point, and advantages than ourselves. Many causes might, no book which they all bring to church, then, I think, advantages than ourselves. Many causes might, no book which they all bring to church, then, I think, advantages than ourselves. Many causes might, no book which they all bring to church, then, I think, advantages than ourselves. though many persons seem to take a morbid pleasure doubt, be assigned, political or religious, for this weak- though we might differ in some smaller matters, we though many persons seem to take a morbid pleasure doubt, be assigned, pointent or rengous.

I shall should agree on general principles of action, and those in rehearing the long list of wickednesses of profligate ness, and different causes by different persons. I shall should agree on general principles of a party, be
"rejoice that they are made low;" they complain of it. They and blinded Clergy, yet surely the recital must be to be, at all events, not unimportant. (See Note A.) cause when they became such, they would be a really Christian mind. What pious be to sit near a poor man, or a man of look on it as a nuisance to sit near a poor man, or a man of cause when they became such, they would not be virtuous to initiate color, or a person of him extraction. Alas! is not one grave thought whether the thought wh painful to a really Christian mind. What pious be- It is this: the words of the Prayer Book are not taken found in the Prayer Book. But we must not sit down liever in Christianity can wish to know the secret in their natural sense, and the principles of the Prayer in despair. Still there are good and honest hearts, and power of the Clergy, with a forced celibacy, led straightforwardly practised. A great deal has been during principles of action, with a real earnestness to great wickedness, no man who knows human nature heard of late about the natural and non-natural sense about their own souls, and a sound and enlightened ages must have had many lights unknown to history, their compilers never intended. As soon as this doc- up, and their God is the strength of their confidence. the Reformation, to one ecclesiastic, who was the in- use is it to subscribe? -nay, of what use are the Articles full sunshine of God's eternal day. strument of Henry's guilty pleasures, and the subser-themselves? This scheme, then, which was not altovient tool of his will, were committed the Archbishopric gether new in its principle, having been broached by of York, the Bishoprics of Lincoln, Durham, Win- no less a person than Archdeacon Paley, but somewhat

> * The Earl of Surrey. * Sir Thomas More. I Bishop Fisher, the account of whose death, by Fuller, the

revenues of the three other Bishoprics to Italian Priests, who never saw their flocks nor resided in the dioceses one hour of their lives, and this was sanctioned by the Pope and by successive Popes; when we remember that to all this wealth he added the legative power of the Pope, and the Chapcellorship of the realm, and spared neither promises nor bribes to attain the triple crown, one may well believe that there was need of Reformation.

Reformation.

Church Historian, is one of the most affecting pieces of History pieces pieces of History pieces of History pieces of History pieces p

to a Committee of seven Bishops, of whom Cranmer and Ridley were two, and other learned men, in 1548. The whole Prayer Book was first put forth in the year 1549. The second Book in 1552. It was cast out in 1553. It was restored after reperiod we find no alteration. But it is a great mistake to sup- Presb, terians,) placed in a state of antagonism to the Church, period we find no alteration. But it is a great mistake to suppose that the Prayer Book was made even at the earliest of fless dates. It is almost entirely a compilation from earlier times, judiciously framed. This will appear by the following brief summary of evidence (from Palmer) respecting some portions of it. The verses and responses after the Absolution, are found in the sixth century. Reading of Psalms and Lessons alternately was appointed by the Council of Laodicea, in the fourth century. The content of the council of Laodicea, in the fourth century. The content of the principle of dependence on the cutters of the chirch of the principle of dependence on their own the council of the principle of dependence on their own the council of the principle of dependence on the cutters. In England, all proceeds on the chirch. In England, all praces of the chirch of the critical intention on their own the council of the principle of dependence on the chirch of the chirch of the critical isolaters of the Chirch of the chirch of the critical isolaters of the chirch of the critical isolaters of the chirch of the principle of dependence on the chirch of the chirch of the principle of dependence on their own the chirch of the principle of dependence on their own the chirch of the principle of dependence on their own the chirch of the principle of dependence on their own the chirch of the principle of dependence on their own the chirch of the principle of dependence on their own the chirch of the principle of the chirch of the principle of the chirch of the principle of the chirch of the chirch

later invention, for which there is no warrant in antiquity, and, in point of fact, the ultimate act of separation came from the Roman Church, not from our little to do with it on either side, reveals an absence sick a dead letter?—and all these, you will observe, ces of the Christian religion being placed in the hands of all own, the greater part of the Roman Catholic laity of all manly and high minded policy, and a base and drawn up, revised, ratified, and enforced by the same laity, which was always taken in great public assemblies of the having attended the services of the English Church universal degeneracy, that makes us thrill with horror authority, and included in the same book. But, in during the first twelve years of Queen Elizabeth's as we turn the page that convinces us of the need of the Articles, than of the serreign, and never having been excommunicated by us. Reformation, and may well teach the most thoughtless of a con-natural sense of the Articles, than of the ser-And she is thus both Protestant and Catholic, and not to bless God that he lives not in 1537, under King vices. The Articles are most of them controversial, ever she has of wise and Scripture moderation; and from the in any respect inconsistent in claiming to be both one Henry the Eighth, but in 1847, under the mild and and the other. A Protestant Church is nothing less peaceful sceptre, equitable laws, and domestic virtues minds—as the 17th. The services are uncontroveror more than a true Church protesting against the of Queen Victoria, whom God preserve. Still, who- sial, devotional, and generally very plain and unamintroduction of error. Thus when Arius arose and taught a new doctrine, the great Council at Nice, in 325, protested, in the words of the Nicene Creed.—

to call this the beginning of the Reformation, regard to call this the beginning of the Reformation, regard to call this the beginning of the Reformation, regard to call this the beginning of the Reformation, regard to call this the beginning of the Reformation, regard to call this the beginning of the Reformation, regard to call this the beginning of the Reformation, regard to call this the beginning of the Reformation, regard to call this the beginning of the Reformation, regard to call this the beginning of the Reformation, regard to call this the beginning of the Reformation to call the call When other errors crept into the Church, she again our religion with prejudice, distrust, and aversion. § Here, then, seems to me to lie one source of the prac-These are the protests of the universal Church against particular errors respecting the true doctrine of the unity of God, and the truth of our Lord's incornation.

Thank God, however, these crimes are not the Report of the Universal Church against formation. Its benefits are to be looked for, politically, without communion I can scarcely call them—either this sense or not, at all events it is not a delusive dream. For unity of God, and the truth of our Lord's incornation. unity of God, and the truth of our Lord's incarnation; as our articles are the protests of our own branch of as our articles are the protests of our own branch of the Church against other errors of a different kind, affecting vitally the doctrines of Christianity. There affecting vitally the doctrines of Christianity. There general increase and comfort among all classes of sois no difference in principle between the two protests.

The difference lies in the degree of authority possessed by the Creeds and the thirty-pine Articles. The by the Creeds and the thirty-nine Articles. The Creeds are of higher authority, because they are the decrees of the Church universal before its unhappy Book—a book which has been more tried in the further and help each other; but how many are there of our and help each other; but how many are there of our of learning or wealth; often leave the body, or by way of complete the church of the Church universal before its unhappy and unity 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 of learning or wealth; often leave the body, or by way of complete the church unity of Wesley's hymns. A Baptist is a thorough believer in the necessity of adult baptism. They all support and unity of Wesley's hymns. They all support in the necessity of adult baptism. They all support and help each other; but how many are there of our of learning or wealth; often leave the body, or by way of complete the church unity of Wesley's hymns. A Baptist is a thorough believer in the necessity of adult baptism. They all support and unity of Wesley's hymns. A Baptist is a thorough believer in the necessity of adult baptism. They all support and unity 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 therefore all linked to the necessity of adult baptism. nace of adversity than any book in the world, not proare not Roman Catholics, Wesleyans, Baptists, or Once it was all but interpolated by the influence of Presbyterians. All they know is what they are not; not regarded as necessary to salvation. They are foreign Reformers. Once it was cast out by fire and but what they are it would puzzle them sorely to tell, sword under the influence of Bishops Gardener and All they are agreed on is the desirableness of coming Bonner. Again it was restored and revised by con- o no fixed conclusion in matters of religion. This tion on the other. Each man makes or fancies himself to be vocation in the reign of Queen Elizabeth. Once more it suffered shipwreck in the disastrous times of Cromplication of the doctrine of the non-natural sense, well. Again it re-appeared with monarchy and order is other words the doctrine of the non-natural sense, well. Again it re-appeared with monarchy and order is other words the doctrine of the non-natural sense, well. consistently with its divine institution, it protests well. Again it re-appeared with monarchy and order or in other words the doctrine of no sense at all, is a be given. It is the great lesson for us to copy. They do every it, and examine it very closely. I copied it head and against the errors of another branch of the vine, is in its train. Once more did Puritan presumption endeavour entirely to break it up, and substitute a comin the Church of England. It blunts our kindest for us, and then, looking on with gragnanimous approbation, we position of ten days' thought in its stead. And again appropriately it fasters our most successful energies:

say, "Well done." position of ten days' thought in its stead. And again sympathies; it fetters our most successful energies; say, "Well done!" Now, the secret of their strength has been, in some degree, posed correctly, "1657, E. W." While I was busy it withstood the power of King James the Second, and it retards our noblest exertions; it makes us seem in the secret of our weakness. First, the polar star of the Re- about this, there came along one of the students. therefore cease to claim the title of Catholic? I the eyes of dissenters a large body of respectively to the eyes of dissenters a large body of respectively to the eyes of dissenters a large body of respectively to the eyes of dissenters a large body of respectively to the eyes of dissenters a large body of respectively to the eyes of dissenters a large body of respectively to the eyes of dissenters a large body of respectively to the eyes of dissenters a large body of respectively to the eyes of dissenters a large body of respectively to the eyes of dissenters a large body of respectively to the eyes of dissenters a large body of respectively to the eyes of dissenters a large body of respectively. It lasted unimpaired for three ecenturities of unexampled to belong to conflict of force and opinion; and it is now the only their party, and who are doing their work by our want of the eyes of dissenters a large body of respectively. It lasted unimpaired for three ecenturities of unexampled the eyes of dissenters a large body of respectively. It lasted unimpaired for three ecenturities of unexampled the eyes of dissenters a large body of respectively. It lasted unimpaired for three ecenturities of unexampled the eyes of dissenters a large body of respectively. It lasted unimpaired for three eventual to the eyes of dissenters a large body of respectively. It lasted unimpaired for three eventual examples the eyes of dissenters a large body of respectively. evening prayer amongst us, we are all bid to stand up and say aloud, "I believe in the Holy Catholic Church." I found it as she and say aloud, "I believe in the Holy Catholic Church." I found it as she and say aloud, "I believe in the Holy Catholic Church." I found it as she are all bid to stand up the repair of their part, is an exaggerated view; but is it not great change. A body of men arose who wared of a living spirit and increasing throughout the world. Dynasties have But what belief can we have in it, unless we are members of it, that is, unless we profess to be Catholics?

But what belief can we have in it, unless we are members of it, that is, unless we profess to be Catholics?

Catholics but Catholic

mysteries of successful crime? That the great wealth Book are not honestly, humbly, systematically, and far more in number than man can see, with fixed, enof the Clergy in the times previous to the Reformation as for the rue, let him believe who can. I do not. God never utterly forsakes his Church and the darket of the formation of the world never utterly forsakes his Church and the darket of the formation to the formation of the world of these regicides, that sweet prayer for the 28th of the mark, their eye is single and their aim is true; the never utterly forsakes his Church, and the darkest own sense, that is, in fact, to strain them into a sense rock on which they have set their feet still bears them trine was broached, it was, I think, generally left by They know (and blessed be God they do know it) that Still it must be confessed that the light shines out too dimly from the fearful darkness around. When too dimly from the fearful darkness around. When one remembers that in times immediately preceding the Referencies to one content of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of England, and cheerless valley, and even now they can discover the Sovereign should be a member of the Church of Engla NOTE A.

> of the greater anity and vigour of action which we see pervading other bodies of Christians. In the Roman Catholic Com-

But when we add to this the subsequent history of human nature will allow." - Mackintosh's History of England, gross conceptions of the mass; the uneducated and the ignorant who are many, accept the simple doctrine of the unity of the

sum up, then, this part of the subject:—The Papal strength North America, because they lie on the surface of things. Such are the pains taken by the Government of England to religious bodies at the other extremity of the horn, lies in their charch of England lies in her reason, her moderation, and the bold which a body constituted as she hamily is made a she hamily is made as the body constituted as she hamily is made as the body constituted as she hamily is made as the body constituted as she hamily is made as the body constituted as she hamily is made as the body constituted as she hamily is made as the body constituted as she hamily is made as the body constituted as she hamily is made as the body constituted as she hamily is made as the body constituted as she hamily is made as the body constituted as she hamily is made as the body constituted as she hamily is made as the body constituted as she hamily is made as the body constituted as she have been shown in the body constituted as the body constituted as the body constitution as the body constitution of the body constitution of the body constitution of the body constitution of the body hold which a body constituted as she happily is must ever possess over the judgment of the better educated of mankind.

Here are, us it were, the power of the will, the power of the naderstanding, and the naver of the affections disquited. understanding, and the power of the affections disunited .-But in the Apostolic Church these elements were in ucion, for useful literature, which is felt by every thinking in there was "the spirit of power, and the spirit of love and the spirit of a sound mind." There was rule vested in the Apostles, unmber of persons who attend occasionally at one place of but limited by the pastoral and loving nature of their comform one "perfect man," and without sacrificing one point of seemed good to the Holy Ghost and to us." This may be only

After my visit at West Rock, I went in the early promise send their sons into the Church of England. Those There is therefore no natural difficulty in exciting and moving the mass. It is easily leavened and indoctrinated. The no prejudices of easte, no hereditary traditions to be got There is therefore no condescension on the one part, nor obliga-

ought to be a source of strength; the body should increase by much more loathsome to the eyes of God than an unclean body of the material body, not of the redeemed and purified soul.

vokes the Clergy, ratifies their decrees, and appoints their Bishops as their temporal head. And thirdly, all subjects of In assigning this cause, I do not overlook the various causes which without any positive blame to ourselves, as members of the Church of England, will readily account for some portion the Church of England, will readily account for some portion

other corporation. considered, and therefore that part of the Queen's prerogative which concerns the Church of England is not (constitutionally) represented. Again, the maintenance of the fabric of the Churches is thrown entirely on the members of the Church of the nature with anow. — Mackintosa's ristory of England, 2, p. 204.

2, p. 204.

The compilation of the Reformed Office-Book was entrusted the found of the control of the same parish church which committee of seven Bishops, of whom Cranmer and Ridley

The compilation of the Reformed Office-Book was entrusted the control of the same parish church which registered their christening; the very bells tolling for those who are out of the pale of their Church, disagree among trust for the use of all. The principal features, therefore, of themselves, and for them this is enough. Few ordinary men can take in more than one idea at once. This, of course, does not prove their doctrinal system to be true; but it shows their wisdom, and accounts for their strength.

The principal teather, the treather, the treather, the acknowledgment of the not prove their doctrinal system to be true; but it shows their wisdom, and accounts for their strength.

The use of all. The principal teather, the treather, the treather, the acknowledgment of the not prove their doctrinal system to be true; but it shows their wisdom, and accounts for their strength.

The use of all. The use of all the treather, the treather, the treather, the treather, the treather, the use of all. The use o Again, other religious bodies are some of them, (except the respect wanting. Again, the Canous which bind the Clergy that loving hands have set, compared with these in England, all proceed on the strictest regimen of an Establishment, but where there is no Establishment, or only the name, it is a question yet undecided, whether they bind the grass!

as the summary of evidence (from Painer). The easy of sealing of Psalms and Lessons alternately was appointed by the Council of Laodicca, in the fourth in the sixth century. Reading of Psalms and Lessons alternately was appointed by the Council of Laodicca, in the fourth in the sixth century. The Te Deum and Athanasian Creed were composed in the same century. The Prayers following the Responses are found in offices of the sixth century. The Collects for Graze, and for the Clergy and People, have been used by the English Church for above twelve hundred years. The prayer as of St. Chrysostom is also very ancient. Litanies similar to our away were certainly used in the Church sixteen centuries ago; and leavens the mass. As therefore the strength of the Roman Catholics lie in monarchial rule, the strength of the Wesleyans (and in some degree, of other bodies,) lies in demonstrate the sixteen centuries ago; and more degree, of other bodies,) lies in demonstrate the sixteen centuries ago; and more degree, of other bodies,) lies in demonstrate the sixteen centuries ago; and more degree, of other bodies,) lies in demonstrate the sixteen centuries ago; and more degree, of other bodies,) lies in demonstrate the sixteen centuries ago; and in some degree, of other bodies,) lies in demonstrate the contract of the properties of the prayer-book and the crease, or even to staind. We, if mean the Clergy and the crease, or even to staind. We, if mean the Clergy and the crease, or even to staind. We, if mean the Clergy and the crease, or even to staind. We, if mean the Clergy and the crease, or even to staind. We, if mean the Clergy and the crease, or even to staind. We, if mean the Clergy and the crease, or even to staind. We, if mean the Clergy and the crease, or even to staind. We, if mean the Clergy and the crease, or even to staind. We, if mean the Clergy and the crease, or even to staind. We, if mean the Clergy and the crease, or even to staind. We, if mean the Clergy and the crease, or even to staind. We have the crease of

send out emigrants without the benefits of art, of order, and citizens; the want of public spirit, hopeful enterprize, and sionally at another, but are equally indifferent to any and to all.

I have now traced at some length what I conceive to be co-operating causes of that degree of weakness and want of vital sympathy which seems to me to retard the progress of the Church of England here and elsewhere. Some of them may be partial or temporary; some of may be in course of remedy but all are greatly aggravated by the heavy curse that lies upor us all—the divided state of Christendam. Those who requested me to publish the Sermon, are not pledged to take the same view of things, because they did not hear it. thought it right to lay it before them, because the sermon is hardly complete without it, and because, whether it be right years as a Parish Priest. To some, what I have said may appear new and strange, but the only question worth asking is, whether it be true? For the longer we shut our eyes to the truth, so much the worse for ourselves. To despair of any cause which we believe to be true, is to cast a slur on the sincrity of our own belief; and to refuse to help it forward with all the energies of living souls, is to show ourselves traitors to Him who planted the Church, who died for it, and will maintain

THE GRAVES OF THE REGICIDES. (From Blackwood's Magazine.)

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 searcely noticeable, in the grass. They are each marked by rough blocks of stone, having one face a little smoothed, and rudely who remain behind are not much elevated one above another. lettered. Dixwell's tomb-stone is far better than the others, and bears the fullest and most legible inscription. It is possibly a little more than two feet high of a red sand stone, quite thick and heavy, and reads thus: -"I. D., Esq., deceased, March the 18th, in the 85d year of his age, 1688-9" To make anything of Whalley's memorial, I was obliged to stoop down to peculiarity, but took down the inscription as I supnot of course Roman Catholics, that is, stitution of England, and still more of North America, are not infallible,) is it not kept as quiet as possible? | feelings found no response in the great heart of the Charch | Whalley's memorials; by help of which, on repeating members of a true branch of Christ's Holy Catholic Church, founded by Christ on himself? That any person should say this, and be always saying it without any difficulty, and yet forget or deny that they are Catholics, and allow those who are in some points less than themselves to appropriate the mane and Catholic than themselves to appropriate the name and catholics, and allow those who are in some points less than the catholic than themselves to appropriate the name and they than their of the church and they left it. I do not sequel them the pean theat of the Church and they left it. I do not sequel them to blame, of blands in the church and they left it. I do not sequel them of blame, of blands in the church and they left it. I do not sequel them of blame, but their and they left it. I do not sequel them of blames to the church and they left it. I do not sequel them of blames to the church and they left it. I do not sequel them of blames, but there and they left it. I do not sequel them of blames, but there and they left it. I do not sequel them of blames, but there and they left it. I do not sequel them of blames, but there and they left it. I do not sequel them of blames, but there and they left it. I do not sequel them of blames, but there and they left it. I do not sequel them of blames, but there are not infallible.) is it that they can be and they left it. I do not sequel the catholic them the church and they left it. I do not sequ Catholic than themselves to appropriate the name, and seem themselves to be heartly ashamed of it, is to me to be themselves to be heartly ashamed of it, is to me to be themselves to be heartly ashamed of it, is to me to be trimping and indecisive. The Egypt Whalley's demise. Seem themselves to appropriate the name, and seem themselves to be heartily as shamed of it, is to me incomprehensible. But it may be said, what, are we not Protestants? Most assurably we are, though the word does not occur in any one of our services, (as far as I know,) still protest we must, and we shall only cease to be Protestants when there is no error left to cease to be Protestants when there is no error left to cease to be Protestants when there is no error left to cease to be Protestants when there is no error left to cease to be Protestants when there is no error left to cease to be Protestants when there is no error left to cease to be Protestants when there is no error left to cease to be Protestants when there is no error left to cease to be Protestants when there is no error left to cease to be Protestants when there is no error left to cease to be Protestants when there is no error left to cease to be Protestants of the following closer, you discover a system, and with each other? and expose us to the contempt and ridicule of all our difficulties at the remedy? Many might be taken for what it seems. It is in fact a way? Does the Bible on of all our difficulties at the corruption of doctrine and corruption of manners—a. The charge so imperatively called for by corruption of doctrine and corruption of manners—a. It may be asked, what is the remedy? Many might be taken of the protect of the engraver of these rude.

It may be asked, what is not the plant and difficulties at the corruption of doctrine and corruption of doctrine and corruption of doctrine and corruption of doctrine and corruption of the protect of the second the Philistines behind. If you advance the content of the protect of the Philistines behind. If you advance the correct of the entire the corruption of the though dother bedoes the protect of the protect of the second the philips and the protect of the second the protect of the second to the prot THE TRUE PROTESTANT. He who believes what the universal Church, would be thought of, but I shall mention one. If men, but I shall mention one the adoption, the true way? Does the Bible cut off all our difficulties at once? Is it not a midst doubt and perplexity, fears and fighter once? Is it not a midst doubt and perplexity, fears and fighter once? Is it not a midst doubt and perplexity, fears and fighter once? Is it not a midst doubt and perplexity, fears and fighter once? less and no more, must (to be consistent) protest, and guide as the Prayer Book, embodying a large part of and thoroughly study the history of their own Prayer lings, that we reach the goal? "Death only binds us fast to devices, he doubtless contrived them; and they have that publicly, against the adding to, or the taking away what was really good in the ancient service, and re- Book from original sources, or if they have not time, she bright shore we love." But however this be, it accomplished their purpose, of avoiding detection in their own day and attracting notice in ours.

There was something that touched me, in spite of myself, in thus standing by these rude graves, and surveying the last relics of men born far away in happy English homes, who once made a figure among that which every joint supplieth; it would be so in a perfect the great men, and were numbered among the lawful senators of a free and prosperous state! I own that, for a moment, I checked my impulses of pity, and good enough for us all? Must not a polluted soul appear the Jews in Palestine, who, to this day, throw a pebble at Absalom's pillar, as they pass it in the King's Dale, can appear to our own? Did not the Lord of Glory mix with poor, mean, and dirty people—nay, sit down with publicans and sinners? and are we above doing what Christ did? The to show their horror of the rebel's unnatural crime. poor, on the other hand, often palm gross impositions on the Christian in my hate, as well as in my fove, and to the royal martyr, "by which he was enabled, in a con-We are further hampered by the anomalous connexion of our stant meek suffering of all barbarous indignities to Church with the State. In England this connexion is resist unto blood, and then, according to the Saviour's

religion as established by Law. Secondly, the Sovereign con- monarchy which their occupants once supposed they had destroyed is as unshaken as ever. Nor must it the Realm in England, pay rates to maintain the fabric of the be unnoticed, that the church which they thought to ing the sole right to perform service therein. Tithes do not appear to me to form part of the establi-hment, having been originally voluntary offerings made by the piety of our ancestones of Goffe and Whalley must fairly shake at tors, and secured by law to the Church of England, as to any Christmas, when the organ swells, hard by, with the voices of thronging worshippers, who still keep "the But in this Province these facts are all modified, if not resuperstitions time of the Nativity," even in the Puria member of any particular Church; his religious creed is not tau's own land and city. What a conclusion to so much crime and bloodshed! Such a sepulturethought I, instead of a green little barrow, in some quiet churchyard in Eugland, "fast by their fathers" England. The laws of the Province recognize no compulsory graves!" Had these poor men been contented with peace and loyalty, such graves they might have found their funeral, that pealed when they took their brides,

Sta, viator, judicem calcas!

A judge, before whose unblenching face the sacred ajesty of England once stood upon deliverance, and awaited the stern issues of life and death; an unjust judge, who, for daring to sit in judgment, must yet come forth from his obscure grave, and give answer