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Our Monthly Review.

THE OLD TESTAMENT HISTORY: or a Connected View of God's Dealings with His People before the coming of our Lord. Drawn up in simple language, for the use of the young and unlearned, by a COUNTRY CLERGYMAN. New edition, with Illustrations from original drawings. London: Rivingtons.

We have had many histories of the Bible, but, with comparatively few exceptions, the objections which might be made to them are grave and formidable. In some, the narrative, so far from being simplified, is rendered more obscure, in consequence of the writers' turgidity of style, and proneness to abstract theories and reflections: whilst, in others, the dignity of the Sacred Oracles is sacrificed in the attempt to bring every statement and expression within the range of the most obtuse understanding. We could single out several works of the class on which we write, where, u consequence of an ultra straining after simplicity, the effect produced is positively ludicrous; and where every feeling of reverence and devotional awe is outraged by the homely colloquialism employed in reference to the most solemn mysteries of our holy faith-In our humble opinion, the more that a child is familiarized with the ipsissima verba of God's Word, the better. It was designed to make wise the simple; and, in general, the sacred story is so very lucid and uninvolved, that the tenderest intellect can grasp and apprehend its meaning. There is no reason to doubt that it was with the Scriptures in their native integrity that Timothy was acquainted from his earliest years.

If this be granted, it follows that the most important merit of a series of Bible narratives, would consist in retaining, as far as possible, the style and language of the original; and it is because the beautiful volume we can cordially recommend it to the attention of parents and guardians.

In the execution of his task, the author, as he tells us in the Preface, endeavoured to combine the following objects:-"1st. To give a clear and connected view of the stream of Old Testament history, flowing downwards from the Creation to the coming of our Lord. 2d. To present the narrative in such a form, that the deeply important lessons which the inspired record was intended to teach, should be impressed upon the minds of children, whilst its interest and attractive character as a history are preserved. 3d. which seems to be more especially connected with the voted to that important personage Christian's state, his blessings, his dangers, and his duties. And, lastly, to use a style and language carefully adapted to the persons for whom the book is chiefly intended." When we state that the author as pursued throughout the judicious line which he had laid down for himself, our readers will be disposed to agree with us, when we say that his "History" is calculated to be eminently useful, and well adapted to

the important purpose for which it was designed. We extract the Fourth Chapter, the subject of which is THE FIRST SIN, as a fair specimen of the author's style and treament of his subject :-

"Adam and Eve were very happy, living in the beautiful garden of Eden, dressing it, and taking care of it. They loved one another, and loved God, who had made them, and had given

them so many fair and pleasant things.

They were very happy while they did what God told them, and ate only of the trees of which God said they might eat.

But there was a wicked spirit called the devil, and he made himself look like a serpent, and came to tempt Eve to eat of the fruit of the tree of knowledge, which God had said they should

except this one tree;
So Eve said, 'We may eat of the fruit of the trees in the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye

Then the devil told her that they would not die; but that if The devil fold her that they would not die; but that it they ate of this fruit, it would make them wise.

The devil said, 'Ye shall not surely die: for God doth know that in the day that ye eat thereof ye shall be as Gods, knowing

Then Eve believed what the devil said, and when she saw that the fruit of the tree looked pleasant and was good for food, and thought that it would make her wise, she took of the fruit and ato.

Eve ought not to have listened to the serpent when he told her that what God said was not true. When the serpent spoke against God she ought to have known that he was wicked, and not her that God she ought to have known that he said. But Eye not have believed him, or thought of what he said. But Eve did listen to the devil, and so she was tempted to forget God,

and do what He had said she must not do

And when Eve had eaten of the fruit of which God had said uld not eat, she gave some to her husband Adam, and t also. Thus Adam and Eve disobeyed God; they did

what God had told them not to do. Thus they sinned.

All disobedience is sin. Whenever we do what God has told us not to do, we sin. The devil does not come to us now in the shape of a serpent to speak to us as he did to Eve; but he Puts bad thoughts in our hearts, and makes us wish to do bad things. He tries to make us think, that it is pleasant to do what God says we must not do, and that God will not punish

When we feel these thoughts in our hearts, we ought to try to turn from them at once, and not to think of them. We ought to pray to God to help us to drive away these bad thoughts, and to keep us from wrong. We may pray in these words, 'Our Father, which art in heaven, deliver us from evil.'"

The author has subjoined a series of questions on the text, which will be found exceedingly useful for the purposes of Catechetical instruction; and, on the whole, we are free to repeat, that it would be difficult to meet a sounder or more unexceptionable work of the class than that which we have introduced to the notice of our readers.

A series of illustrations, from original designs, adorn the volume. They are engraved on wood by Bagg with much spirit, and, as a whole, are characterised by considerable talent and correctness of drawing.-We would have preferred, however, that the illustrations had been taken from the ancient or great modern masters. In what a superior manner, for instance, does Theodt. Rombout treat the subject of Abraham Offering up Isaac, to the corresponding design now

CATHEDRAL RHYMES, suggested by Passages in the Liturgy and Lessons. By the Author of "RECOL-LECTIONS OF CHILDHOOD, &c. London: Churton.

Of late we have had frequent occasion to notice the publication of lyrical pieces on sacred subjects, and the increase of such works furnishes a pleasing proof of improvement in the moral taste of the public. Byron and Shelly cannot be very popular with those who could relish the effusions of the two Montgomerys, and writers of a kindred spirit.

We welcome the appearance of the author of Cathedral Rhymes, as a labourer in the genial field of devotional poesy. His characteristics are purity of style and amiability of sentiment, though his pages by my no means display any want of nerve and vigour. There is something, we think, very touching and simple in the following stanzas:-

THE FIFTH COMMANDMENT.

Honour thy father and thy mother."—Exodus xx. Lord have mercy upon us, and incline our hearts to keep this y."—Communion Service.

I knelt within the house of God At a gentle mourner's side, And duly after each command Her quiet voice replied:—
"Oh Lord! have mercy and incline
"My heart to keep this law of thine."

Once, only, from her silent lips No sweet response was heard, In answer to the pastor's voice No gently murmured word.
"Honour thy father and thy mother," fell

Silent, unanswered, like a dying knell. Oh! what a tale that mourner's silence told, How sad a page of human life unrolled, Silent; for well she knew that prayer or vow For those, the lost and mourned, were mockery now. nd close she drew her veil, and bent her head, And well I knew, she communed with the dead.

Who reads the tale? Oh! canst thou lift thine eye Thou happy one! and see a father by?

Is there a crown of glory round his brow,
Slow is his step, and his voice feeble now?
Beware! beware! the fount is almost dry, The ground is fading 'neath the watchful eye: A little while to look, to love, to pray, Then seek his place, and he shall be away.

Hast thou a mother? she who, day by day, Taught thee to lift thy infant lips and pray; She who hath pitied thee, when others scorned,
Wept thy soul's sickness, and in dangers warned;
Hath borne with all thy youth's impetuous pride,
When this world's gauds have lured thee from her side; And doth she suffer yet, and love and strive,
Thy care-worn mother—is she yet alive?
Oh! use the precious moments, bend thee now,
And print a duteous kiss upon her brow: A little while, and all thy care in vain
Would purchase back such blessed hours ag
A little while, and when the pastor's word: "Honour thy parents," shall be duly heard, Thy mournful soul will muse upon the line, Nor dare to answer : - " Lord, my heart incline."

PAROCHIAL SKETCHES OF AVONDALE: by the REV. J. A. Beckett, B.A., Incumbent of Marfleet, York. London: Willam Edward Painter. 1847.

The author of this agreeable little volume expresses some anxiety "lest the construction and arrangement under review does this, to a considerable extent, that of his tiny craft should expose him to the charge of arrogant presumption, in attempting the equipment of a vessel destined for a voyage so fraught with danger even to the experienced mariner." Mr. Beckett had even to the experienced mariner." Mr. Beckett had to these differences by erecting an organ forthwith; and, before the arrival of a second Sunday, the little church of Avondale no occasion to adopt so apologetic a tone in referring to his maiden attempt at authorship, for his work betrays no marks of an unpracticed or unskilful hand.

Avondale, is the fictitious name of the parish to the sole cure of which Mr. Beckett was nominated, after To direct attention from the first notice of the fall of his admission to holy orders; and the volume before sis admission to holy orders; and the volume of the simple memorabilians is occupied with a detail of the simple memorabilians which occurred during the period of his incumbency. As an average specimen, we extract the chapter devoted to that important personage

THE PARISH CLERK.

"The emoluments attaching to the office of parish clerk in a small country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismall country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proportion to the anxiety manismal country village bear no proport man, to the most merciful purposes of God for his us is occupied with a detail of the simple memorabilia restoration; and to explain carefully both the chief which occurred during the period of his incumbency. prophecies which have reference to our Lord, and all As an average specimen, we extract the chapter de-

above the rest of their neighbours, and stamps that clearing and superior talent. Under these circumstances, the clerk of 'Avondsle was a person of no slight importance in the estimation of his fellow villagers; and, though engaged in the same description of occupation, he was appealed to on all differences of opiniou, and especially on the political disputes of the ences of opiniou, and especially on the political disputes of the circumstance, we are convinced, maintain his reputation, he felt the humiliating conviction that his case (which is by no means a solitary one) the office, and not the man, created and maintained the respect and deference of their work; and, after a brief struggle to maintain his reputation, he felt the humiliating conviction that his case (which is by no means a solitary one) the office, and not the man, created and maintained the respect and deference of their work; and, after a brief struggle to maintain his reputation, he felt the humiliating conviction that his case (which is by no means a solitary one) the office, and not the man, created and maintained the respect and deference of their work; and, after a brief struggle to maintain his reputation, he felt the humiliating conviction that his case (which is by no means a solitary one) the office, and not the man, created and maintained the respect and deference of their work; and, after a brief struggle to maintain his reputation, he felt the humiliating conviction that his case (which is by no means a solitary one) the office, and not the man, created and maintained the respect and deference of their work; and, after a brief struggle to maintain his case (which is by no means a solitary one) the office, and not the man, created and maintained the respect and deference of the solution, he had officiated and not the man, created and maintained the respect and deference of the solution of his office; but casually hearing of my speedy departure (for to my youth and inexperience he attributed the larges, or to use his own words—the d The devil said to Eve, 'Yea, hath God said ye shall not eat of every tree in the garden?'
He said this to make Eve think that God was not good to her, because He would not let her eat the pleasant fruit, which grew upon the tree of knowledge.

But Eve knew that God was good to her, and that He had said she might eat of the fruit of all the trees in the garden, So Eve said, 'We may eat of the fruit of the trees in the garden: but of the fruit of the tree which is in the midst of the garden: but of the fruit of the tree which is in the midst of the garden: but of the fruit of the tree which is in the midst of the garden: but of the fruit of the tree which is in the midst of the garden: but of the fruit of the tree which is in the midst of the garden: but of the fruit of the tree which is in the midst of the garden: but of the fruit of the tree which is in the midst of the garden; but of the fruit of the tree which is in the midst of the garden; but of the fruit of the tree which is in the midst of the garden; but of the fruit of the tree which is in the midst of the garden; but of the fruit of the tree which is in the midst of the garden; but of the fruit of the tree which is in the midst of the garden; but of the fruit of the tree which is in the midst of the garden; but of the fruit of the tree which is in the midst of the garden; but of the fruit of the tree which is in the midst of the garden. the collect, I quietly seated myself until my watch indicated the hour of eleven, at which notice I opened the Prayer Book, and after a brief pause commenced reading the morning service; concluding that the solitary bell would instantly cease, and the clerk proceed to his sppointed place. The latter func-tionary, however, maintained his ground, and the jingle of the bell continued until I had almost finished the exhortation immediately following the first detached sentences, when my asmediately following the first detached sentences, when my assistant repaired to his post. The service proceeded without interruption until the commencement of the first lesson, when the clerk approached the reading-desk, and on my enquiring his errand, 'to read the lessons' he replied. I simply said—'That is my duty; so go and sit down'—which he did with an evident look of astonishment and annoyance. At the conclusion of the service he came to the parsonage as usual for his dinner, when I receusted him for the future to cease ringing the dinner, when I requested him for the future to cease ringing the bell, and proceed to his proper seat as soon as he saw me enter the reading desk; and further, that I would not trouble him to read the lessons, and would give him out a selection of psalms, at the beginning of each week, for use on the following Sunday. He regarded me for a moment with a mingled look of pity, rage, and incredulity; and at length exclaimed-'Sir, I mean no offence, but you are a very young man, and for the last forty years I have walked every Saturday night to —— (the market own, distant about four miles), to put my watch by the town clock, and our late minister never disputed the correctness of my time, but waited until I summoned him from the parsonage: as to the lessons, I have read them for the last ten years, during which time I have given general satisfaction, and I hope the congregation may not be diminished by the change: as to the choir, I have managed that for more than forty years; and your predecessor, who understood and delighted in psalmody, always left the selection of psalms to my judgment; and I do assure you that our choir is the admiration and envy of the assure you that our choir is the admiration and envy or the surrounding villages.' To this eloquent address I replied that, without questioning the judgment or taste of my predecessor or the ability of my auditor, I must request a careful observance of the alterations I suggested, and could only hope that no diminution of the congregation would follow the adoption of these contemplated changes. He seconded my hopes; but, if the countenance is an index to the thoughts, he entertained seconds and the second of the countenance of the second of the second of the countenance is an index to the thoughts, he entertained seconds of the second of

rious doubts as to their being ultimately realized.

"In the course of the same evening the bells were set ringing with an energy that threatened destruction to the wood tower; and I merely mention the circumstance as indicative of the tact of my humble friend in evading a direct question, calculated to place him in a false position, and abridge the amount of his slender perquisites. Attributing the merry peal to the isual custom of the parish at the close of the services for the day, I had even forgotton the circumstance by the following morning, when the clerk requested an audience to solicit a do-nation for the ringers, as the peal was sounded in honour of the new curate. While taking out my purse, I asked how many? He promptly replied—'five bells,' and on my asking what are their names? he hesitated for a moment as if recalling them to memory, and at length answered—'Matthew, Mark, Luke, John, and little Peter.' On hearing this I turned over my list of names to ascertain whether they were single or married men, and being unable to find them I inquired if they belonged to the parish; when I discovered that the clerk centred in his own person the ringers of Avondale, and that the names he had given applied to the bells instead of the ringers. On requesting an explanation of the means by which he discharged this portion of his duties he stated that, placing himself aga the wall of the belfry, he attached Matthew and Mark to his feet, Luke and John to his hands, while little Peter received the attentions of his head and mouth; and, thus equipped, he moved them in regular succession, contriving to produce a tolerally harmonions jingle, unless by some untoward circumstant.

stance he lost his equilibrium, which caused a slight confusion in his melody of sweet sounds.

"The contemplated alterations were carried into effect without producing any of the discouraging results anticipated by my humble coadjutor, and time had, in some measure reconciled even his mind and ear to the changes, though he failed not to avail himself of every opportunity to revert to my predecessor, his discernment in Church matters, and love of psalmo-To these occasional reminiscences of the past I yielded a tacit assent, under the impression that it is mere wantonness to dispute the favourite crotchets of any man, provided such But while engaged in these harmless sallies, a cause for grave interference in the psalmodic arrangements of my assistant most unexpectedly presented itself. The musical portion of liberality of the squire, and the clerk exercised his talents upon the bass-viol, as conductor of the band. It unfortunately happened that a musical blacksmith from a distant town succeeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded about this time, to the possession of the village anvil, who imsucceeded are the possession of the village anvil, who imsucceeded are the possession of the village anvil, who imsucceeded are the possession of the village anvil, who imsucceeded are the possession of the village anvil, who imsucceeded are the possession of the village anvil, who imsucceeded are the possession of the village anvil, who imsucceeded are the possession of the village anvil, who imsucceeded are the possession of the village anvil, who imsucceeded are the possession of the village anvil, who imsucceeded are the possession of the village anvil, who imsucceeded are the possession of the village anvil, who Avondale choir consisted of four instruments purchased by the

mediately joined the choir with his clarionet, and introduced some additions to the stock tunes of the parish. This innova-tion excited the wrath of the veteran leader, who appealed to the squire and myself on the subject, when justice compelled us to decide in favour of the newly arrived disciple of Vulcan. These quarrels interfered so frequently with the decorum of These quaries interiered so inequently with the decorate of the church, that we seriously contemplated the substitution of an organ in the place of these inharmonious performers; and, as the best safety valve for quietly letting off the superfluous and oft times sudden accumulation of steam, when the following circumstance decided the point at once. I had selected the old hundredth psalm with the Savoy tune as usual for the morning service, when, judge my surprise, at hearing the following announcement by the clerk.—'Let us sing to the praise and glory of God the hundredth psalm, old version, according to the tune composed by myself!' I trembled for the first crash, but fortunately for the decorum of the congregation, the other instruments commencing simultaneously with the old Savoy tune, and the congregation, instantly taking up the words, so softened the deep tones of the worthy leader's bass viol that it was impossible to form an opinion of the merits or defects of his composition; but, on examining the production at the close of the services for the day, when I called him to an account for this dereliction of duty and direct disobedience of my orders, the ingenuity exercised by the leader of the choir, my orders, the ingendery exercised by the leader of the choir, in the attempt to exclude his co-partners from all participation in producing a concord of swert sounds, and exciting the admiration and envy of the surrounding villages, failed not to discompose my gravity on the important occasion; for on looking at the sheet of music, I read the following title—'The Old Hundredth Psalm, set to music as a solo for the base viol, by clerk, sexton, leader of the choir, and animal doctor to Avond de church. While engaged is looking over this eccentric composition, the other members of the choir requested an audience for the purpose of tendering their resignations, in consequence of the clerk's attempt to supersede the regular stock music of the parish by his own more solemn and deeper toned compositions. After expressing my regret at their vol-untary retirement, and thanking them for their past services, I accepted their resignations, and the several insignia of office were left at the parsonage. The clerk could not conceal his inward satisfaction at the apparent success of his project; and, on my telling him that the choral portion of the service would be dispensed with for the present, he assured me that he could manage very well without the assistance of any other instru-ment, as he had composed solos for the bass viol for upwards of forty psalms, and hoped, before the close of another year, to

dismissions and doxologies.
"On the following morning it was determined to put an end rejoiced in the possession of an instrument of sufficient power and compass for her choral wants. The management of the organ was entrusted to the care of the village blacksmith, a On the contrary, the narrative is so flowing and the sketches of character so graphic, that we should have predicated that the writer had been no novice in the craft of authorship. it not only enjoyed but honestly deserved the admiration of the whole district. The veteran official hesitated not to predict the speedy downfall of this last innovation, and during several Sundays he carefully counted the numbers at chu

"The emoluments attaching to the office of pariso ciers in a small country village bear no proportion to the auxiety manilested by the rustic aspirants to fill up the occasional vacancy. The appointment, according to their notions, clevates them far above the rest of their neighbours, and stamps their claim to above the rest of their neighbours, and stamps their claim to learning and superior talent. Under these circumstances, the learning and superior talent. Under these circumstances, the learning and superior talent.

pressed his hopes for my welfare in the following words:—Good by, Sir, and I mean no offence; but I sincerely wish you well, and trust that in time you will resemble our late minister, who understood good reading, possessed great discernment in church matters, and delighted in psalmody.""

We trust to meet with Mr. Beckett again in a field which we think he is well fitted to occupy with credit to himself and profit to his readers.

RELIGIO QUOTIDIANA: Daily Prayer the Law of God's Church, and heretofore the Practice of Churchmen. To which is prefixed a Pastoral Letter to the Clergy and Laity of his Diocese : by the RIGHT REV. RICHARD MANT, D.D., Lord Bishop of Down and Connor, and Dromore. London: John W. Parker.

The subject of this treatise is an important one, and the name of the author is sufficient to secure for it the thoughtful attention of every true Churchman. In his pastoral letter, the Bishop gives us the following

history of the volume under review: " A diligent and zealous clergyman in the diocese has been for the last twelve months in the habit of celebrating divine for the last twelve months in the habit of celebrating divine service every morning with a willing and attentive congregation. The blessing, which they thus enjoyed themselves, they conceived a desire of perpetuating and transmitting to others. A project was therefore formed for raising a sum of money, whereby an endowment might be effected upon condition of "DAILY PRAYER" being used once at least every day in the building, which, being thus endowed, would be capable of receiving episcopal consecration, instead of being licensed only for the celebration of divine service, the actual circumstances of the building not hitherto permitting its consecration. Accordingly, a fitting day, and place, and time, and period were chosen for commencing the enterprise; the day, the Lord's day; the place, the building designed eventually for consecration as God's bouse; the time, the season of God's public worship, for the uses of which it was designed; the period of the service the offertory, which the Church has appointed for receiving the devotions of the people; and then and there the devotions were received, to the amount of £260, whereof £40 were contributed by the Minister bine of \$260, whereof £40 were contributed by the Minister himself, and £125 by his affectionate congretion, and the residue by brethren and sisters of the Chri amily; and so they were 'reverently brought to the Priest,' and 'by him humbly presented and placed upon the holy Ta-ble,' with an humble intreaty of Almighty and everlasting God, 'most mercifully to accept the oblation, and to receive the prayers, thus offered to his divine Majesty:' as a preliminary to which a sermon had been delivered to the Congregation by a chief minister of the Church, who esteemed it a great privilege and delight, as it was his office and duty when solicited, to bear his part in encouraging the assembly thus to 'glorify their heavenly father,' thus to 'do good unto the household of faith,' to be fervent in such 'a work and labour that proceeded of

"Of the sermon thus delivered, my brethren, the substance is now presented for your consideration: modified however, so as to bear the form rather of a treatise, than of a sermon; divested generally of all local and occasional allusion; and considerably enlarged, partly by the interweaving of fresh particulars into the tissue of the general argument, and partly by the discussion of additional topics, neither of which were so well adapted to a discourse from the pulpit."

Religio Quotidiana consists for the most part of a series of chronologically arranged testimonies in favour of daily public prayer, interspersed with reflections and remarks by the Right Reverend author. These latter are extremely judicious, and well calculated to remove prejudice and direct attention to the practice contended for. Much do we regret that such limited extracts as we could afford to make, could give our readers but a very imperfect idea of the Bishop's book; but we trust that we have said enough to induce an extensive perusal of it by all who have at heart the healthy working of our beloved Church. We must find room for the following interesting little notice.

"Of Lewis Alcock, then, Rector of the small parish of North Stoneham in Hampshire, of which he had been possessed about fifty five years before he was deprived of it by the Parliamentary sequestrators in 1645, it is related by the Historian of the Sufferings of the Clergy, that the was a person of a sober, plous, and very exemplary conversation: a wise, pacifick man, a famous arbitrator and composer of differences to prevent suits of law, and never was himself engaged in any.' And then

according to which it was his constant practice, when he was able, to read Prayers every day in his Church, and even in the winter, in the coldest and worst weather; and when he was very old and infirm, he would every morning go with his whole family to the church, betwixt five and six of the clock; and, after divine service was over, in his way home, which is after divine service was over, in his way home, which is at some distance from the church, he would give his servants directions for the business of the day.'

"Of one, so observant of his public religious duty, it is but in Of one, so observant of his public religious dury, it is but in course to be stated, that 'he was very eminent for his generous, regular hospitality; but more for his great charity to the poor: many of whose children he took into his family, bred them up, and provided for them. And his way was to have a hogshead of wheat, and another of pease or barley, to stand in his hall; out of which he would liberally give to the poor house-keepore, if his parish; and when his hogsheads were empty, he keepers of his parish; and when his hogsheads were empty, he would still fill them again for the same use.'

"What however falls more regularly in with the course of the What however hais more regularly in with the Course of the previous narrative, is the simple report, which the Historian adds concerning the sacred place of his daily resort and ministrations. 'This church, which he made so good use of, was new built in his time. He gave four hundred pounds and upwards towards the building of it, as we have it upon his mean thank and headers at his your charge, he fenced tomb in the church: and besides, at his own charge, he fenced the church: yard with a strong brick wall, decently coped with large Purbeck stone. 'Tis but a little church, the parish being very small: but by the charge he himself was at, by his advice, direction, and care, it is one of the strongest, best built, most beautiful charches, of any church in the country.'"

IRISH SCENES, Eighteen Years ago: being the Jour-nat of a Visit to that country: by the nucleor of "TRUTH WITHOUT NOVELTY, &c."; with a Preface by the Rev. Francis Trench. London: Jas. Nesbit & Co.

The motive which gave rise to the publication of this unpretending little volume, is sufficient to enlist our sympathies in its favour. "The manuscript, writes the reverend editor, "now transformed into print, remained quietly on the shelf from the time of its composition and perusal by relatives and friends, until this present year [1847], when the authoress complete the psalms of David, Luther's hymn, and one or two was led to consider whether, among the many and various means so generally and liberally devised for Ireland by the christian spirit of this country, the publication of a narrative like this might not take its appropriate place, and prove instrumental towards the grand and imperative object of feeding many starving poor, through those profits which may result under God's blessing from its favourable acceptance."

These Scenes are very readable-no small commendation in this book-making age, and ≥ ill bring pleasingly to the recollection of our Irish readers many a spot endeared to them by the kindliest and fondest associaions. A graceful and unobtrusive vein of piety runs through the pages of the fair writer, and senent is duly blended with profit and instruction. The volume, which is tastefully got up, is very cheap, and would make a good premium for a Sunday

THE CANADIAN CHRISTIAN OFFERING: edited by the REV R. J. MACGEORGE. Toronto: 1848.

The Christian Offering, as many of our readers are doubtless aware, is a miscellany of original sacred Poems, written by authors either resident in or natives

> Blow winds and crack your cheeks, rage, blow. I tax not you, ye elements, with unkindness KING LEAR.

Rage on, thou whistling tempest, Sweep high the snow in air: Ye blinding gusts relent not, I can your fury dare:
Oh! we might heed but little The storms which blow above,
If man upon his fellow Would breathe the breath of love!

I pass the homes of peasants. Thick scattered through the land : I mark each spire, a banner For God which seems to stand: hear the bell, which calls them To bend the duteous knee : I see them troop responding,

Alas! it calls not me.

O who can speak the sadness That chills a Christian heart. We have not common part! That us you hold as or From holy Church and hope: We mourn your deep enchantment Beneath a sorcerer Pope. 'Tis not alone the children Of old usurping Rome: They who her yoke have broken

Are dissidents at home: To thee, loved England's Zion, On different sides alike, There stand whose will is evil, Whose arm upraised to strike Each spokesman of the people

Each newsman's weekly trumpet Their teeth are spears and arrows, Their teeth als spanned sword:
With mischief to thy children Their ready lips are stored. O for the dove's free pinion,

That I might flee and find My brethren of mankind! Is not for soft repose: Our term of toil and conflict The grave alone can close.

O sure and peaceful shelter! Which none but God can break, When all who lie expectant The general trump shall wake: en in their promised country line Israel shall be blest, O, Captain of Salvation, -It is the LAND OF REST.

My God, before Thy greatness No child of man may boast:
Yet look on us, Thy servants,
And go before our host: Beset by many a danger, And soiled by many a sin, O from without defend us, And purify within!

We have not wronged this people, We have not proudly dealt:
Thy word we freely tender, If this a wrong be felt. We draw, to do them service, Our wages from afar And rob for this the Churches Beneath a different star.

We count, among our shepherds, True hearts the fold to tend; None to be spent more willing, None readier seen to spend: Far thro' the gloom of forests Their welcome steps are traced: Their hands the rose of Sharon Plant in the howling waste. Turn, turn, good Lord, Thy children, That they may all be one, Ev'n as, O Holy Father, Thou and Thy blessed Son:
When shall we see the leopard

Lie gently by the kid,
And with the bear to pasture

The fearless kine be bid?

Full many a stone of stumbling Must from our path be hurled; Full many a fault be weeded From this misjudging world; Full many a speck be purg-ed From things we love and prize; Ere that blest sun shall rise.

Far hence the hollow seeming Of unity and love, Which leaves to choice of fancy TRUTHS GIVEN FROM GOD ABOVE: Far hence their pliant baseness, Who from their standard sways, Poor meed of fashion's favour, Or breath of mortal praise.

The gems of truth to barter, We purchase peace too dear; Pure faith and ancient order Must still be guarded here: All, all we love, we pray for, All holy zeal commend; Of old we must contend.

O come, O come, blest kingdom, O Saviour, bid it speed; One Spirit, one rite baptismal, One hope be ours, one creed! 'Tis then the cross,—blest ensign,— One way we all shall wave; Nor more with dissonant trumpets Proclaim its power to save. In seemly strongth and order Shall march our conquering band; And Christ shall win the Paynim With followers hand in hand. Till God shed wide His glory,

Earth's utmost verge to sweep, Ev'n as the rolling waters O'erspread the boundless deep. There is much pathos and fine feeling in

> A DEATH-RED. Break not the dying Maid's repose—
> Perchance beneath its gentle thrall
> Earth's latest sunshine round her glows,
> And Hope's last rainbow smiles o'er all:

Mayhap some long-forgotten voice Of early music haunts her ear, Bidding the loosening soul rejoice, Its everlasting morning near: Sweet thoughts may light her dying breast— Oh trouble not that holy rest!

Scant are the spells remaining now The memory of a faithless vow— The shatter'd links of love's soft chain: Too many a cold and bitter thought
Would thro' her waken'd musings start—

Oreams of an early blighted lot—
Shapes, such as haunt a broken heart;
Life's closing hour may leave her blest,
Oh trouble not that peaceful rest! 'Twould seem as if earth's latest light Were fading from her pallid brow—
The spirit trembles in its flight—
The silver cord is loosing now!
Watch close—bend low—a half heard moan, Soft as an infant's quiet breath;
No more—a white-robed soul is flown—
Our fairest flower is bowed in death;

One Angel more! now, free and blest! Worlds cannot break thy glorious rest! In a lonely spot have we made her grave, By the half-heard flow of a peaceful wave,
Where the spell of quiet is softest laid,
On the solemn depths of the forest shade,
Where faint and straggling the sunbeams fall,
And the low winds whisper a gentle call,
And the step of man will but rarely tread,
We have rapid the carrye of the early dead We have made the grave of the early dead.

We shed few tears in the bitter hour, When we hesp'd the earth on our fairest flower; We murmur'd o'er her no darker moan, Than the solemn dirge of our prayer's deep tone; We lavished o'er her no fresh green wreath, To mock the bloom that decay'd beneath; And slow-with the mourners cold array Lingering-we pass'd from her grave away. We have come again to that peaceful spot, And by it linger'd in healthful thought; There were no dark phantoms or types of gloom, Haunting the bounds of that quiet tomb— There were no cold pictures of deathly art, To mock the gaze of the stricken heart,

Nor fluent legends, in heartless flow, To tell who slept in the home below. We have linger'd, with many a pleasant dream, For we ever deem'd, as we wander'd there,

That our heart's best thoughts at the moment grew, Of a holier cast—of a purer hue— That our path with a fairer hope was blest, As we stood by the lost one's quiet rest. We thought of the Faith that was ours in youth, That had sooth'd our years with its sadiant truth— Of the Eye that watch'd us—the Power that gave

The Star to beacon the earthly grave—
Of the glories bursting on Faith's clear eye,
As the Lite-light melts in Eternity—
Till we bless'd the love that had call'd to rest Earth's wearied child on her Father's breast! The Christian Offering, which is dedicated by per-

not least in these hard times, remarkably moderate in What is most afflicting in it is, that I am accused of de-Church, Streetsville, we cannot doubt that its reception will be as propitious as its merits unquestionably demand.

BISHOP ANDREWES. (From "Literature of Church of England," by the Rev. Mr. Cattermole.)

his prodigious learning, the voice of contemporary praise was loud and general; and (with the exception, rect an acquaintance with the principal tongues of the In him, continues the same competent judge, were combined with great erudition, "a greater memory, a still more excellent judgment, and a degree of industry superior to either." Among Milton's Latin poems is an elegy, In obitum Præsulis Wintoniensis,—on the death of the Bishop of Winchester; this was the death of the Bishop of Winchester; this was the generous effusion of a youth of seventeen; but, even at a later and sterner period of his career, the beginning of the long parliament, amid the fury of his fierce attacks on the Church and Churchmen, the learned death of the Bishop of Winchester; this was the poet could afford a compliment for Andrewes.

miration of which he was the object. Meekness was in my Bampton Lectures or elsewhere. It is one thing among his most prominent qualities. On his elevation to endeavour to unfold the theories on which a particular among his most prominent qualities. On his elevation to the bench, he caused to be engraved round the seal of the see of Chichester the motto, Quis ad hac idoneus?
—who is sufficient for these things? and, while the world was ringing with his panegyrics, he called himself not merely inutilis servus, but inutile pondus. His life was a life of prayer; a great part of five hours was every day spent by him in devotional exercises. This proportion was increased, as he perceived the time of his dissolution to be approaching. Prayer became his dissolution to be approaching. Prayer became then his continual employment; and when, in his last sickness, he could no longer pray audibly, the lifting up of his hands and eyes attested that he had not yet ceased to pray. Thus (Sept. 25, 1626,) died Bishop

Andrewes; "of whom," observes Bishop Buckeridge, in his funeral sermon, "what can I say less, than that he was in his knowledge and learning most eminent, and in his life most holy and devout? his carriage was so happy, no men could ever discommend him; and no man's words were ever able to disgrace him: they that spake truth of him, could not but speak well of him, and if they spake falsely of him, his life and manners did refute them."

Ecclesiastical Intelligence.

ENGLAND.

DR. MAMPDEN'S DEFENCE.

My Lord,—It is painful to an honest mind to have to answer a charge of unfaithfulness to a high trust. And what else is the charge alleged by certain parties, who are reviving a clamour against me, and agitating the c'ergy with their jealousies and alarms, but that of unfaithfulness to my engagements to the church of which I am a minister? If a person holds not in sincerity the doctrines of the church to whose ministry he has been called—if he is nominally and professedly in the church, but in heart dissents from, or is indifferent about, its faith—what is the substance, as far as appears to me, of what -what is the substance, as far as appears to me, of what has been advanced against me, but an imputation of the

has been advanced against me, but an imputation of the grossest dereliction of religious and moral duty?

In ordinary circumstances I might treat such an attack with silent contempt. But there are occasions which demand a sacrifice of feeling. And the present appears to be such an occasion, when by thus publicly addressing your Lordship, I shall at once discharge a duty to Her Most Gracious Majesty, and to yourself, my lord, the First Minister of the Crown, and may hope, at the same time, by a simple statement of the truth, to tranquillise the minds of humble and earnest Christians, who may have been perplexed by the impassioned appeals made to have been perplexed by the impassioned appeals made to

It is, as I have said, a painful trial to have to encounter such most groundless but most unrelenting enmity. Af-ter a devoted service in the ministry of the gospel for more than a quarter of a century, of which the last 12 years have been divided between the labours of the Diviyears have been divided between the labours of the Divinity chair and parochial ministrations, I might well be excused from replying to accusations which my whole life, passed under the eyes of men, and in the presence of that all-seeing God who tries the heart, effectually refutes—from being required to deny having impugned those vital truths of our holy faith which it has been my con-

stant study to uphold and enforce.

Alas, my lord, how commonly in the jealousies and heart-burnings of the polemical spirit is that precept of the Divine law, "Thou shalt not bear false witness against thy neighbour," carelessly violated! The promotion of eertain views, or the depression of an antagonist, is too often regarded by the corrupt human heart as a warrant for any excess of uncharitableness, and even for untrath. If ever there was a time when the circumstances of the church presented a temptation to this offence, it is the present. The church has now for many years been grievously troubled by what is familiarly known as the Tractarian movement—an organized agitation for the purpose of secretly revolutionizing the church of this country, for un-Protestantizing it, as it has been said by some of the party, or "developing the catholic principle latent in it." With what effect the movement has been working, is but too evident. Not only have numbers been seduced from the church of their fathers to the corrupt church of Rome, but among such many even of the clergy, forgetting their ordination vows and their sacred obligation to the church ordination vows and their sacred obligation to the church which carried them to Christ in baptism, have led the way in the apostacy. Nor has the evil been stopped by these open secessions. Many remain among us deeply infected with the same principles which have carried others openly to Rome. These consist chiefly of the younger clergy, ready, as late events have shown, to respond to the call of their leaders and to throw the weight of their numbers into any question of high interest to their party. In such a state of things no one's theological or pastoral character is safe. Any one who is adverse to the designs of the party, and whom it may be worth while the designs of the party, and whom it may be worth while to attack, cannot expect to escape. Nothing is easier, in such times of excitement, than to collect a number of sig-natures of persons whose names are already registered active men, as they are yet for the most part eager to prove their chivalry in the cause, centres of agitation in different parts of the country.

Nor is it anything strange or payal my lead when the country. with their leaders, and to make such persons zealous and

Nor is it anything strange or novel, my lord, what is now happening. From the scriptures we learn how the Apostles themselves, following their Lord in his persecutions, were reviled and evil entreated by their br In our own country, the learned author of the Defence of the Nicene Faith, Bishop Bull, had to complain of a charge of Sociaianism brought against him by a brother minister of the church. And before him even the excellent Hooker had to defend his opinions, delivered in sermons at the Temple, against the exceptions of an opponent from the same pulpit; and at a later period of his life, amidst the simplicity and blamelessness of his daily conversation, to resist a scandalous attack on his character which nearly bowed him to the grave. And thus Archbishop Tillotson complains, in one of his sermons, of the evil tongues of his days. "I know not," he says, "how it comes to pass, but so it is, that every one that offers to give a reasonable account of his faith, and to establish religion upon rational principles, is generally branded for a Socinian......But if this be Socinianism, for a man to inquire into the grounds and reasons of Christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way but that all considerate, inquisitive men that are above fancy and enthusiasm, must be either Socinians

Let me then, I would say, my lord, he instructed and incouraged by those and other like examples to submit mission to his Excellency the Governor General, is beautifully printed, tastefully done up, and last, though not least in these had a supported for good that I, bumble servant of His, as I am, should pass through this ordeal of calumny. price. As the profits are to be appropriated towards the liquidation of a heavy debt affecting Trinity Church Streetsville we cannot doubt that its recent done so. I am solaced and strengthened with this thought. 1 hope, therefore, calmly to address myself to the objections which my importunate adversaries, with all the vehemence of an electioneering contest, are recklessly throwing out against me. Let me endeavour to silence that conflict of feelings within my own heart which so unmerited and so base a charge naturally excites.

First then, my lord, I most solemnly deny the scandalous imputation. As an honest man, I say I do not, and never did for one moment of my life, in thought or world, held or maintain any other doctrine respecting our

Bishop Andrewes was an incomparable preacher, in he style most admired in his own times: Elizabeth and James are said both to have preferred him in the pulpit to all their other chaplains. With respect to him of the Holy Trinity, as stated on the same authority in the arms documents of the Church.

ni the same documents of the Church.

Nay I go on to say, with the utmost confidence of my perhaps, of Ussher's,) his fame retains more of its pristine freshness, than that of any other great scholar of his day. He is reported to have been critically master of at least fifteen languages, including so cormister of at least fifteen languages, including so cortion of spiritual instruction, any living power to teach or to persuade, which did not derive its strength from these East, as entitles him to a place among the greatest, as holy and lovely truths, which describe to us God the Fa well as the earliest, oriental scholars of Eugland. De ther giving to us his only begotten Son, his co-equal in majesty and power, "to the end that all that believe on him should not remisk but have the remisk believe on him should not remisk but have the remisk but cujus alta doctrina, in omni genere disciplinarum, writes him should not perish, but have everlasting life;" God Casaubon, quicquid dixero minus erit,—concerning the Son giving Himself in love, taking on Him our nature whose profound familiarity with every branch of learning, whatever I may say will fall short of the truth. the Father and the Son, the third person in the bl Trinity sent down with holy comfort from the Saviour to Trinity sent down with nory country all ages. instruct and guide the church through all ages.

These great revealed verities, no mere opin faith, preventing and assisting grace, the efficacy of the two sacraments instituted by our Lord, are nothing more But the serene and humble piety of this "peerless prelate" did not permit him to be elated with that adhave ever meant this, in what I said of the force of theory,