The Church.

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Poetry.

A LEGEND OF THE HIVE.

Behold those winged Images,
Bound for their evening bowers!
They are the Nation of the Bees,
Born from the breath of flowers.*
Strange People they! a mystic Race,
In life, and food, and dwelling-place!

They first were seen on earth, 'tis said,
When the Rose breathes in spring;
Men thought Her blushing bosom shed
These Children of the Wing.
But lo! their Host went down the wind
Fill'd with the thoughts of God's own mind!

They built them Houses made with Hands,
And there alone they dwell;
No man to this day understands
The mystery of their cell:
Your mighty Sages cannot see
The deep foundations of the Bee!

Low in the Violet's breast of blue
For treasured food they sink,
They know the flowers that hold the dew
For their small race to drink.
They glide—King Solomon might gaze
With wonder on their awful ways!

And once—it is a Grandame's tale,
Yet filled with secret lore—
There dwelt within a woodland vale,
Fast-by old Cornwall's shore,
An Ancient Woman, worn and bent,
Fallen Nature's mournful monument!

A home had they, the clustering race,
Beside her garden-wall;
All blossoms breathed around the place,
And sunbeams fain would fall:
The Lily loved that Combe the best
Of all the valleys of the West.

Yet so it was, that on a day
When Summer built her bowers,
The Waxen Wanderers ceas'd to play
Around the cottage flowers:
No hum was heard—no wing would roam—
They dwelt within their cloister'd home!

This lasted long! no tongue could tell
Their pastime, or their toil—
What binds the Soldier to his cell—
Who should divide the spoil?
It lasted long—it fain would last
Till Autumn rustled on the blast!

Then sternly went that Woman Old,
She sought the Chancel-floor,
And there, with purpose bad and bold,
Knelt down amid the poor:
She took—she hid—the Blessed Bread
Whereon the Invisible is shed!

She bare it to her distant home,
She laid it by the hive,
To lure that slumbering troop to roam,
That so the store might thrive!
'Twas a wild wish—a thought unblest—
Some evil legend of the West.

But lo! at morning-tide, a sign
For wondering eyes to trace!
They found, above That Bread, a shrine
Rear'd by the harmless race!
They brought their walls from bud and flower,
They built bright roof and beamy tower!

Was it a dream? or did they hear
Float from those golden cells
A sound, as of some psaltery near,
Or soft and silvery bells?
A low sweet psalm that griev'd within
In mournful memory of the sin!

Was it a dream? 'Tis sweet no less;
Set not the vision free;
Long let the lingering legend bless
The Nation of the Bee!
So shall they bear upon their wings
A Parable of sacred things.†

So shall they teach—when men blaspheme
Or Sacrament or Shrine—
That humbler things may fondly dream
Of mysteries divine;
And holier hearts than his may beat
Beneath the bold Blasphemer's feet!

R. S. HAWKER.

Morwenstow, Festival of St. Matthias, 1843.

* The common people in Cornwall believe to this day that the bees obtain their young from the dust of flowers.

† This legend of the west, that a woman secreted the sacramental bread to induce her bees to swarm, and the waxen shrine which they raised over it in the night, is noticed in a recent number of *The Quarterly Review*.

ARCHBISHOP MAGEE.

(From the London Christian Observer.)

To the clergy of his diocese Dr. Magee was remarkably kind, but he maintained discipline. The mildness and delicacy, but good effect, with which he could convey reproof when it was necessary, may be judged of from the following anecdote. He was in the habit of attending divine service in various churches of his diocese, and witnessing the manner in which the sacred duties were attended to by the clergy. On one occasion, finding that the clergyman was absent from his church on Sunday morning, he performed the whole of the duty himself, and signed the book containing the names of preachers. The clerk, not knowing who he was, and observing the signature, "W. Raphoe," informed the clergyman of the church that "a Rev. Mr. Raphoe" had officiated for him. The clergyman immediately desired to see the signature of the preacher, and recognized the hand-writing of his Bishop. He became exceedingly uneasy, and proceeded next day to the episcopal residence, expecting a very severe reprimand. But he was received and treated with courtesy, and invited to stay to dinner. Not one of the Bishop's family, except himself, was aware of the clergyman's neglect. He returned home in the evening deeply impressed with the great kindness of the Bishop, who hoped that the delicate reproof which he had already implied would be effective. And he was not mistaken; for that clergyman felt the Bishop's conduct to him as he ought; and he never again gave him occasion for reproof.

When George IV. visited Dublin, in 1821, he appointed Dr. Magee Dean of the Viceregal Chapel at the Castle. The Bishop wished to decline the office, on account of the distance of his see from Dublin; but the King replied, "We can bring you nearer;" apparently referring to an intention which had been entertained of appointing Dr. Magee to the bishopric of Meath, at the decease of Dr. O'Beirne, which was shortly expected. On the second Sunday after the King's arrival, Bishop Magee preached before his Majesty, on the text, "What must I do to be saved?" Within a few minutes after the commencement of the sermon, the King rose from his seat, came forward in the royal pew, and leaning on his sword with his eyes fixed on the preacher, continued standing for an hour, listening with the deepest attention till the sermon was ended. The King directed the Lord Lieutenant to express to the Bishop his unqualified admiration of the discourse, with his desire that it might be published. Dr. Magee thought very humbly of his own sermons, and was in general averse to printing them; and even on this occasion he offered an excuse. With the exception of his two celebrated discourses on the Atonement, scarcely any of his sermons have been printed. It was his custom, for many of the latter years of his life, to preach for an hour. His preaching was always attended by crowds; and notwithstanding the length of his sermon, no person in the congregation appeared to be fatigued. There was a peculiar awakening animation in his manner, a nervous strength in his style, a plainness in his language intelligible to all, and an interesting and awful importance in his matter, which kept up attention. No attack, however bitter in spirit and unfounded in fact, could provoke him to speak with severity against any individual; for to the latest period of his life he exemplified the lessons which he had earnestly given to his children:—"You may censure principles when they are bad," he used to say, "and I trust you will always feel condemnation for bad principles, but do not judge and condemn other persons; each of us has to answer to our common Master and rightful Judge." The most scurrilous abuse never ruffled his temper. On his daughter one day showing him a vilifying attack upon him which she had read with much abhorrence and indignation; turning on her a look of the most tender benevolence, he said, "Does this vex you dear?" "Very much indeed, sir," she answered. "It would vex me," he replied, "if it were true." And throwing by the book, without even the slightest appearance of anger, but with a fond parental look to his daughter, he proceeded to his business and duties. Thus unshaken he steadfastly pursued his high course of duty.

In his family Dr. Magee exhibited a beautiful example of domestic amiability. His affability was unreserved and attractive; and his manners were lively with his children, even to playfulness. But his serious thoughts were ever fixed on heaven; and the pious feeling which prevailed in his breast continually showed itself, and in the most engaging manner. He was also remarkable for considerate kindness to his servants, who were exceedingly attached to him. From the earliest period of his being master of a family, it was his invariable custom to assemble every member of it to prayers each morning and evening; and when he observed that a servant was absent, he inquired the reason; and if it was illness, he not only took care that every kind attention should be shown to the invalid, but visited the sick bed, imparted the best consolation, and when the servant again appeared in the domestic circle assembled for devotion, he in the most benevolent manner expressed his congratulation to the recipient of the divine mercy on being again enabled to join in the family prayers and praises to God.

Not long after his return to Dublin in 1825, the death of his beloved and admirable wife took place. She had been for thirty-six years his greatest earthly comfort, the partner of his cares, the sharer of his joys; and had aided him in dispensing his charities, in enforcing on their children his lessons of piety and virtue, in promoting the religious education of the children of the poor. From the period of her death his liveliness departed; and even after time had softened the poignancy of his sorrow, his manner and expression were those only of resignation. He had fixed to attend her body to the grave; but as the time approached he felt unable to do so; and gave it up, saying, "The Lord has supported me wonderfully: but I feel that the trial might be too great for me; I might dishonour Him; I will not go."

He was an affectionate father, and his children were exceedingly attached to him; but even *their* attention could not supply the mournful void left in his heart by the loss of his long endeared partner. His children saw that while he meekly bowed to his heavenly Father's will, he could never be himself again. Several weeks passed before he was able to bring himself to see, or be seen by, any person except the members of his own family. He took his children on a tour in England in each of the two succeeding summers, for the restoration of their spirits; but his own seemed to have sunk into placid submission. "On the second of these tours," (says his daughter,) "he indulged us with a visit to Barley Wood, the seat of Mrs. Hannah More. There I witnessed a scene which I can never forget. After a short delay, Mrs. Hannah More received us. She had withdrawn from the general reception of visitors; but as soon as she learned who desired to see her, she admitted him and his family immediately. Here a trial awaited him: for her first inquiry was after my mother's health. He was instantly overpowered. He seemed to struggle for a few moments: and then, pointing with his hand to our deep mourning dresses, with quivering lips and trembling voice, he said, 'My family are before you.'—After a little time he recovered himself and entered into conversation with Mrs. Hannah More, to which we listened with the utmost interest. When we rose to depart, she conducted us into an inner room, where her works were arranged on shelves, and desired us to take what we wished for. On my expressing a request that she should select for us, she presented to me 'Hints to a young Princess.' Her companion whispered to her: and she immediately said, 'O yes, let him come in.' Soon, to our surprise, we saw my father's man entering the room; he came in cautiously and timidly; but she spoke kindly to him, and presented to him a small book in which she had written her name. He received it with reverential gratitude; and often read it with comfort and benefit. She desired my father to take us through her grounds; and when we were returning, her little carriage, made for her by her coachman, was on the lawn near the window of her room. My younger sisters rushed into the carriage alternately, to sit in it. I looked up and saw Mrs. Hannah More standing at her window, smiling at their eager enthusiasm. My father approached the window. She threw it up, and spreading her hands over his head, while he took off his hat, his white hair floating in the breeze, she prayed most fervently for the Redeemer's grace on him, and for the welfare of his family. She then said to him, 'My Lord, you will not depart without giving me your blessing;' which he did with the greatest fervency. We returned from the interesting visit; and as we were coming away, though her companion had, just at our departure, entreated her not to remain at the open window, she continued standing there until we could see her no more. My father wiped the tears from his cheeks. The scene had been exceedingly affecting. We continued our tour, and after some weeks returned to Dublin. My father exerted himself to the utmost to recover his spirits, for our sakes and on account of his many duties: but he was never the same man after my mother's death. All that we could do was done to supply the indescribable loss of such a mother."

To the last hour of his life his fine intellect continued sound, and his faith and piety seemed to become even more and more fervent. He marked a number of the Psalms of David, which he continually read with devout aspiration to Heaven: they were all penitential psalms. The whole closing part of his life, for months while his disease approached, was a continued time of prayer, with very little intermission. His faith continued to the last, of the most unwavering and undoubting kind; and he exhibited a beautiful example of Christian meekness, family affection, gratitude for every attention, unmurmuring submission to the will of God, and devotion to his Divine Redeemer, until his spirit departed to that Redeemer's keeping on the 18th of August, 1831.

MORAL EFFECT OF RITUAL IRREGULARITY.

(From the Christian Remembrancer.)

Unusual attention having been called for some time past to the question of conformity to the rubrics,—the subject having formed as well a prominent feature in several recent Charges of the Right Reverend Prelates of our Church,—as also a very general topic of discussion among the Clergy; some viewing the matter in one light, some in another; some arriving at one conclusion, others at one diametrically opposite,—it appears to us, that a statement of the mode in which the general subject has forced itself upon our attention might, with God's blessing, afford to inquiring minds some assistance in forming a safe and correct judgment in a matter of so great weight and interest.

The advantages resulting from conformity will be most readily acknowledged, if it can be shown that an opposite course is the cause of many disadvantages under which our Church is at present suffering. However, inasmuch as those persons are, in general, the least well calculated to form a correct judgment of the moral consequences resulting from any disordered state of things, who are themselves living under it, and, it may be, more or less, unconsciously partakers in the evil, it may be well, before entertaining the question of the possible moral consequences of our own disorder, (losing sight of self for a time,) to cast our eyes back upon God's former dispensation, and take a cursory view of a somewhat similar state of things presented to our notice in the historical books which contain the record of the events which befel the Jewish Church after the return from the Babylonian captivity. Thus we shall not only be enabled to form a more impartial judgment as to the moral effects of ritual neglect in general, but we shall have the further advantage of an inspired comment upon such neglect, preserved to us in the writings of those prophets who flourished at the same time, and thus, also, we shall come better prepared to the consideration of the subject proposed.

Let us, first of all, then, direct our attention to the accounts which we find in the book of Ezra, of neglect on the part of the Jewish priesthood of their ministerial duties; and then consider the various worse evils which, I will not say resulted from, but at least, went hand in hand with that neglect of their prescribed duties. In the eighth chapter it appears that the feast of tabernacles had been suffered to fall into neglect, and with it, doubtless, had gone the remembrance of former mercies; expressions again occur in the tenth chapter, which show that the several parts of divine service had been either wholly neglected, or at least very inadequately performed; among these are the daily morning and evening sacrifice, and the set feasts, and the sabbaths. In the thirteenth chapter of Nehemiah, we are informed of the neglect of the Levites; their portions were refused them, and why? because they were fled every one to his own field: *i. e.* they were at home in their forty-eight cities, on their own possessions, when they ought to have been employing themselves in the public service of the sanctuary.

Now, connected with this *ritual* neglect on the part of God's ministers, were various other evils which it will be instructive to notice, for this reason, if for no other, that such evils may have a natural connexion with such ritual neglect; especially if it shall appear that similar evils, existing at the present day, are contemporaneous with similar neglect.

In the book of Nehemiah the priests are related to have mixed themselves up to a great degree in secular matters, and even to have joined with the rulers in usurious and covetous practices, and to have kept up their own use the produce of vineyards and olive-yards, contrary to the ordinance of the seventh year, and to have exacted debts instead of making a release at that time.

We learn further from Haggai and Malachi, who prophesied during this period, one or two other facts bearing upon the disregard shown by the priesthood to God's laws and their own ecclesiastical polity.—Haggai speaks in terms of the bitterest reproach against the whole Jewish nation for neglecting to build the temple, God's house, in which he is pleased to place his name, and for their saying, in excuse, "The time is not yet come," although they themselves were living in their ceiled and painted houses. It is but too evident that this backwardness of the people was in no small degree owing to the lukewarmness of the priests; for we read that when the Lord stirred up the spirit of the governor, and the spirit of all the remnant of the people, that he also stirred up the spirit of Joshua, the son of Josedec, the high priest; whence we learn that he among the rest had been guilty of this melancholy disregard to the honour of God's house. The prophet Malachi, when he accuses the Jewish people of sacrilege, does not exempt the priests:*—"Will a man rob *God?* Yet ye have robbed me; but ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this *whole* nation." Prince, priests, and people, all seem to have consented to some national act by which God was robbed in the matter of tithes and offerings. A simple reference to the sacred writings will furnish additional matter for sad reflection: what has been adduced is, however, sufficient for our present purpose. The chapters of the prophet Malachi abound with passages which speak the mind of God with regard to these sad instances of neglect of duty, and the evils attendant thereupon. In the second chapter we find the following severe rebuke:—

"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."

Their disregard of the covenant called the covenant of Levi, into which they had entered, and by which they were bound, not only weakened *their* power for good, but likewise led the people into doing wrong, besides bringing upon themselves the contempt of their inferiors. In all this God was greatly dishonoured, and through *them*. We read again, in the first chapter,†—"My name shall be great among the heathen, saith the Lord of hosts. But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts."

Now, in what has been brought forward from the records of the Jewish Church, we can scarcely fail to perceive, with whatever pain and anxiety, traces of a resemblance between their disorder and our own, both as regards negligence in the conduct of God's public worship, and those other evils apparently connected with it. The question, then, seeming to involve important results, which might not be so obvious at first sight, let us now address ourselves to its serious consideration, and inquire as to what may be the possible moral consequences of respectively obeying or of disobeying the rubrical direction of our Church; and whether some of the disadvantages under which we are at present confessedly suffering, if not produced, have been at least helped on, by a disregard of the rubric. It may be alleged, in order to depreciate the importance of the question, that there is a difference between the ritual of the Jewish Church and that of our own, inasmuch as the directions in the former case were actually a part of the Divine Law, whereas the latter are of *man's* appointment. Yet, granting this distinction, and that many rubrical injunctions are, in themselves, indifferent, and might be altered by legitimate authority, all ministers of the English Church, it should be remembered, did, before their ordination, pledge themselves to use the prescript form of Divine service contained in the book of Common Prayer and Administration of the Sacraments, as it now stands, set forth by lawful authority, and *none other;* and that this pledge has been renewed by many of them solemnly in God's house, and in the presence of the congregation whom they are called upon to serve.

Notwithstanding this solemn pledge, however, it so happens that many of the rules in this book are almost universally disregarded. It is a matter, concerning which, like those who were bidden to the marriage-feast, all, with one consent, have begun to make excuse; some excusing themselves on one ground, some on another. And yet can it, indeed, be seriously thought that promises, made on so solemn an occasion as that of entering on the ministry, and about a matter of such infinite moment as the mode of exercising the ministerial office, can be thus deliberately overlooked without any evil consequences thence resulting?

Many expedients are invented to evade the force of this question. Some avoid the difficulty by an unhesitating assumption that strict obedience to the rules in the Prayer-book is not a matter of conscience at all, or that the promise at ordination must not be understood to extend beyond conformity to such rules as, by common consent, are still observed. That the obligation of the promise is moral rather than literal; or that the head rulers of the Church are the arbiters as to the extent in regard to which conformity is an obligation. Others, again, affirm that the measure of obedience is to be determined by circumstances; and that persons, time, place, custom, convenience, must all be understood as limiting the obligation of the promise.

It is not meant here to insinuate that circumstances are to be wholly disregarded in this matter, or that where irregularities have prevailed for a long time, due caution is not to be used in the restoration of order; or that the counsel of those who rule in the Church is not to be sought for. But yet, no candid mind can fail to perceive that the above-stated expedients, which are usually resorted to to get rid of the very idea of an obligation, are unsatisfactory, and will scarcely bear the test of a pure conscience.

It is a matter of no little danger to tamper with the conscience in points of less moment than this before us. The keenness of its edge is dulled by the slightest breath of unfairness. As polished steel contracts a rust, whose mark is not easily effaced, by the touch of the hand, no matter how delicate the hand, how gentle the touch: just so with the conscience of a Christian, let it be practised upon in ever so small a degree by the delusive reasoning which self-love is but too ready to adopt, if not to invent, and it will have lost a portion of that which it will not easily recover—its quality of trueness, its faculty of illuminating the soul of man; and, like a faulty compass to the mariner, so far from leading him to the haven where he would be, it will rather guide him into difficulty and danger. For, in the majority of instances, it happens that the very slightest deviation from a straightforward course, only paves the way for wider deviations; and when we have once allowed ourselves in that which we condemn—whether the commission of sin or the omission of duty—we entertain towards it ever afterwards a very different feeling from that which we experienced when our conscience first lifted up its warning voice.

After all that can be said in extenuation of disobedience, a promise is a promise; and a disregard of promises is universally reprobated by mankind, and to avoid the evil consequences of an acknowledged disregard, expedients are resorted to; the meaning of words is altered or strained—an evil of scarcely less importance than deliberate disregard of promises; for when men have once accustomed themselves to shake off the plain, simple meaning of the words they use, substituting such as may suit their own ease or convenience, all hold of them seems to vanish. Only once enter into discussion with men who have accustomed themselves thus to use words at random, and the evil will appear; and one might as well write arguments in water and expect an impression to remain on its surface, as hope to convey truth to the minds of such as have learned to understand words in other than their one plain sense. How strongly is the perversion of the Romanist felt, who evades the plain meaning of his parliamentary oath! and yet, what great difference is there in the sight of God between his conduct and that of persons binding themselves to conform to a body of rules, holding at the same time that they are at liberty to interpret this promise according to their own fancy or convenience! The evil of putting various and contradictory meanings upon plain and simple words, is, apparently, an increasing evil in the present day; and, if it is permitted to gain ground; if the spirit and life is suffered to depart from speech—that blessed gift of God, that great instrument of unity; when we perceive language becoming confounded, how shall we ever hope to realize that glorious mark of the Christian Church, that acknowledged condition of her blessedness, viz. "that we be all of one mind and one soul;" that "unity" so much desired and longed for; that "oneness" which the blessed Founder of the Church, who best knew her need, implored for it so earnestly the night before he suffered?

The Book of Genesis furnishes a most unequivocal lesson, that abuse of language is the forerunner not of unity but of dispersion—dispersion as much more fatal than that of the land of Shinar, as the respective objects for which unity were desirable differ in importance.

Here, then, are some of the evils which appear to be connected with the habit of disregarding the rubric of the Prayer-book, viz. That if such disregard does not involve the breach of a promise made at a very solemn time, and in regard to a very solemn subject, yet that it indicates an unfairness of mind, and a tendency to that abuse of language which has been shown to involve so serious consequences. The evils above-mentioned more particularly affect the moral condition of the ministers of the Church; but let us now consider the probable effect of ritual irregularities upon those who seek the law at the priest's lips—upon considerate and reflecting laymen.

Will not the teaching of God's ministers necessarily lose a degree of its power, to say the least, when those to whom they are sent are furnished with so obvious a means of retorting upon them the proverb, "Physician, heal thyself?" At the best, the ministers of God hold their treasure in earthen vessels—an accident which in itself too often operates as a hindrance to the reception of their ministry; and it is impossible to say to what extent this hindrance may be multiplied by the exhibition of such ritual irregularities as appear amongst us. A straightforward layman who has been accustomed to take men at their words, and if they promise a thing to expect the performance of it at their hands, can hardly fail to be startled at the utterly needless disregard, too often manifested by ministers, to the rubric which they have so solemnly promised to obey; and still more at the mode of reasoning by which such disregard is too often attempted to be vindicated. This way of looking upon the subject is no new, highly-strained notion. Archdeacon Sharpe, in one of his charges, has made it a question whether, "in point of conscience, we be not breakers of our word and trust, and evaders of our engagements to the Church." Such are the words of a very great man; and it is, unquestionably, of extreme importance in what light this apparent negligence of ministers appears in the eyes of their people; for, should it occur to them to adopt the view hinted at in the Archdeacon's charge, they would unquestionably avail themselves of it as an encouragement to go on in their own ways, feeling it in their power, when pressed hard to act up to their own duties, or to leave off their vices, to retort upon their reprovers—promises made light of, and random words about sacred obligations; and the only way to meet the objections of these straightforward men, is to follow the example of the commination service, and lament the necessity, if such there be, which hinders strict conformity, and aim at restoration and strict obedience as soon as opportunity will permit.

To talk about propriety, and expediency, and change of times and circumstances, will only leave the objector master of the field; and, it may be, not without reflection crossing his mind not greatly to the advantage of his opponent.

Such are some of the general consequences which are more or less connected with a disregard to rules, by which, in the eyes of others, if not in their own, the ministers of religion appear to be bound; viz. 1. That it dulls their own sense of conscientiousness; 2. Paves the way for still greater deviations from a straightforward course; 3. Involves them in a habit of thinking less and less of the real meaning of words; 4. Affects their influence as teachers; 5. Leads others to disregard first words, then things; and 6. Places them oftentimes in a position out of which they only escape with an impression which ought not to be *made*, much less *left* upon people's minds.

(The remainder of this Article next week.)

* Malachi iii. 8, 9. † Malachi i. 11, 12, 13.

THE ORIGIN OF HOSPITALS.

(From an Introductory Lecture by Professor Arnott, King's College, London.)

The establishment of a new* hospital naturally excites a curiosity to know something of the origin of such institutions in general, and of the circumstances under which, together with their primary design of affording relief to the sick poor, there has become associated the no less desirable object of communicating that information which is applicable to the use and to the benefit of all. We are indebted for the origin of hospitals to the promulgation of that religion which it is one of the main objects of this college to encourage and to support. Before the introduction of Christianity, hospitals were unknown. Among the most polished nations of antiquity, the Greeks and the Romans, it is in vain to seek either in their annals, or in the remains of their once proud cities, for a trace, not only of hospitals such as there now exist, but of any charitable institutions for the reception of the poor, the orphan, or the sick. Neither the religion nor the philosophy of the ancients conduced to the relief of the unfortunate; while their whole system of civil polity tended to blunt those feelings of humanity which are naturally planted in us all. The system of slavery was of itself sufficient to check every scheme of universal benevolence. Divided into freemen and slaves, the state, almost exclusively occupied with the former, took little or no account of the latter, who yet formed the great mass of the labouring population.—And as in health they were left without protection, so in sickness they were often exposed to much additional suffering from the absence on their part of all legal claim to relief or support, and from the want of the sense of a moral obligation on the part of their owners or of the community to provide it. In the time of the emperors, and as late as the middle of the third century of the Christian era, the rich, who did not choose to take care of the sick slaves at home, or to get rid of them by homicide, used to send them to an island in the Tiber, on which was a temple of Esculapius, and there to abandon them to their fate. This inhuman practice attracted the attention of the emperor Claudius, and there is still extant the decree which he issued in order to arrest it, and by which it was ordained that all slaves thus abandoned, should, in the event of their recovery, cease to belong to their masters, and become free—a sufficient proof that even at that time no public hospitals existed in Rome.—After the introduction of that religion which inculcates charity as a duty, its disciples at an early period contrived a scheme for the assistance of their necessitous brethren; but this did not, until the fourth century, assume the form of institutions for their reception.—As the pure and benevolent doctrines which they taught and practised became more extensively and firmly implanted in the minds of men, these charitable establishments increased in number by the piety and bounty of individuals, especially of the earlier Christian emperors, and by the earnest and powerful exertions of the clergy; and they gradually assumed the separate distinctions which prevail at the present day. As there were then no inns for the accommodation of strangers when in foreign countries or at a distance from home, it was usual for travellers of that nation to be received at the houses of certain persons whom they in their turn entertained in Rome. The connection thus established was considered an intimate one, and was styled "the right of hospitality." This expression was also applied to the reception of a stranger; and the Roman nobility used to erect buildings called *hospitalia*, on the right and left ends of their houses, with separate entrances. From these our word "hospital" is derived.

With the institution of religious orders (a prominent part of whose duty it was to solicit alms to tend the sick and to succour the afflicted) the number of hospitals increased, and from this source it is ascertained that some of the oldest and largest hospitals in this and the other countries of Europe have arisen.—The very names of these establishments indicate their Christian origin. As the property and the power of the monastic orders diminished, the support of many old hospitals and the foundation of new ones ceased, until after the lapse of centuries, when, from the increased wealth of the community, the growth of intelligence, and more especially the universal spread of Christian benevolence and philanthropy, these institutions have sprung up in greater numbers than at any former period of history. To our own country, and to its capital, these remarks particularly apply. Look at the hospitals instituted during the last century.† There are Guy's, the Westminster, St. George's, the London, the Middlesex, the Small Pox, the Fever, the Lock, St. Luke's, and three or four lying-in hospitals. Nor will the present century suffer by comparison. Many of the hospitals just mentioned have been rebuilt or enlarged, and their benefits thereby extended. New ones have been founded; the creation of a hospital on the Thames, capable of containing sick and injured seamen of all nations, being one of the most remarkable evidences of the prevalence of that admirable disposition of mind to which I have just adverted. That of the hospital with which we are more directly connected is no less so. It indicates, moreover, the enlightened spirit of the times, seeing that it is distinctly established and supported as well for the purpose of professional instruction as for the relief of the sick. Originating with the Christian priesthood, and often associated with the principal church of the places in which they existed; it was natural that the care and management of all hospitals should primarily devolve on the clergy. Nor is it surprising that this control should have been retained during the dark ages, and even for a considerable time after the general revival of intellectual activity in the twelfth century. Besides being induced by their sense of duty to assist the sick, the clergy were also the only class of men who had the ability or the means of making themselves acquainted with the Greek and Latin writers on medicine, and they were, therefore, probably the best qualified persons of that period for the offices which they undertook to fulfil. But when law and theology had revived—when medicines began to make pretensions to the character of science—when the three professions which had been frequently united in the clerical order gradually separated—then, by degrees, efforts were made to withdraw hospitals from ecclesiastical superintendence; and it was ultimately determined that they should become secular establishments.

* Alluding to the hospital to be opened in January in connexion with King's College, London.

† At the commencement of the last century there were but two hospitals in London for the sick and lame—St. Bartholomew's and St. Thomas's.

THE CHURCH.

COBOURG, FRIDAY, AUGUST 18, 1843.

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(CIRCULAR.) Toronto, July 10th, 1843.

Rev. and dear Sir,

At the General Meeting of "THE CHURCH SOCIETY," held in this city, on the 7th June last, the following resolution was passed:—

"*Resolved*—That the proceeds of the next Annual Sermon to be preached throughout the Diocese, in compliance with the Lord Bishop's Circular Letter, be appropriated to the formation of a permanent fund for the support of Missionaries, and that the amount be invested in some public or landed security,—the annual interest alone to be expended."

Strongly impressed with the importance of the object to which this resolution has reference, I feel it a duty to act with promptness in calling to it the earnest attention of yourself, and of the flock of which you have charge. It is a part of the Constitution of the "Church Society," that one collection at the least shall annually be made in each parish, or at each station within the same, in furtherance of its designs. In correspondence with this part of the Constitution of our excellent Society, I requested last year that a collection should be made, generally throughout the Diocese, in aid of its funds; and I am happy to bear testimony to the promptitude and zeal with which that request was acted upon by the great body of the Clergy, and to the very gratifying results with which, in most instances, their appeal to the christian liberality of their flocks in this behalf, was attended. As christian charity is a lively and enduring principle,—gaining strength and vigour, indeed, from its constant exercise,—I renew my request for a second collection in aid of the designs of our valuable "Church Society," with feelings of unabated confidence in the good-will and co-operation of our congregations in this Diocese, and with the assurance that it will be crowned with equal and even more abundant fruit than the first. The object of the proposed collection, as stated in the foregoing Resolution, is so excellent and noble, that it cannot, on this occasion, require the aid of any recommendation of mine.

I cannot but feel that there is much propriety and benefit associated with the custom of fixing such collections for a particular day: we seem thus to be more unanimous in the exertion of our christian strength, nor can we doubt that our united prayers and efforts on a particular occasion and for a special object, will, through the merits and intercession of our Redeemer, prevail at the throne of grace for the gaining for us a more abundant blessing.

With this view, I beg to recommend that the collection now requested, be made in all Churches, or Stations where Divine Service is held in this Diocese, on Sunday the 27th August next; or, in cases in which circumstances should render it impracticable or inconvenient to make it on that day, on Sunday the 10th of September following.

Commending you and your flock to the Divine protection and blessing,

I remain, Rev. and dear Sir,
Your affectionate Brother,
JOHN TORONTO.

From the near approach of the period at which the General Collection in aid of the funds of the "CHURCH SOCIETY" is to be made, in correspondence with the Circular of the Lord Bishop of the Diocese, which is published again to-day, it may be useful to offer a few remarks upon the Christian duty the exercise of which this Circular invokes.

It is hardly necessary to remind our readers of the mode appointed by Almighty God himself for the maintenance of his altar, and the support of his ministers, under the Jewish dispensation. All are aware, that a tenth of the whole produce of the land was allotted for this purpose; but all may not recollect, that, besides this large appropriation, a tenth of the remainder was required to be spent in sacrifices at Jerusalem,—independent of the offerings for the ransom of the first-born, the peace-offerings, the sin-offerings, and various others which, under particular circumstances, were required to be made. Putting all these together, as Bishop Patrick (on Levit. xxvii. 34) justly observes, "it will easily appear it could not be so little as a fifth part of the fruit of the land" which came, in various ways, to be allotted to the service of God.

When the Jewish ritual gave place to a purer and more spiritual religion, the most positive assurance was given both by our Lord and his Apostles, that the sanctuary of Divine worship was to be maintained, and its appropriate ministry kept up. No rightly instructed Christian will understand that the Mosaic dispensation, in the direct and full sense of the words, was to be destroyed,—that it was to be cancelled, abrogated, blotted out, as if it had never been; but, as our Saviour says, it was to be *fulfilled*,—re-introduced, as it were, in a purer and more perfect form, in the new and more spiritual dispensation which was brought in by Christ and ratified with his blood.—There must, in the Christian dispensation, be a general correspondence to the features of the Church of God under the Levitical economy. They are, in fact, one and the same; the Church of God has been, and will be, a continuous thing, from the beginning to the end of time: what was unsettled and undefined in the Patriarchal age, became a defined and established thing under Moses; and what was shadowy and imperfect under Moses, received substance and completion from Christ.

Upon the establishment of Christianity,—when an opportunity was afforded for the full and efficient working of its whole system,—we must at once believe that, unless some very direct instruction upon the subject had been given, the rulers of the Christian Church would adopt, for the maintenance of the sanctuary, precisely the mode pointed out in the earlier Church of God. They could not indeed, without presumption, depart from this rule, unless authoritatively directed to do so; they would not dare to violate God's own special appointments in this behalf, without His positive command or permission. But we look in vain in the New Testament for any such command or permission: on the contrary, we have every thing there to favour and encourage the principle of a public and immutable support to the ministrations of religion. Our Lord, for instance, never found fault with the Pharisees, because they "paid tithes of mint, and anise, and cummin," but because they would, by these external observances, compromise "the weightier matters of the law, judgment, mercy, and faith:" so far from this, he says expressly, "these ought ye to have done, and not leave the other undone."

We can easily understand that, until Christianity became the recognized religion of any particular country or state, it was impossible to make a public or legal provision for its maintenance; but, in the mean time, the support of the ministrations of the Gospel was not placed before the Christian converts by the Apostles as a mere matter of inclination, but of imperative and solemn duty. Upon this point St. Paul says expressly, "Do ye not know, that they who minister about holy things live of the sacrifice, and they who wait on the altar are partakers with the altar? Even so *hath the Lord also ordained*, that they