

and passions of his hearers; but let the disciple tread this path with caution; let him wait the call, and be sure he has an occasion worthy of his efforts before he makes them. Allegory, personification; and metaphor, will press upon his imagination at certain times, but let him soberly consult his judgment in those moments, and weigh their fitness before he admits them into style. As for allegory, it is at best but a kind of fairy form; it is hard to naturalize it, and it will rarely fill a graceful part in any manly composition.

The following article from the London Times, has been sent us for insertion:—

#### LAY UNION IN SUPPORT OF THE CHURCH.

In the warfare which the Papists and political Dissenters are now waging against the Church of England, they possess certain allies (professedly within the pale of the latter), who whether from unconscious fatuity or deliberate purpose we care not, act as elements of mischief to the hierarchy, like traitors within the camp, far more formidable than all the ill-conditioned battalions that are avowedly assailing her bulwarks. We say nothing of those worthless Whig-Radical journals which, while eternally disclaiming hostile intentions, never miss an opportunity to defame the Church, except in the sense that they never, by any chance, happen to hit her. Their "small minion" (as it was roguishly termed by a Clerk of the House of Commons) is harmless enough, God knows! But, what is matter of much graver moment, there is in both Houses of the Legislature a considerable party, though now, happily a declining one of merely nominal members of the establishment, who like the Roseberry family, will keep to caulk or scuttle her just as their patrons and paymasters may happen to incline, and who, in prosecuting their private ends, care not a single farthing whether she sink or swim. At this period, moreover, the Church is afflicted with a new element of peril, by the unscrupulous Liberalism of certain mushroom Bishops, who, having preferred a mercenary life interest in her revenues and dignities to the permanent maintenance of her integrity, are ready to assist at any ceremony for deteriorating her condition, whether it be divorcing her from the State, or by plighting her to the Voluntary principle, or by consecrating a tomb for her ashes. The sworn Ministers of the crown are also her sworn foes. This, as the Duke of Wellington shrewdly observed upon a late occasion, is something new in the Cabinet policy of the country. His Grace, while avowing an enlightened conviction not only that "it is the duty of Government to encourage the Church, but that all former Ministers had acknowledged and discharged that duty," was constrained to declare, with that sincerity and candour which always extort the admiration of his opponents, that Her Majesty's present advisers, so far from encouraging the national religion of the empire, were insidiously undermining it by every means in their power. Now, this power of theirs, considered merely in reference to their official position, apart altogether from their contemptible talents and Ministerial majorities, is at once extensive and alarming. In what manner they have shown a disposition to wield it, it is unnecessary to say. Their ecclesiastical patronage is prostituted to the vilest political purposes. The vacant bishoprics at their disposal are given to the meanest party tools. The property of the Establishment is flung down like dogs'-meat to their Parliamentary beagles. In short, their iron hoofs are at this moment trampling upon the Church's neck, and nothing but the apathy of her friends is wanting to complete her ruin.

At such a time, then, where is the man with the slightest regard to the highest interests of the country, that can stand by in the attitude of an idle and unconcerned spectator? Church or no Church is the simple question which the Melbourne Ministry are about to submit to Parliament. In what terms this insolent problem shall be responded to by the lower Legislature is at present a matter of importance only in so far as it shall develop the strength of the Church in the New Parliament, or arouse the energies of her friends out of doors. Meanwhile, those friends ought to prepare for the worst. They must buckle

on their armour for a tough and protracted struggle. Petitions in opposition to the Ministerial proposal for a Committee on Church lands ought to be poured in from every parish and hamlet in the kingdom. Corresponding with the metropolitan societies for the defence of the establishment, her provincial members should form themselves forthwith in parochial and county associations. The work ought not to be devolved exclusively upon the clergy. Independently of the higher duties which demand their attention, the efficiency of their efforts is apt to be injured by their supposed interest in the issue. What we have long desired to see is an extensive and influential combination of laymen, regularly organized for the preservation and safety of the church; nor can we easily express our gratification in being now able to announce that the important desideratum is at length supplied in the formation of a powerful lay association for the purposes we have ventured to recommend. Headed by a large committee, consisting of gentlemen of the first consideration, it asks and deserves the co-operation of every well-affected subject in the realm. We quote the following from their printed circular:—

#### FUNDAMENTAL RESOLUTIONS.

1. That it is the inalienable right of the people of England to be provided with the means of public worship and religious instruction, through the medium of a National Church.

2. That this right is now invaded by those who are seeking to deprive the Church of England of that which constitutes it a national establishment, and to abstract a part of its resources, whilst it has been abundantly proved that those resources are wholly inadequate to the wants of a rapidly increasing people.

3. That it is the sacred duty of all persons attached to the National Church, and desirous of maintaining the rights of the people of England, to unite in the defence of the Church established in this kingdom.

4. That the laity be, therefore, invited to join in the formation of society for the defence of the Established Church.

#### RULES.

1. That annual subscribers of one guinea and upwards, and donors of ten guineas and upwards, assenting to the fundamental resolutions, be members of the society.

2. That the operations of the society be conducted by a Committee, consisting of a Chairman, Deputy-Chairman, and twenty-four other members, all of whom shall be lay members of the Established Church.

3. That the Committee be empowered to appoint a Treasurer and Secretary, who shall be *ex officio* members of the Committee.

4. That a general meeting of the Society be held at least once in every year.

5. That one-fourth of the ordinary members of the Committee go out of office annually, and their places be supplied at the annual meeting, the retiring members being capable of re-election.

6. That the Committee, of whom five shall be a quorum, have power to regulate all matters relating to their own meetings, or those of the Society; to fill up occasional vacancies in their body, and generally to conduct and manage the affairs and funds of the Society.

7. That the accounts of the Society be audited annually by two auditors appointed at the previous annual meeting.

8. That the Committee be empowered, on the requisition of thirty members, to call an extraordinary general meeting of the Society, or be at liberty to do so of their own authority, specifying the object, and giving due notice of such meeting.

9. That the operations of the Society be strictly confined to measures for defending the rights and promoting the interests of the Established Church: and that it shall at no time entertain any question relating to its doctrines or discipline.

DR. HAMPDEN.

Copy of a letter from Dr. Hampden to Dr. Howley, Archbishop of Canterbury.

My Lord Archbishop.—Having seen for the first time in the public papers of yesterday a memorial to his Majesty, from certain members of the University

of Oxford, sent to your grace, I beg leave most respectfully to address myself to your grace on the subject.

I trust I shall be fully believed when I affirm that I do in the most solemn manner, that I have had no thought, in any thing that I have said or written on theological subjects, but to uphold, to the best of my ability, the doctrines and established formularies of the Church of England.

My Bampton Lectures are simply a history of the technical terms of theology; nor have they the slightest tendency, in my view and intention, to impugn the vital truths of Christianity. My pamphlet, entitled "Observations on Religious Dissent," had no other design but to induce a charitable construction of the views of those who differ from us. Nothing could have been more painfully shocking to my feelings than the connexion of my name with opinions which I detest. I may be indulged on this occasion with saying, that a belief in the great revealed truths of the Trinity and the Incarnation has been my stay through life; and I utterly disclaim the imputation of inculcating any doctrines at variance with these great foundations of christian hope.

I do not pretend, my lord, always to have stated my views with the precision and clearness that you could have wished; nor do I venture to assert that I have avoided all mistakes in what I have said, or that I have always taken the best method of teaching the truth.

What I wish to impress on your Grace is, that I have studied to declare it; and in doing so, to maintain the Articles of the Church. As some evidence of this I would refer to my volume of Parochial Sermons, which has never been attacked.

I have written, therefore, humbly to request that your Grace will give me a hearing, if there be any thing alleged against me which appears to demand an explanation on my part.

May I be allowed also to say, that in undertaking the responsible office of Regius Professor of Divinity, my heartfelt desire is to acquit myself faithfully of my duty as a member of the Church of Christ, whom a high trust has been committed; and to whom a peculiar care never to do or say what may impugn the sacred cause to which I have devoted myself. I would further earnestly embrace this opportunity of stating that I am most ready, as in duty bound, to receive any admonition from your Grace as to most effectual mode of discharging the office.

I feel confident that the Bishop of Llandaff, who has long known me, will bear testimony to the sincerity with which I express these sentiments.

I have the honour to remain, my lord, with the greatest respect, your Grace's faithful humble servant,  
(Signed) R. D. HAMPDEN.  
St. Mary Hall, Oxford, Feb. 27, 1836.

Copy of the Answer of Dr. Howley, Archbishop of Canterbury, to Dr. Hampden.

Lambeth, March 1, 1836.

Reverend Sir,—I have to acknowledge your letter of the 27th of last month, and feeling that it would be no less painful than useless to enter on a discussion of the subjects to which it relates, I shall touch on those points only to which you more particularly call my attention.

You express your "trust that you shall be fully believed when you affirm, as you do in the most solemn manner, that you have had no thought in any thing that you have ever said or written on theological subjects, but to uphold, to the best of your ability, the doctrines and established formularies of the Church of England; that your 'Bampton Lectures' are simply a history of the technical terms of theology, nor have they the slightest tendency, in your view and intention, to impugn the vital truths of Christianity."

To this affirmation I cannot refuse credit: but the question turns, according to my apprehension, on your views and intentions, of which you are the proper judge, but on the impression which certain parts of your writings are calculated to make, and have actually made, on the minds of common readers, as well as of persons well versed in theology.

You proceed to "request that I would give you a hearing if there be any thing alleged against you."