# The Church.

## "HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS .- JEREMIAH VI. 16.

# COBOURG, UPPER CANADA, SATURDAY, MAY 9, 1840.

### **VOLUME III.**]

# Poetry.

## THE SWALLOWS.

[An American poet, named SPRAGUE, of whose history we know nothing, is the author of the following beautiful poem, sug-gested by the incident of two swallows having entered a Church gested by the incident of two swallows having entered a Church during Divine Service. It is a production of great feeling and happy thought. See Psalm lxxxiv. 3. The Arabian Poch Na-begi has some magnificent verses on the same subject.—The Churchman, Magazine 1 ne magnificent verses on the same subject .- The man, Magazine.]

Gay, guiltless pair, What seek ye from the fields of heaven? Ye have no need of prayer, Ye have no sins to be forgiven.

Why perch ye here, Where mortals to their Maker bend? Can your pure spirits fear, The God ye never could offend?

Ye never knew The crimes for which we come to weep; Penance is not for you,

Blest wanderers of the upper deep. To you 'tis given To wake sweet Nature's untaught lays : Beneath the arch of heaven To chirp away a life of praise.

Then spread each wing, Far, far above, o'er lakes and lands, And join the choirs that sing In yon blue dome not rear'd with hands.

Or, if ye stay, To note the consecrated hour, Teach me the airy way, And let me try your envied power.

Above the crowd On upward wings could I but fly, I'd bathe in yon bright cloud, And seek the stars that gem the sky.

"Twere heaven indeed Through fields of trackless light to soar, On nature's charms to feed, And nature's own great God adore.

PULPIT ORATORY IN THE REIGNS OF JAMES I. AND CHARLES I.\* DONNE-HAMMOND-USHER.

A prejudice has long existed, and still exists, against the literary pretensions of James the First and his court. Pope celebrated the "pedant-reign," and his friend, Lord Bolingbroke, declared that the dry learning of the author-sovereign was too much even for the age he lived in. It will not be presumptuous to affirm, that neither the poet nor the philosopher were very intimately acquainted with the literature of the earlier portion of the seventeenth century-that glorious epoch when so many masters in Israel flourished, and men grew to an intellectual stature to which their posterity have rarely attained. The reign of Charles the Second, with its licentious wit and self-abandonment, had corrupted, while it fascinated, the popular mind; the golden blasts of the sacred trumpets were drowned in the dissolute revelry of a national carnival.

I am aware that, by many who immediately succeeded the illustrious men of whom I write, the style of their oratory was disapproved. Bishop Burnet inveighed against their pages overrun with pedantry,-"a great mixture of quotations from fathers and ancient writers, a long opening of a text, with the concordance of every word in it, and giving all the different expositions, with the grounds of them, and the entering into some parts of controversy, and all concluding in some, but very short, practical applications, according to the subject or the occasion. This," adds the bishop, "was both long

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grace; his imagination is always wakeful, and rejoicing in the strength of mental health, but often deficient in God hath planted us in this world, that we might grow; and he in the strength of mental health, but often deficient in the elegance which accompanies the efforts of feebler spirits

The virtues of Donne have been familiarized to most of us by the eloquent eulogy of Walton, who attributes the most delightful results to his addresses from the pulpit :-

"A preacher, in earnest, weeping sometimes for his auditory, sometimes with them; always preaching to himself like an angel from a cloud, but in none; carrying some, as St. Paul was, to hea-ven in holy raptures, and enticing others, by a sacred art and courtship, to amend their lives; picturing a vice so as to make it ugly to those that practise it, and a virtue so as to make it be beloved even by those that loved it not; and all this with a most particular grace, and an inexpressible addition of comeliness."

The peculiar character of his sermons has been delineated with greater discrimination and less enthusiasm by his son, in the dedication of them to Charles the First :---

"They who have been conversant in the works of the holiest men of all times, cannot but acknowledge in these the same spirit men of all times, cannot but acknowledge in these the same spirit with which they writ; reasonable demonstrations everywhere in the subjects comprehensible by reason. As for those things which cannot be comprehended by our reason alone, they are nowhere made easier to faith than here; and, for the other part of our na-ture, which consists in our passions and our affections, they are here raised, and laid, and governed, and disposed in a manner ac-cording to the will of the author. The doctrine itself which is truck there is primitival. Christian the fathers are averywhere taught here is primitively Christian; the fathers are everywhere consulted with reverence, but apostolical writings only appealed to as the last rule of faith. Lastly, such is the conjuncture here of zeal and discretion, that, whilst it is the main scope of the author in these discourses that glory be given to God, this is accompanied everywhere with a scrupulous care and endeavouring that peace be likewise settled amongst men."

My first extract shall be taken from a sermon which is invested with extraordinary interest by the circumstances that attended its delivery. The month preceding his death, Donne was appointed to preach on the first Friday in Lent before the king, at Whitehall, and, although labouring under great weakness, he persisted in coming to London. On his arrival, some of his friends, who perceived the emaciated condition to which his sufferings had reduced him, dissuaded him from his undertaking; but he resolutely resisted all their entreaties, assuring them that he did not doubt that God, who had before assisted him in so many hours of calamity with an unexpected aid, would still be with him in his last employment. And when, to the amazement of the beholders, says Walton, he appeared in the pulpit, many thought he presented himself, not to preach mortification by a living voice, but mortality by a decayed body and a dying face; "and, doubtless," he continues, "many did secretly ask that question in Ezekiel, Do these bones live ? or, can that soul organize that tongue to speak so long time as the sand in that glass will move towards its centre, and measure out an hour of this dying man's unspent life ?" But the spirit was mighty, in spite of the weakness of the body, and, after a few faint pauses in his zealous prayer, he commenced his discourse upon that awful verse, To God belong the issues of death: and many who saw his tears, and heard his hollow voice, expressed their belief that the text was prophetically selected, and that he had preached his own funeral sermon,-under which title it was afterwards published.

"Miserable riddle !- when the worm shall feed sweetly upon me, when the ambitious man shall have no satisfaction if the poor-est alive tread upon him, nor the poorest receive any contentiment in being made equal to princes, for they shall be equal, but in dust. One dieth at his full strength, being wholly at ease, and in quiet; and another dies in the bitterness of his soul, and never eats with pleasure; but they lie down alike in the dust, and the worm covers them. In Job and Isaiah it covers them, and is spread under them, ad under thee, and the worm covers thee

that does not endeavour that, by all lawful means, is inexcusable, as well as he that pursues unlawful. But if I come to imagine such a medioerity, such a competency, such a sufficiency in myself, as that I may rest in that-that I think I may ride out all rms, all disfavours, - that I have enough of mine own wealth, health, or moral constancy; if any of these decay, this is a verier vanity than in trusting in men of low degree, and a verier lie than men of high degree; for this, to trust to ourselves, this is a sacrifimen of high degree, tor this, to trust to ourselves, this is a surface eing to our own nets, our own industry, our own wisdom, our own fortune; and of all the idolatries of the heathen, who made gods of every thing they saw or imagined—of every thing in and between heaven and hell—we read of no man that sacrificed to himself. Indeed, no man flatters me so dangerously as I flatter myself; no man wounds me so desperately as I wound myself; and therefore, man wounds me so dependent as 1 wound myself; and therefore, since this, which we call mediocrity and competency, is conditioned so, that it is enough to subsist alone, without relation to others, dependency upon others, fear from others, induces a confidence, a relying upon myself; as that which we imagine to be the middle region of the air is the coldest of all, so this imagined mediocrity, that induces a confidence in ourselves, is the weakest rest,-the ldest comfort of all, and makes me a lie to myself. Therefore may the prophet well spread, and safely extend his asseveration, his surely, upon all high, low, and mean. Surely, to be laid in the balance, they are altogether lighter than vanity."—LXX Sermons, p. 660, &c.

Sometimes he rises into a loftier and more pathetic strain. How the affliction of a self-convicted and suffering spirit breaks out in the following passages :---

"Let me wither and wear out mine age in a discomfortable, in "Let me wither and wear out mine age in a discomfortable, in an unwholesome, in a penurious prison, and so pay my debts with my bones, and recompense the wastefalness of my youth with the beggary of mine age . . . . Yet f God withdraw not His spi-ritual blessings, Itis grace, His patience; if I can call my suffer-ings His doing, my passion His secton—all this that is temporal is but a caterpillar, got into one side corner of my garden,—but a mildew, fallen on one acre of my corn. The body of all, the sub-stance of all, is safe, as long as the soul is safe. But when I shall trust to that which we call a good spirit, and God deject, and im-poverish, and evacuate that spirit; when I shall rely upon a moral constancy, and God shall shake, and enfeeble, and enervate, de-stroy, and demolish that constancy; when I shall think to refresh stroy, and demolish that constancy; when I shall think to refresh stroy, and demonsh that constancy; when I shall think to refresh myself in the serenity and sweet air of a good conscience, and God shall call up the damps and vapours of hell itself, and spread a cloud of diffidence, and an impenetrable crust of desperation upon my conscience; when health shall fy from me, and I shall lay hold upon riches to succour me, and comfort me in my sickness and riches shall fly from me, and I shall snatch after favour and good opinion to comfort me in my poverty; when even this good ies and misinformations shall pinion shall leave me, and calur evail against me; when I shall neal peace, because there is nonbut Thou, O Lord that should stand for me, and Thou shalt find that all the wounds I have come from Thy hand,-all the arrows that stick in me from Thy quiver; when I shall see that because I have given myself to my corrupt nature, Thou hast changed thine; and because I am all evil towards Thee, therefore thou hast given over being good towards me. When it comes to this height, that the fever is not in the humours, but in the spirit; that mine memy is not an imaginary enemy-fortune, not a transitory enemy-malice in great persons; but a cruel, and an irresistible, and an inexorable, and an everlasting enemy-the Lord of Hea-

And how bitter is the sarcasm launched against those who shrink from the uncompromising discharge of their duty :--

"Birds that are kept in cages may earn some notes, which they should never have sung in the woods or fields; but yet they may forget their natural notes, too. Prachers that bind themselves lorget their natural notes, too. I reachers that bind themselves always to cities and courts, and great auditories, may learn new notes—they may become *occasional* preachers,<sup>\*</sup> and make the emergent affairs of the time their text, and the humours of the emergent anars of the time their next, and the neural notes,—both hearers their bible; but they may lose their natural notes,—both the simplicity and the holiness the belongs to the preaching of the gospel; both their power upon ow understandings to raise them, and upon high affections to humble them. They may think that their errand is but to knods at the door—to delight the a not to search the house-mt to ransack the conscience." -Id. p. 33.

He who seeks for gold in Donne's Sermons, will find them a mine not soon to be exhausted; two or threebrief specimens of the felicity of his expressions must

this criticism is scarcely more true of his poetry than of his prose. In both we discover the same energy and want of grace : his imagination is always wakeful, and rejoicing savs

" It joys us to recollect how multitudes of scholars, especially the heads of our tribes, thronged to hear the sound of his silver bells; how much they were taken with the voice of this wise charmer-how their ears seemed as it were, fastened, to their lips. Here you might have seen a sturdy Paul, a persecutor transformed into a preacher—here a tender-hearted Josiah, lamenting after the Lord, and, with Ephraim, smiting on his thigh, saying, ' What have I done !' Others, with the penitent Jews, so stabled to the heart that they were forced to cry out, in the hitterness of their soul-" Men, brethren, fathers-what shall we do?"

This anecdote, together with another not less pleasing, is narrated in Hone's interesting "Lives of Eminent very small; but the following passage, upon a question often mooted, will display his peculiar merits. It occurs in a sermon on the Universality of the Church of Christ, preached before the King, June 20, 1624.

"The question," says the learned prelate, "so rife in the mouths of our adversaries, is — Where weas your church before Lather ?— Whereunto an answer may be returned \* that our church was even there where now it it is — in all places of the world, where the ancient foundations were retained, and these common principles of ancient foundations were retained, and these common principles of faith, upon the profession whereof men have ever been wont to be admitted by baptism into the Church of Christ; there, we doubt not, the Lord had his subjects, and we our fellow-servants, for we bring in no new faith, nor no new church. That which in the time of the ancient fathers was accounted to be *truly* and properly catholic—namely, that which was believed everywhere, always, and here the time the successful was believed everywhere, always, and eatholic—namely, that which was believe by all: that in the succeeding ages hath ever more been preserved, and is in this day entirely professed, in our church. If you demand, then, [he goes on, after lamenting the degradation of the church of God,] where was G.d's temple all this while? the an-swer is at hand—there, where Antichrist sate. Where was Christ's people? Even under Antichrist's priests. And yet this is no jus-tification at all, either of Antichrist or of his priests; but a manifestation of God's great power, who is able to uphold his church even there, where Satan's throne is. Babylon was an infectious place, and the infection thereof was mortal; and yet God had his people there, whom he preserved from the mortality of that infec-tion; else, how should he have said, ' Come out of her, my people that ye be not pertakers of her sins, and that ye receive not of her

"The enemy, indeed, had there sown his tares, but sown them in the Lord's field, and among the Lord's wheat; and a field, we know, may be so overgrown with such evil weeds as these, that, at the first sight, a man would hardly think that any corn were there at all. \*\* Those worthy husbandmen that, in these last six hunat all. \*\* Those worthy husbandmen that, in these last six hun-dred years, have taken pains in plucking up those pernicious weeds out of the Lord's field, and severing the chaff from his grain, cannot be rightly said, in doing this, either to have brought in ano-ther field, or to have changed the ancient grain. The field is the same, but weeded now—unweeded then; the grain is the same, but winnowed now—unwinnowed then. We preach no new faith, but the same catholic faith that ever hath been preached; hath, out the same cannot tath that ever name ocen preached; neither was it any part of our meaning to begin a new church in these latter days of the world, but to reform the old. A tree that hath the luxurious branches lopped off, and the noxious things that cleave unto it taken away, is not, by this pruning and pur-ging, mada another tree than it was before; neither is the church reformed, in our dars arother church, then that which was d formed, in our days, another church than that which was de-braned in the days of our forefathers, though it hath no agreement, for all that, with popery, which is the pestilence that walked in those times of darkness, and the destruction that now wasteth at oon-day."-p. 32, 3rd edit. corrected, 1631. R. A. W.

#### THE ORIGIN OF PARISHES IN ENGLAND AND WALES.\*

Some derive the word pluyf, the Welsh for parish, from the Latin, plcbs; whether this be the true etymo- fore he reaches the threshold the feelings of the Christian are logy or not, we will not undertake to decide. It is first shocked. \* \* \* \* It was on Good Friday, the most certain, however, that amongst the ancient Britons, the solemn day of the year, that we first visited the church ; yet on term originally signifies the common people. It is used such a day, and in such a place, hundreds, nay, thousands, of in that sense by Taliesin, who flourished in the sixth pilgrims, congregated from all parts of Europe, from Asia, and century. The same import was applied to it sometimes from Africa, might be seen purchasing rosaries, madonnas, cruciat a much later period, as may be seen from the transla-fixes, and amulets; while the same traffic with the sale of shertions of the Psalms, by Dafydd Ddu o Hiraddug, A.D. bet, coffee, cakes, and fruit, was carried on even within the walls 1340, and of the New Testament, by William Salis- of the temple, converting it into "a house of merchandise bury, A. D. 1560. But though this was the primary Here, too, in a little recess by a door, a band of Moslems sit meaning of the word, it does not follow, that certain during the service, smoking and sipping coffee; ridiculing (as territorial districts were not also frequently implied in it at a very early period; on the contrary, it appears from the British records, that the territorial principle was recognised and acted upon by the Druids themselves, previously to the introduction of Christianity into the ountry. Thus, in one Triad, we read, that of the "three kinds of proprietors," the third were men of learning, who had the privilege of teachers, that is, a rate from every plough within the district in which they were the authorised teachers. When the Gospel was preached in this island, the Druids generally embraced t, and by an easy transition, their different orders reolved themselves respectively into those of the Christian hierarchy. This state of things was so far from being opposed by the civil authorities, that it met every encouragement from them. Lucius, A.D. 156, established the Christian religion in his own dominions in South Wales. This prince, most probably, had inherited such a Christian spirit from his ancestors. His fathers' name, Coel (Anglicised a believer,) would imply his conversion to Christianity. It is certain, that his grandfather, Cyllin, was a Christian, for he is ranked with the British saints. Eigen, the sister of Cyllin, is represented to have been the first female saint amongst the Britons. Bran, the great great grandfather of Lucius, is believed to have been the first that brought the Christian religion over from Rome, about the year 59. The natural consequence of this general transition from Druidism to Christianity, and the favour with which it was regarded by the civil powers, would be the confirmation of the original rights and privileges of the Spiritual Ministers, as far as they accorded with the character of the Ecclesiastical system. We are borne out in our inference by a Triad, which states, that Lucius "established the first Archbishopric at Llandaff, and granted land and constitutional privileges to the first Christians." As the Clergy were supported by the tithes and offerings of their several districts, their parochial limits must have been accurately defined. In their respective spheres, they devoted themselves wholly to their sacred calling, and, as occasions required, built for the service of the Lord temples in which their congregations might worship Him. These primitive churches were invariably named after their respective founders. The different charges assigned to the Clergy in these early times, souls, that may a wake and fright us out of our lethar-gies, and bring us so many humbled, confounded penitentiaries, to that beautiful gate of Thy Temple of Mercies, where we may re-tract our follies, implore The The temple of Mercies and the temperature of the ground and state of population. Hence the inequalities still observed in most of the Welsh parishes. In some instances, however, too extensive districts, as circumstances demanded, were gradually divided and sub-divided into smaller portions, leaving, nevertheless, sufficient traces to indicate that they had Donne and Hammond. They are simple, concise, and been once subject to the surveillance of only one Cler-

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lieve, that territorial establishments, similar to those of Wales, were formed there also, previously to the settlement of the Saxons. The origin of Saxon parishes seemed to have been this :- Theoderet, Archbishop of Canterbury, A.D. 680, with a view to induce his wealthy countrymen to build and endowed churches on their estates, promised them the patronage of their several foundations. This plan operated gradually, until it received an additional impulse, A. D. 928, from Athelstan, who granted the rank of Thane to such proprietors as would not leave their tenants unprovided with a place. of worship. Still later, about the commencement of Christians." The remains of Usher's pulpit oratory are the eleventh century, we find the Archbishops, at the legislative assembly hald at Eanham, urging the duty of building churches in all parts of the country.

Thus, the parochial system occupied a period of nearly four hundred years in practically developing itself in England. There are some parishes indeed of a still later date; and it is probable that existing parochial sub-divisions were not consummated under six hundred years. It is evident, the the estates on which these churches stood, were not all of the same dimensions ; and as the districts apportioned for each foundation. were commensurate with the several estates, we can easily account thereby for the inequalities of the English parishes.

Such is the origin of that admirable system in our country, which secures the superintendence of a Christian Pastor over every member of the community. Its advantages over the voluntary principle is in whilst the later only secures the service of a Minister for those who seek and pay for it, the former sends him with the Gospel message into the cottages of the most indifferent and profane. Voluntaryism makes only a Minister of a congregation; the territorial principle makes a Minister of a parish. "It is in the territorial principle," as Dr. Chalmers observes, "the great strength of an establishment lies; and although, by means of voluntaryism, or of merely congregational establishments, we might somewhat retard the march of irreligion in the country, yet it is only by the territorial establishment, that we can arrest its melancholy progress, and regain the people from the destitution into which they have fallen.'

And seeing the superior efficiency of these parochial establishments in promoting the welfare of Christ's Holy Catholic Church, is it to be wondered at, that Whig-Radical legislators should attempt to obliterate the ancient boundaries, by the formation of New Poor Law Unions; or that the heterogeneous mass of dissenters should endeavour to violate the unity which the system is calculated to promote, by fixing their rebellious standards within those sacred precints?

THE CHURCH OF THE HOLY SEPULCHRE AT JERÚSALEM.

From Elliott's Travels in Austria, Russia, and Turkey.

From the principal bazaar a narrow passage leades into a square, of which the church of the holy sepulchre forms one side, in this square, is the only public entrance to the edifice. Here, even bewell they may !) the anti-Christian idolatry they witness; dilating on the superiority of their own unitarian creed; invoking Mahomed and the unscriptural God of Mahomed ; and, till lately. suffering no Christian to enter without having first paid tribute in token of subjection to the infidel power. It were difficult to convey an adequate idea of the excesses of the Greeks within the sacred edifice ; they can be compared only to the riots of drunken men, or the revel of pagans. Laughing, singing, quarrelling, roaring, jumping, and dancing, succeeded each other, or were carried on all at once, in different quarters of the church. One party dragged a man, feigning himself dead, round the holy sepulchre ; while another formed a procession of pilgrims perched on the shoulders of their fellows. Now and then the Turkish officers forced themselves, by means of their bludis, into the midst of a group more tumultuous than the rest, who dispersed only to swell the crowd of rioters in another direction. At length the principal actor in the long-wished-for miracle, the Greek Bishop of Jerusalem appeared ; and, accompanied by a Priest, entered into the holy sepulchre, and closed the door. It was about noon ; but the windows were shut to make the church as dark as possible. After a short pause of anxious expectation, a light, the production of the two miracle-workers. sued from a little window in the wall of the chamber of the holy sepulchre. Sometimes, though it was not the case this year, a dove is simultaneously let loose to confirm the supposition of the descent of the Holy Spirit. No sooner was the celestial fire visible, than a shout, like that of Bacchanals, echoed through the building; every one rushed with wild impetuosity to kindle his taper; and in a few minutes the whole church was in a blaze of light. \* \* \* The more speedily the light is obtained, and the more direct the communication with the original flame, the more precious the boon (of supposed purification) the more violent, therefore, is the conflict for precedence. The sanctity of the place is forgotton; men jump on one auother's backs; knock each other down ; rage, foam, and swear ; till a spectator horrified at the insults offered to the majesty of God within a church dedicated to his service, trembles lest he should be involved in a judgment such as that which overtook the Philistiana in the temple of Dagon.

and heavy, when all was pye-balled, full of many sayings of different languages." Burnet's sarcasm appears to have delighted Swift, who pronounced *pye-balled* a noble epithet.<sup>+</sup> The opinion of the author of the "Tale of a Tub" is not decisive as to the composition of a sermon; but, admitting the force of Burnet's objections, the strength, the originality, and the ardour of the preachers remain unimpaired. Their armour may have been cumbersome, but it was often made of gold; their spiritual weapons may have wanted the requisite keenness which cuts through the web of sophistry with no apparent effort, but they never failed to descend with an energy and directness of purpose which their opponents found to be irresistible. The iron mace was never uplifted without dealing destruction upon the infidel hosts of the enemy. Their merits and defects will, however, be far better explained by a few extracts from their works than by any criticism. It is singular that a passage in our literature of so much real importance should hitherto have received so little attention. I am not, at this moment, aware of any work professing to treat upon the subject.

The name which stands at the head of this article may with great propriety be introduced into any vindication of the discernment and talent of James. Donne was conducted into the ministry, if I may use the term, by the hand of the monarch himself; and, in the dedication of his "Book of Devotions," he says, that the king vouchsafed him his hand, not only to sustain him in the church, but to lead him to it. James had, at a very early period, discovered the powers of Donne's mind, and their peculiar applicability to the service of God. When the Earl of Somerset requested him to give Donne. preferment as a civilian, he returned a positive refusal, observing at the same time, "I know Mr. Donne is a learned man, has the abilities of a learned divine, and will prove a powerful preacher; and my desire is to prefer him in that way; and in that way I will deny you nothing for him." The monarch kept his word, and the preacher realized the expectations formed of his powers. Much of his genius, however, became the victim of his Peculiar sentiments and disposition. No person would Imagine him to have been the contemporary of Shakspeare-the one all nature and the other all art-Shakspeare valuing art only as it was subservient to truth, and onne despising nature until he had cramped it into the attitude of art. Had he been born a few centuries earlier, the scholastic severity of his manner would have rendered him one of the pillars of the Alexandrian school the ornament of the Museum. Old Purchas, in the address to the reader prefixed to his "Pilgrims," informs us, that he has wholly omitted, or passed over dryfoot, things near and common. So it was with Donne; he valued nothing natural or obvious: a rose by any other name was far sweeter to him; he continually forced his muse out of the highways of poetry, and rarely guided her into any green or flowery seclusion. If the road was unfrequented, his wishes were gratified. And

From the British Magazine.

+ In his note on Burnet's "History of his own Time," Oxford edition, vol. i. page 330.

There's the mats and the carpets that lie yonder, and there's the Israel of the Lord, and Jacob himself, hath no other specification, no other denomination, but that vermis Jacob, thou worm of Israel. . . . . That monarch who spread over many nations, alive, must, in his dust, lie in a corner of that sheet of lead, and there but so long as that lead will last; and that private and retired man, that thought himself his own for ever, and never cam forth, must in the dust of the grave be published, and (such are forth, must in the dust of the graves) be mingled with the dust of every highway, and of every dunghill, and swallowed in every puddle and pond. This is the most inglorious and contemptible villification, the most deadly and peremptory nullification of man, that we can consider."-pp. 21-2. Ed. 1632.

The allusion to the gorgeous drapery and banners that hung over the monarch must have been very affecting, and was worthy of one who felt that he was speaking from the brink of another world, and amid the shadows or the grave.

His discourse upon the text-Surely men of low degree are vanity, and men of high degree are a lie-is full of ingenuity, argument, and eloquence.

"But to take it of a whole body of such men, men of low degree and it is so too. The applause of the people is vanity, popularity is vanity; at how dear a rate doth that man buy the people's affections that pays his own head for their hats ! . . . . And, as it is in civil and secular, so it is in ecclesiastical and spiritual things too. How many men, by a popular hunting after the applause of the people in their manner of preaching, and humouring them in their distempers, have made themselves incapable of preferment in the church where they took their orders, and preached themselves into a necessity of running away into foreign parts. . . . . The same people that welcomed Christ from the Mount of Olives into em upon Sunday, with their hosannas to the Son of David, upon Friday mocked him in Jerusalem with their Hail, King o Jews, and blew him out of Jerusalem into Golgotha with the pestilent breath, with the tempestuous whirlwind of their crucifiges. And, of them who have called the Master Beelzebub, what shall

thy servant look for? Surely men of low degree are vanity. "And then, under the same oath and asseveration, surely surely as the other-men of high degree are a lie. David doth not mean those men whom he calls a lie to be any less than those whom David doth not mean those men whom he calls a *lie* to be any less than those whom he called *vanity*...... But yet the Holy Ghost hath been pleased to vary the phrase here, and to call *men of high degree* not *vanity* but a *lie*, because the poor, men of low degree, in their con-dition promise no assistance, feed not men with hopes, and there fore cannot be said to lie. But in the condition of men of high degree, who are of power, there is a tacit promise, a natural and inherent assurance, of protection and assistance, flowing from them. For the magistrate cannot say that he never promis justice, never promised me protection, for in his assuming that place he made me that promise. I cannot say that I never pro-mised my parish my service, for in my induction I made them that promise, and if I perform it not I am a lie, for so this word Chasah which we translate a lie) is frequently used in the scriptures for that which is defective in the duty it should perform. Thou shalt e a spring of water, (says God, in Isaiah,) cujus aquæ non me tiuntur, whose waters never lie,-that is, never dry, never fail. "So, then, when men of high degree do not perform the duties

of their places, then they are a lie of their own making ; and when I over-magnify them in their place, flatter them, humour them, ascribe more to them, expect more from them, rely more upon them, than I should, then they are a lie of my making."

Again, in another of the same sermons, how boldly, and with what a steady hand is one of the most prevailing passions of our nature laid bare :---

"But to pass from names to the thing, indeed, what is mediocri-ty?—where is it? Is it the same thing as competency? But what

conclude the present notice of him.

"Actions which kings undertake are cast in a mould,-they have their perfection quickly; actions of private men, and private persons, require more hammering and filing to bring them to per-fection."—Sermon preached before the Company of the Virginia plantation, November 13, 1622.

A familiar illustration-

"Experience teaches us, that if we be reading any book in the evening, if the twilight surprise us, and it grows dark, yet we can read longer in the book which we were in before, than if we took a ew book, of another subject, into our hands."-LXX Sermons,

Speaking to one who trusted to the favour of the great : "That bladder is pricked on which thou swimmest." The style of HAMMOND is more thickly studded with conceits than that of Donne. He is the Cowley of theological prose. In the sermon on conscience, for example, (Oxon, 1644,) we find, who can swallow such camelsins? and, in another, on Jeremiah xxxi. v. 18, the suffering sinner is compared to a sick man, left by his physicians with the cupping glasses at his neck. But these defects are more than compensated by the remarkable force of many of his images. If he partakes largely of Cowley's eccentricities, he also shares in the fervour and manliness of that writer's prose. Even his most faulty passages are redeemed by much sensibility and ardour; and over his most obscure and involved periods, sentiments shining with the beauty of holiness diffuse a serene and placid lustre.

I will give two specimens of what appears to me the melo-dramatic distortion of his manner :---

"All knowledge in the world cannot make us deny ourselves "All knowledge in the world cannot make as a by ourselves, and, therefore, all knowledge in the world is not able to produce belief; only the spirit must breathe the power into us, of breath-ing out ourselves: he must press our breasts, and stifle, and stran-gle us. We must give up the natural ghost. He must force out the state of the stat gie us. We must see up the natural ghost. He must force out our earthly breath out of our earthly bodies, or else we shall not be enlivened by his spiritual."

The portrait of a wicked man-

"An angel, or officer of Satan (to buffet some precious image of God,) which is to that purpose fitted out of Satan's fulness,wollen with all the venemous humour that that fountain can afswollen with and accommodate him for this enterprise; and ford, to furnish and accommodate him for this enterprise; and then, lastly, after the satiating of his wrath, a bloated, guilty, unthen, lastly, and the statisting of his wrath, a bloated, guilty, in-happy creature—one that hath fed at the devil's table, swilled and glutted himself in blood, and now betrays it all in his looks and mplexion."-Fol. 1664, p. 37.

The power of this description is undeniable; but it will be displeasing to many, on account of its extravagance. The conclusion of the sermon on Prov. i. 22, will afford a very delightful contrast to it :---

"Give us that pity, and that indignation, to our poor perishing onls, that may at length awake and fright us out of our lethar tract our follies, implore Thy pardon, deprecate Thy wrath; and, for our deliverance from so infamous a vile condition-from so erous a tale of deaths, never cease praising Thee, and saying coly, Holy, Holy, Lord God of Hosts !- Heaven and earth are -Holy. full of Thy glory !- Glory be to Thee, O God, Most High !"

The sermons of USHER differ equally from those of argumentative; seldom either deviating into any rash gyman. For an interesting account of such sub-divi-

\* The italics are Donne's.

\* From the Church Magazine.

#### THE BOOK OF COMMON PRAYER.

"It is simple, reverent and impressive in its style, adapted alike to every capacity, and furnishing to all an attractive form of devotion; spiritual and primitive in its character; comprehensive in its design ; just and significant in its arrangment, symmetrical in all its parts; and while it exhibits a sound view of the great doctrines of the cross, so moderate in its tone, that it has been repeatedly claimed by persons of opposing sentiments, as favouring their respective peculiarities. The principles of the Protestant Reformation have a local habitation and substantive existence upon its pages ; it enjoins, in an order the best fitted to set forth the whole scheme of Divine revelation, the regular perusal of the Bible; and is admirably adapted to give expression, whether in prayer or praise, to the devotioal feelings which it inspires. Drawn directly from the word of .God, or from the purest