

Original Poetry.

TO-MORROW.

Thou of the hoping, trusting, then, whose ray
Shines brightest ever on the smiling way
Of sanguine hearts, a spirit most thou be,

Thou art—thou hast been—thou hast still the sound,
The self-same sound, that buried ages heard;
To us, as to our fathers, thou art crowned

Earth has no place for thee,—her laws are spread,
Yet may not stay thee; all her fragrance shed
On leaf and flower, all her fairest things,

he was again under the necessity of removing; a milder
air than that of Shropshire being required by the constitu-
tion of Mrs. Otter. He accordingly obtained a license
of non-residence; and, in 1825, accompanied by his brother-

After five years of eminent and memorable usefulness
at King's College, Mr. Otter was raised to the Episcopal
bench. In 1836, on the recommendation of the prime

On the spirit which pervaded the whole life of Bishop
Otter in the discharge of his diocesan functions, it would
be delightful to dwell. There was scarcely an episcopal

William Otter was the fourth son of the Rev. Edward
Otter, Vicar of Cuckney, Nottinghamshire, and also of
Bolsover and Worksop. He was born on the 23rd of

At Helstone, in short, his mental endowments, his
kindness of heart, and his various accomplishments,
established him so firmly in the hearts and memory of the

The individual in question was then an under-
graduate. He had not the slightest acquaintance with

The tutorship of Jesus College was retained by him till
the year 1804, when he married the eldest daughter of
William Brauer, Esq., formerly Secretary to Government,

But, at length,

beneficial, we have every reason to believe, from the
experience that we have already had of his valuable aid.
Already we have seen, in several places where they are

"Yet even on these things, important and valuable as
they are, I am less disposed to lay much stress, because,
while they have in no place been carried into execution

"The other institution to which allude, I cannot in
strictness call original, because it has existed in theory
from the earliest times of the church, and to a certain

How ardently are we tempted to wish that this solemn
testimony remained still to be pronounced; that this great
and amiable prelate were still among us, in the prosecu-

"We will not intrude to describe the desolation inflicted
sorrow, by attempting to describe the desolation inflicted
sorrow, by attempting to describe the desolation inflicted

It was on Friday, the 28th of August, 1840, that his
mortal remains (which had previously been removed from
Broadstairs to the palace) were deposited in a vault

"Blessed are the dead which die in the Lord: even so
saith the Spirit; for they rest from their labours."

By the same lips, on the following Sunday, was spoken
that same affectionate testimony to which we have already
been indebted for the portraiture of Bishop Otter, as a

"It has been my duty, as I am sure it has been my happy
privilege, to call to your recollection a few of the many
striking virtues and excellencies of our departed Diocesan.

It is gratifying to find, that, in each of the principal
scenes of the late Bishop's usefulness, a strong disposition
has appeared to act in the spirit of the saying—that the

was so warmly attached, and having even pointed out the
spot that would be fittest for it.
In his own diocese it has been proposed to honour his
memory by a monument,* which would, if possible, be

Of Bishop Otter, in his literary character, it may justly
be said, that his compositions were distinguished by the
sweetness and simplicity of his moral nature, and were

ZWINGLE, THE SWISS REFORMER.

(From Dean Waddington's History of the Reformation on
the Continent.)

The [Roman] Catholics marched in considerable force
against Zurich; and it singularly proved that the city,
which had clamoured most loudly for the reformed and

The result is known to every one. On the 11th of Octo-
ber [1531], a tumultuous affair took place at Cappel, at the
distance of only three leagues from Zurich, in which the

But when the danger came, he displayed a martyr's
heroism. "I will advance in the name of the Lord"—"In
this he addressed someone in the name of the Lord"—"In

When the field was in possession of the [Roman] Catho-
lics, they went round to the wounded Zurichers, casually
asking them, Whether they were willing to invoke the

It is further related that they mixed ordure with the
ashes, in order to debase them in the imagination of a
very zealous disciples; that those disciples did offer,

Together with several just and profound views of scrip-
tural interpretation, his works contain many noble senti-
ments, flowing from an enlarged and elevated spirit.

* A Building for the Training School at Chichester, to be
called "Bishop Otter's School."
† One Thomas Patter is said to have carried home to Bale
a fragment of Zwingle's heart, and to have shown it to Myco-
nus; but the latter, fearing lest it should be turned to super-
stitious uses, snatched it from his hands, and cast it into the

His epitaph was written by his ancient master, Lupulus,
and is only remarkable as confirming the story of the burning
of his body by the [Roman] Catholics:—
Helvetic Zwingle Doctor pastore celebris
Udnea Octobris passus in astra volat,
Cum grege commisso pugnans cum furtur in hostem
Pro Patria, Christi, Religione, Fide.
Sic sua scripturis testatur consensu sacris
Dogmata, cum fuso sanguine firmis probat.
Dignum viri famam combusto corpore functi
Obscurare putat, praevidens hostis atrox;
Nam qui clarus erat vivens iam mortuus ampo
Clarior aeternum nomen in orbe tenet."

ness the dictates of his religion* and his patriotism; that
he showed great sagacity in accomplishing his purposes;
that he was never guided, either in his acts or in his writ-

AN ARGUMENT FOR EPISCOPACY.

(From Bishop Barne).

There is an argument used by the assertors of episcopacy, in
which the force of the reasoning is equal to that of the asser-
tion; viz. that it is not possible to think that a (form of Church)
government can be criminal under which the world received

EDUCATION IN THE STATE OF NEW YORK.

(From The New York Churchman.)

There are two facts in relation to the system of Public
Instruction in this state which cannot be denied, which ought
not to be disguised, and which, as it seems, is fearful to con-

At present the practical operation of the system, be it thank-
fully acknowledged, is to some extent religious, and is so far

That this danger is not imaginary, take the following, among
many similar facts. The state of Massachusetts, in the year

"This entire exclusion of religious teaching" (the
Secretary's words) by law, has tended (as the Secretary com-
plains) to banish from the schools "the great doctrines of

Let any Christian, of whatever denomination, let any sober
Theist or political economist, contemplate the attitude of the
state, a rich and powerful agent, assuming to itself the office

And these, we apprehend, are the alternatives presented;
either, that the state should retrace its steps, lay down its

The latter course is advocated in the Princeton Review, which
would have the public schools distinctively and decidedly reli-
gious and Protestant. But the sufficient objection to it is,

As matters now stand, the theory and practice of the state
are at variance. Directly and theoretically she discards religion

THE LAW AND THE GOSPEL.

The Law was fixed among a single people, and in one coun-
try, and admitted, therefore, of that direct conformity which
was ordained for it by its divine Author; the Gospel, being

* Zwingle has been censured for an opinion on one occasion
expressed by him—that salvation might be obtained without
faith, as in the case of infants, or of the Gentiles; and that
those alone were consigned to certain condemnation who had
heeded the reasons on which faith is founded and rejected them.