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Poetry.

BLIND BARTIMEUS.
BY PROFESSOR LONGFELLOW.

Blind Bartimeus at the gates
Of Jericho in darkness waits;
He hears the crowd—he hears a breath
Say "It is CHRIST of Nazareth!"
And calls, in tones of agony,
"Igori, Mhaghi pe!"

The thronging multitudes increase;
Blind Bartimeus, hold thy peace;
But still above the noisy crowd
The beggar's cry is all and loud,
Until they say "He calleth thee!"
"Ophati, khyati, pharisi ai!"

Then saith the Christ, as silent stands
The crowd, "What wilt thou at my hands?"
And he replies, "Oh give me sight!"
Rabbi, restore the blind man's sight!"
And Jesus answers, "Thy faith
"Thy faith thou bringest with thee!"

Ye that have eyes, yet cannot see,<
In darkness and in misery,
Recall those mighty Voices Three
"Igori, Mhaghi pe!"
"Ophati, khyati, pharisi ai!"
"Thy faith thou bringest with thee!"

MONUMENT TO SIR WILLIAM FOLLETT. (From the London Record.)

We believe that, whatever our private opinion might have been, we should not have felt called upon to give any utterance to it, had not the friends of the late Attorney-General chosen to make a public question of his merits and his character. Circulars are now being generally distributed, many of our own friends of the legal profession having received them, soliciting contributions towards the erection of a monument to the memory of Sir William Follett.

These applications are backed by the approbation of the highest names in the profession, and it is not always easy to resist such a claim.

To the wavering and the doubtful, therefore, it seems not only open to us, but almost a duty, to assign some reason why, considering the variety of urgent public demands now making an every Christian's purse, they should not serve themselves to give an unobscuring negative to such a request.

The late Sir William Follett was, in all but the important point of health, (health of body, and health of soul) one of the most favoured of human beings. Favoured because he did not achieve success in spite of mankind, or by trampling over their prejudices or their principles, but by winning, as we went, their almost unanimous esteem and admiration.

Sir William was, we believe, an amiable and moral man. Too many of the celebrated men of the bar have been celebrated also for their profligacy. So far as our knowledge extends, we believe Sir William to have led a blameless life before men; and the personal amiability of his character is testified by all who knew him.

He had the further recommendation of holding, in general, what we must regard as correct political principles, and of having been steady and consistent in his adherence to them. He was not, like Lord Lyndhurst or Lord Wynford, a convert, under suspicious circumstances, from the ranks of Republicanism.

With the slight exception, to which we shall presently allude, he held a consistent course through life, as the steady but temperate supporter of our Christian and Protestant institutions.

Amiable in mind and manners, and unspotted in reputation, he had the further advantage of being endowed in a rare degree, with the very highest order of talent. Whatever he did was done in the very best manner conceivable. His was not the wild and unimpaired genius of a Brougham or a Curran; nor the brilliant but dangerous eloquence of a Macaulay or a Shelley; his speeches were ever convincing, as well as eloquent; men were never carried away by his genius; they were persuaded by his arguments. For every good and great purpose, we should rank the eloquence of Sir William Follett as the very highest in rank that has been known in our own day.

To conclude this part of our subject, we observe, lastly, that the success which attended his labours was, we apprehend, quite unprecedented. Twenty years ago he was an unknown man. In 1825 he probably had not realized from his profession so much as £1000; in 1845 he had acquired, by his personal exertions, from £300,000 to £400,000.* And, in point of station, it was fully understood that the Chancellorship was his own the moment it was vacant. Had Lord Lyndhurst's indisposition, two years since, ended in his resignation, Sir W. Follett would have become the Lord Chancellor of England, amidst the acclamations of all parties, before he had completed his forty-fifth year.

What, then, is to be said on the other side; or what must be our general verdict? Let us turn to THAT BOOK which has a lesson for every case, and we shall find a precedent which is very largely applicable.

"And the young man, answering, said unto Jesus, 'All these things have I observed from my youth.'"

"Then Jesus beholding him, loved him, and said unto him, One thing thou lackest; Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me."

"And he was sad at that saying, and went away grieved; for he had great possessions."

"And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God!"

Our Lord spoke of this young man, whose character was so amiable, as "lacking one thing;" as having one deficiency. That one deficiency he detected in a moment, by calling upon him to give up his riches—And this amiable young man preferred rather to lose his soul; for he "went away" from Jesus, though he went "sorrowfully."

Now no other man than He who then spoke, has any right to say to another, "Sell all that thou hast, and give to the poor." But the same "lack of one thing" may be visible enough in many cases; and we are not to praise and honour that which destroys men's souls.

The one fault of Sir William Follett was a master-fault; it killed all virtues, and stripped his life of all praise.

It was not a mere love of money—that was but one feature of the case. It was a worship of self; a devotion of the whole man, body, soul, and spirit, to the one object of self-aggrandizement.

Other men, of great lawers, such as Romilly, Erskine, Mackintosh, Brougham, amidst many and glowing faults, had yet this one virtue in their composition, that they could sympathize with the wants and woes of their fellow-men, and were glad, sometimes, to step aside, and labour heartily and enthusiastically in the endeavour to alleviate those wants and mitigate those woes.

This redeeming feature is altogether wanting in Sir William Follett's character. We cannot call to mind a single speech ever made by him, which was not a matter of business; over made by him, to earn his own fee, or carry his own election;—in Parliament, to gain his professional promotion. We should be very sorry to do his memory the slightest wrong; but we are wholly unable to remember an instance in which he devoted so much as a single hour to any labour which had not a direct bearing upon his own interests.

This constant devotion of every energy to the one object of self-aggrandizement, naturally lowered the tone of his character and conduct in various ways.

It destroyed his independence as a public man and a legislator. Here was one of the finest intellects in the whole world, triumphantly and proudly returned to Parliament for his native town. Multitudes of important questions passed before him; on many of which his free opinion and his prodigious talents might have produced the most desirable results—

But what was he in Parliament? Just one of the humblest and most subservient of the Minister's retainers. When did he speak? Just when, and only when, Sir Robert Peel desired him to speak. And what did he say? Precisely what, and only what, Sir Robert Peel desired him to say. Being fully Sir Robert Peel's equal, and knowing himself to be so, he voluntarily put himself into Sir Robert Peel's hands, and became a mere instrument to be played upon at pleasure; because this was the safest and surest road to preferment! Thus did the base and absorbing passion for self-aggrandizement work the practical degradation of this distinguished man, viewed as a legislator and a statesman.

The same, or even a still more degrading effect was produced on his professional character. It was a matter of complaint with the legal profession, for a considerable time before his death, that while his business became so overwhelming an amount that no human strength could possibly cope with it, this naturally honourable and just man could not even upon virtue enough to refuse the offered fee, even when no hope existed that he should be able to render the service for which that fee was given. We believe that thousands were received by Sir William's clerks, in the last three years of his life, for which no return was ever rendered. Large sums were continually poured in, in the hope that Sir William might be able to attend to the case; while, if his clerks had spoken the truth, they would have confessed that it was impossible. But we never heard of one such fee being either refused or returned.

And after all what was the end? Too great eagerness in the acquisition of wealth, as it was his fault, so it was his punishment. A little earlier retirement, the courage of the common sense to have given up the severer labours of his office in 1843, instead of 1844, might, humanly speaking, have been the means of preserving his life. The Chancellorship would have still been his; his realized wealth already yielded him a baronial revenue; could he but have paused here, he might have presided over the House of Lords for twenty years to come. But the vast emoluments of the Attorney-Generalship tempted him; he struggled on for one twelvemonth more, and only relinquished his labours at last when his constitution was irretrievably ruined.

And now, having so far succeeded in his object, as to bequeath to his family the largest accumulation of wealth that any man in like circumstances ever realized, the proposition is made, that not his family, but the public, shall raise a monument to his memory.

In reply to which the mere philanthropist might answer, "O what ground am I asked to take part in this? What did Sir William Follett do,—what did he ever attempt to do, for his fellow men? Did he ever give a single hour's labour or even a poor £100 out of his enormous gains to any public object? He enriched his family, it is true, but how does that give him any claim on me? He who concentrated every effort upon himself, and his own, may look to his own to do honour to his memory."

The Christian, however, must take a higher tone. He knows that genius and influence and wealth are all so many talents entrusted to man's stewardship; and that a solemn account will have to be one day rendered of each man's employment of that which was given into his care. He cannot, therefore, but look with dread and sadness on vast and commanding powers, bestowed on a human being, and never once employed in any nobler work than in forwarding that being's promotion, and adding to his wealth! Equally appalling is the thought, of a prodigious mass of wealth, poured into the same individual's coffers, and scarcely the smallest fraction of it devoted to the glory of Him who gave it all! In fine, how much less than awful is the spectacle, of one on whom so many of the choicest of God's gifts were concentrated; and who yet, so far as human eye can see, rendered so little in return!

How exceedingly painful would be the task, of penning a true inscription for such a monument as is now proposed! But what Christian can take part in setting up a false one?

THE GERMAN SCHOOL. (From the Portraits of a Christian Gentleman, by Wm. Roberts, Esq.)

These framers of their own religion will not receive Christianity as a system of positive education—as the statute law of God. They must have a religion made in consultation with the moral dictates of right reason; or if given us by God only, still by God borrowing the suggestions of human counsel. I should say to the spirits of these inquiring times, come manfully to this contest with Scripture: prove it false; but do not, in place of its positive declarations, affect to build upon it a structure "dubbed with untempered mortar," and which can have no foundation but the corrupt suggestions of a wandering fancy and a misguided will. What does the philosophy of these times give us in the place of the letter of scriptural religion? Observe it in the German school, unfolding itself in all its vagueness and vanity. Instead of the grace of God and his teaching Spirit, it proposes to us, in the words of one of their liveliest interpreters, the "poésie de l'ame;" an internal life which the privileged only live; an inner apartment of the bosom, "sanctos recessus mentis," where the spirits enjoy a constant feast, and dance to a music of their own.

The religion of Revelation tells us that the heart is deceitful above all things and desperately wicked; but the theology of this school talks to us of the religion of the heart—of this same heart so low in scriptural repute. In the place to which Revelation points as the seat of corruption, philosophy has ensnared her oracles.

Admire as we will these soldiers of the parade, the plume, and the fluttering field-day, they belong not to the militant Church, nor are to be classed among those violent ones that take heaven by storm. We cannot trust their pioneers for the route to that place where the Supreme sits interposed in his holiness: where the flaming sword of his justice turns every way but one—the one only way of access. Let not the Christian household in the march of this philosophy, the Christianity which it proposes is a Christianity without Christ. It is an unscriptural system of maxims, seemingly of a very social aspect, but in truth nothing but the phantasy of inflated feeling; a creed of impressions, requiring its votaries to believe mysteries without meaning and without authority. Let him be aware of those German apostles, and this ideal world of abstractions. Let him turn from the metaphysics, the ethics, and the poetry of these brain-sick theologians, to follow the Saviour's footsteps into the press of mortal misery, through scenes of actual conflict, and the realities of faith working by love—Let him not lose himself in the chase after those deep-seated principles of morality—that unborn purity, or

that silent suffrage of the heart in unison with the voice of Heaven. It is in the power of education to educe religion from our nature, just as it is in the power of philosophy to bring the sunbeams out of cucumbers.

The maxims of these metaphysical moralists are thus attempted to be explained by their professors when they condescend to systematic reasoning. They imagine an interior nature in the constitution of things that prompts and determines the soul to what is virtuous and pure; while the vanity and misery of human life are the constant themes of their declamation. According to them, it is to the perverse dispositions of artificial society and the want of a right education, that the frequent interruptions, or rather the general disappointment of these natural tendencies towards moral perfection is to be attributed. According to them, the work of man's perfectibility is in his own hands; he has the materials and means within himself of his own spiritual exaltation; whether it be destiny or divinity, or what else, they say not; but a seminal something inherent in our nature, waiting only to be developed by human cultivation.

In some of the expositions of Pestalozzi's system of education, amidst much good, is found much of the quackery and calumny of these German ethics. It is one of the vehicles for the nostrums of that empirical shop, whose opiates make our heads swim with the dignity of human nature. In what recess of the mind the new philosophy has found the "vie intérieure," the "sens intérieur," and the comfortable truth "que l'homme est bon par nature," he only can tell who is able to follow these sage explorers of our moral constitution in their development of these "primitive dispositions." They have sunk their shafts too low for ordinary intellect to venture: they are to be distrusted as much as the other mining speculations of the day. Unable, even with the help of these gentlemen, to settle whether "on fait le bien par instinct ou par raison," we turn to the humbling doctrines of the faith of our ancestors, and make the best of our way out of the circuit of an enthusiastic morality, within which every socialist may take his seat and deliver his lectures. Turning a deaf ear to this authoritative announcement of the dignity of our nature, this vocation to the proper use of our constitutional resources and native capacities, let us repair to that Gospel which, while it places us in our own practical and everyday lives as a "commandment which is exceeding broad," and offers "a lamp to our feet and a light to our path."

It is to be lamented that Madame de Staël has afforded the aid of her powerful and prevailing talents towards exalting an unmeaning enthusiasm into the place of religion; an enthusiasm, which however pure in its elements, terminates by a natural proclivity of the heart in sentimental self-complacent profanity.

Whence this principle, so specious and so false, may have derived its birth, it would be tedious to inquire; but we may affirm that in Germany it has been most active and influential; and has grown with the literature of that country, which has been remarkably adapted to give it operation and expansion. Germany had advanced far in its intellectual career, before it could be said to possess a literature of its own. A strong determination of the intellect towards philosophy, and particularly the abstract and metaphysical, was always a distinguishing feature of that people. An infant literature is very impressive; and when poetry and polite learning began in Germany to be the objects of home cultivation, they were mixed with the refinements of a philosophy, which had already seated herself in the chair. A wilderness of anomalous thoughts and roving fancies quagmired and fixed in wondrous the first glances of their infant poetry. And the most impassioned species of composition, the drama, soon reflected the taste of the nation in scenes of moral extravagance, mystical invention, undisciplined impulses, and all the intricacies and excesses of disembodied sensuality.

Thus Germany, if not the source, has been the great patron and promulgator of an order of ideas, loosened and at large from the control of testimony and authority, and only to be called an order or class, as meeting, under all their varieties, in the one common and fatal folly of looking within ourselves and into the constitution of things for the principles of our belief and practice. Sentiment, detached from its proper basis, has become a servile minister of the passions, giving a deceptive interest to the mischievous aberrations of the heart and the propensities of mere animal nature. Nothing better than this unhallowed product can come of an education of which real scriptural religion does not constitute the prevailing ingredient. No system of education can prosper which leaves out that which is the great and proper business of man. In vain a principle of culture is proposed to us which has no reference to the end for which we were born. Its maxims and dogmas are volatile and evanescent, like the particles, whatever they are, which carry abroad the virus of disease. Down from the lofty, but unsound reveries of Madame de Staël, through all the deepening grades of German domestic or dramatic, to the pestilent pen of that unhappy lord, whose genius has thrown lasting reproach upon the literature of his country; through every disguise and every modification, the lurking disease betrays itself, amidst paint and perfume, by the invincible scent of its native quarry.

PURITAN PUSEYISM. (Parlarianism, by Rev. T. W. Cole, D.D.)

There was more of what is now called Puseyism among the elder ministers of Puritan descent in New England, than one in a hundred is aware of; and as the authorities are not of easy access to Episcopalians, I hope I shall be pardoned for taking this opportunity to insert a few.

Governor Winthrop has his child baptised, within eight days after its birth. This is a compliance with the letter of the English rubric, not now known.

There was a system of Church offerings in his day, also. Prince's Annals, in vol. vii. Hist. Mass. Coll. 2d ser. pp. 66, 71, for both.

The Puritans are not aware how Popish they are, when they talk of dedicating, and never of consecrating a Church; as if to consecrate were profane. The word dedicate is the word the Papists themselves always use. (Broughton's Dict. i. 273.)

When an Episcopalian talks of his Prayer Book, as the best interpretation of the Word of God—when of the first four General Councils—when of Baptismal regeneration—oh, what Popery, cry those who claim Puritanical affinity. But once it was the orthodox doctrine, that "the truest understanding of these things is from the Platform," i. e. the Platform is the true interpreter of the Bible. See an edition of the Platform, published at Boston, in 1772, p. 67. Then as to the four Councils. In the Preface of the Confession of Faith in 1680, it is said, that man has owned them, but that the Lord has done so; and that not faintly, but signally. As to Baptismal regeneration, the Platform, ch. xii. section 7, tells us, that baptised children, "if not regenerated, yet are in a more hopeful way of attaining regenerating grace, and all the spiritual blessings both of the covenant and seal." This is coming as near to the doctrine, as ninety-nine and three quarters comes to a hundred. For mark! there is a blessing not in the Covenant only but also in its Seal.

By the way, the acknowledgment of the first four General Councils was no accidental matter. White-locks tells us it was done, to show how the Puritans

conformed to proper English law—that acknowledgment being part of the law of the land. See his Essays, p. 93.

The Puritans began their "Sabbath," as they called it, at dawn on Saturday. For this they claim most peculiar merit. But unfortunately, this is an old Romish custom, of which we find traces in England, when Popery was in full blast there, and persecuting the Reformer Wickliffe. See Gibson's Codes, pp. 280, 282. Or, for more modern and accessible authority, E. V. Neale, on Feasts and Fasts, pp. 118, 120.

The keeping of Saturday night, as holy time, is nothing but an imitation of the vigils of the Romish and Oriental churches—and, what is particularly unfortunate in the Puritans, is an imitation of the Romish vigils, which, as Mr. L. Coleman, the Congregationalist confesses, were *fasti*, while the Oriental vigils were *festiva*. (Coleman's Antiquities, p. 431.) But this is all natural; for a genuine Puritan is quite in love with many a Romish practice as we have seen again and again. To finish this particular specification, I must say, that a Puritan uses Romish logic in justifying penalties for the neglect of Puritan holidays. For example, "As the rulers of Massachusetts colony had authority to command the observance of fasts and thanksgivings, they had like power to enforce the keeping of them." (Coleman's Antiquities, p. 457.) Oh, doubtless! And so, as the Pope and the King of Spain, &c. had authority to command the "Holy and Apostolic Code of the Inquisition" to sit, they had like authority to enforce the keeping of its most orthodox decrees.

As to the use of the Cross as a symbol, Thomas Hooker of Hartford, Connecticut, wrote an essay in its behalf, which is among the manuscripts of the Mass. Hist. Society. (See Savage's Winthrop, i. 158, 159; Magnalia, ii. 435, 436.) Will they allow Episcopalians to re-print it? If so, the subscription shall be opened at once.

Episcopalians have sometimes been scouted for saying that a true ministry and true sacraments, &c. go together. Nevertheless, such was the unquenchable doctrine of the celebrated Jus Divinum Ministerii Evangelici. Thus, on p. 31, of Part Second, "If our ministry be no true ministry, then is our baptism no true baptism, the sacrament of the Lord's supper no true sacrament, our Church no true Church."

Toth Hobart argued for the Presbyterian succession, because there was vastly greater probability it had been preserved unbroken, than the Episcopal. (Second Address to the "Episcopal Separation in New England," p. 82, &c.)

Rev. Stiles believed in bishops, priests, and deacons, as *jure divino*; only they must never be over more than one congregation. (Stiles' Judges, p. 258.)

Rev. Chauncy believed in weekly communions; and this, Baileiff tells us, was *at first* the common practice of the Independents. (Deane's Sicutute, p. 89. Baileiff's Dissuasive, p. 121.)

Cotton Mather kept sixty fasts and twenty vigils in the year. (Allen's Biog. Dict. p. 568.)

The Church of England appoints but sixteen vigils; so this was "positive reformation." Mather's own diary tells us of his fasts!

Dr. Hemmenway, in his treatise on the Church, holds this language about the title of church members to grace: "Though the word may come to the heathen, as well as to church members, yet it comes not to them by way of covenant, as it doth to church members; nor save they any promise of mercy beforehand, as church members have; nor is it chiefly belonging to such but unto the children of the covenant." (Hemmenway on the Church, p. 120.) He was quoting an authority older than himself (his book was published in 1792) on the church membership of children. So all *de novo* members of the Church are left to unconvicted *merit*.

President Clap believed the clergy were the only authorized exponents of Holy Writ. "Ministers, in their public preaching and joint consultation in councils, Councils divine if not infallible, are an ordinance, appointed by God, to hold forth light and truth to his Church, and to declare the true sense and meaning of Scripture." (Discourse on the Doctrines of the New England Churches, p. 25, New Haven, 1755.) So, according to President Clap, the Church is the interpreter of Scripture.

But again, he abhors the word "sect." "Neither can those who adhere to the ancient doctrines of the Christian Church, be properly called a party. That odious name properly belongs to each of those particular sects, which, from time to time, oppose those doctrines, and thereby make themselves a party." (Discourses, &c. p. 89.)

President Clap was thought, as Allen tells us in his Biographical Dictionary, to be rather too antiquated for his day. Yale College is probably far enough from his latitude now. At any rate, if Dr. Bacon ever sit in President Clap's chair, and will hold forth his doctrine in the Discourse from which I have quoted, I think I can promise him that he shall be endorsed as a very respectable Puseyite, and that he shall receive honourable mention on the pages of *The Churchman* of New York.

THE ENGLISH UNIVERSITIES. (From Dr. Chalmers on Endowments.)

We have a continued historical illustration in favour of endowments, in the princely establishments of England. Grant that neither of her Universities has been so productive of learning as it might have been, yet, who can imagine for a moment, that, apart from benefactions, and under the fostering influences of the public demand and patronage alone, either the erudite and classic lore of the one illustrious seminary, or the profound science of the other, could have been realized. It is, indeed, highly instructive to mark the progress of these two great literary institutes. One cannot do so without being convinced, that, but for the liberalities of patriotism and piety, the education of the land never would have risen to its present altitude,—that, in no one instance, has their constantly growing scholarship been indebted, for any new addition, to the encouragement of an anterior demand, or market, for science, from without; but that it has originated in the emanating force of some additional endowment from within,—that the learning which now flows out upon the nation from these venerable fountains, did not arise at first in the shape of a preciously required service by the country, and for which the country was willing to pay; but that it arose in the shape of a gift, which had to be pressed for acceptance on the country, and which had to be urged perseveringly, and against the opposition of many moral and many natural difficulties, ere the country would be prevailed on to accept it. It is, in truth, the history of a perpetual struggle on the part of a few lofty and large-hearted men, with the mental apathy and indolence which naturally, and, but for appliances from without, lord it over the great bulk of our species. It is only through the force of aggressive movements, and by dint of successive advances, that the cause of learning has gained, on an otherwise passive or reluctant public; or that they have laboriously and at length been nurtured into their present habits of education.

Teachers had not only to be paid by endowments for their lessons; but students had to be paid, or bribed, for their attendance. There was a real practical necessity for all this forcing and fostering.

* For Festivals, see, too, Neale says, "The dominion of the Long Parliament and of Cromwell was not marked by any alteration in the law concerning holy seasons." Neale, p. 191.

The fellowships and bursaries, or scholarships, of the English colleges, have not been thrown away. They have, upon the whole, fulfilled their destination, and to them we owe a loftier science, a far more lettered and refined society, than ever would have spontaneously arisen out of the barbarism of past generations.

We cannot conclude this passing notice of the Universities of England, without the mention of how much they are ennobled by those great master-spirits, those men of might and of high achievement, the Newtons, the Miltons, and the Drydens, and the Barrows, and the Addisons, and the Butlers, and the Clarks, and the Stillingfleets, and the Ushers, and the Foxes, and the Pitts, and the Johnsons, who, within their attic retreats, received that first awakening, which afterwards expanded into the aspirations and the triumphs of loftiest genius. This is the true heraldry of colleges. Their family honour is built on the prowess of sons, not on the greatness of ancestors; and we will venture to say, that there are no seminaries in Europe on which there sits a greater weight of accumulated glory, than that which has been reflected, both on Oxford and Cambridge, by that long and bright train of descendants who have sprung from them. It is impossible to make even the bare perusal of their names without the feeling, that there has been summoned before the eye of the mind the panorama of all that has upheld the lustre, whether of England's philosophy or of England's patriotism, for centuries together.

We have often thought what a meagre and scanty literature we should have had without them; and what, but for the two Universities, would have been the present state of science or theology in England. These rich seminaries have been the direct and the powerful organs for the elaboration of both; and what would rapidly decline, as if languishing under the weight of their needful attention, were the endowments of colleges swept away. It were a truly Gothic spoliation; and the rule of that political economy which would seize on these revenues, would be, in effect, as hostile to the cause of sound and elevated learning in Britain, as would be the rule of that popular violence which would make havoc of their libraries, and savagely exult over the ruin of their architecture and halls.

There is much to be learned upon this subject from the failure of many sectarian academies in England. The Dissenters of that kingdom have made the richest contributions to the cause of vital Christianity, by the publication of an immense quantity of practical works, and both with piety and experimental wisdom. We are not, indeed, acquainted with any department of authorship, where so much of this precious treasure is to be found as in the writings of the non-conformists. Yet it is not to be disguised, that with all their powerful appeals to conscience, there is not among them that full and firm stamp of erudition which is to be found among the divines of the Establishment, and which, after all, the theological literature of our land is chiefly beholden. To them we are, in the main, indebted for a species of literature, which in no country in Europe is carried to such a height as among ourselves. We allude to the part which they have sustained in the deistical controversy, and to the masterly treatises wherein they have so thoroughly scrutinized and set forth the Christian argument. But it is not in the way with infidelity alone that they have signalled themselves. A bare recital of the names associated with Oxford and Cambridge, would further convince us, that from these mighty strongholds have issued our most redoubtable champions of orthodoxy; and that the Church, of which they are the feeders and fountain-heads, has, of all others, stood the foremost, and wielded the mightiest polemical arm in the battles of the faith.

TEMPTATION. (Dr. Daniel Foote.)

Satan playeth always upon advantage, and for the most part boweth us that way to which we incline of ourselves, through the weakness of our nature; he sails ever with the wind. Is our knowledge in matters of faith deficient? he tempts us to error. Is our conscience tender? he tempts us to scrupulosity and too much preciseness. Hath our conscience, like the electric line, some latitude? he tempts us to carnal liberty. Are we bold spirited? he tempts us to presumption. Are we timorous and distrustful? he tempts us to desperation. Are we of a flexible disposition? he tempts us to inconsistency. Are we still? he labours to make obdurate heretics, schismatics, or rebels of us. Are we of an austere temper? he tempts us to cruelty. Are we soft and mild? he tempts us to indulgence and foolish pity. Are we hot in matter of religion? he tempts us to blind zeal and superstition. Are we cold? he tempts us to Atheism and flat irreligion. Are we moderate? he tempts us to Laodicean lukewarmness. The Chameleon, when he lieth on the grass, to catch flea and grasshoppers, taketh upon him the colour of the grass; as the Polypus doth the colour of the rock, under which he lurketh, that the fish may boldly come near him without suspicion of danger; in like manner Satan turns himself into that shape which we least fear, and sets before us such objects of temptation as are most agreeable to our humours, natural desires, and inclinations, that so he may the sooner draw us into his net. St. Gregory long ago noted this subtle device of the wily serpent. "He hath," saith he, "five allurements for all sorts of men;" as fishermen have baits for fishes; for the luxurious he baiteth his hook with pleasure; for the ambitious, with honour; for the covetous, with gain; for the licentious, with liberty; for the factious, with schism; for the studious, with curiosity; for the vain-glorious with popularity. Here then is our spiritual wisdom seen to be strong always, there were our enemy is like to lie in ambush, and where he goeth about to undermine us, to meet him with a countermeat. To unfold this precept of wisdom even to the meanest capacity: Art thou by nature a lover of pleasure? bend thy whole strength against the sin of luxury. Art thou of a fiery disposition? lay all upon it to bridle thy passion of anger, and desire of revenge. Hast thou too much earth in thy complexion, and art given to the world? furnish thyself continually with spiritual letters to lift up thy heart, and raise thy thoughts and affections to heaven and heavenly objects. Doth the eminency of thy place bring thee in danger of high-mindedness? let thy whole study be humility. Doth thy profession incline thee to contention? study peace: to dissimulation and cozening? study honesty: to extortion and exaction? study charity, and practice restitution: to corruption and receiving the wages of iniquity? let all thy prayers and endeavours be for integrity.

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, September 16th, 1845.

The Society has just been advised of a donation of £1000 from the town of Liverpool; and the account of the manner in which it was raised, with which it has been favoured, may, perhaps, furnish a useful hint to the friends of the Society in other places.

The Treasurer of the Liverpool Association, in consequence of the present urgent wants of the Society, and the important work in which it is engaged, proposed to raise a contribution of £500 for the Society, by donations of 25 and upwards, on the condition that nothing was to be paid unless promises for the whole amount were obtained. The proposal was so favourably received—many persons cheerfully promising considerably more than £50 towards so good an object—that the sum of £700 was speedily guaranteed. A committee of the friends of

the Society was then called, and it was submitted to them, whether it would not be more suitable to the character of Liverpool, considering the wealth of its inhabitants, and its connexion with our colonies, to endeavour to make the contribution £1000, instead of £500. They determined to make the effort, which also was crowned with success, several contributors joining them in so noble a donation to the amount of £1000. This plan of raising contributions appears to possess two great advantages. Those who are well disposed to the Society may feel some deficiency in asking their friends to contribute individually £25 to its funds; though they can have no difficulty in inviting them to join them in so noble a Christian war, as offering it a donation of £1000. And those who would decline to give £25 individually will cheerfully join in giving £1000 when they feel that probably it will not be raised, except by their co-operation; and that their small donation of £25 will actually be effectual in raising £1000.

NEW ZEALAND.

The Society has received a letter from the Bishop of New Zealand, dated "Her Majesty's colonial brig 'Victoria,' Bay of Plenty, Easter Eve." His Lordship was then on his voyage from Auckland to Wellington. His Lordship's narrative of the recent expedition to the islands of the Bay of Plenty, will appear in the forthcoming number. The following extracts from the close of the letter will be read with interest, as giving the latest accounts of the Bishop's movements.

"After a short cruise of ten days, the four vessels, the 'Harold,' the 'St. Louis,' the 'Matilda,' and, last not least, the 'Flying-fish,' (the Bishop's schooner) all arrived at Auckland within an hour of each other, about the hour of midnight, Saturday, March 15th.

"On Sunday the 16th, I brought the state of the distressed settlers of the Bay of Plenty before the notice of the congregation of St. Paul's Church (Auckland), and the appeal was so cheerfully met, that Mr. and Mrs. Dudley were enabled, on the following week, to distribute necessary clothing to all that were in need. Most of them had lost everything, all the most valuable property having been consumed in the stockaded house.

"Our chief subject of anxiety now is the effect which this disaster will have upon the other tribes among whom the English settlement is proceeding. I have felt the need of duty to be for the present at Wellington and Waikanae (Kapiti), and I therefore sailed on the 20th March, in the 'Victoria' brig, with Mrs. Selwyn and one of my children, and we are now to thank God, within sight of Cape Palliser, the latest land to be passed before we reach the heads of Port Nicholson."

The Ecclesiastical Commissioners have resolved to appropriate £3000 towards the restoration of Exeter Episcopal Palace, on the 15th inst.

The Ecclesiastical Board have received applications for the enlargement of 244 churches in Ireland this year, to accommodate increased congregations.

The new Church of Holme Eden, near Carlisle, built at the sole expense of Peter Dixon, Esq., who has also given the sum of £2500 as an endowment, was consecrated on Tuesday week, by the Hon. and Right Rev. Dr. Perczy, Bishop of the Diocese.

At the late annual general meeting of the Society for Promoting Church Accommodation within the Archdeaconry of Coventry, the Ven. Archdeacon Spenser in the chair, it was stated that 11 new churches had been erected, and 150 new sittings had been provided. The restoration of the old Abbey Church, Dunfermline, is to be commenced this season. The expense is estimated at £2,000.

The Rev. Dr. Warneford has signified his intention of placing in the hands of the Rev. Chancellor Law, the Rev. Vaughan Thomas, and William Saunders Cox, Esq., the manuscript of £500, to afford facilities at Queen's College, Birmingham, for the secondary education, as far as available to the sons of the Clergy and of the medical profession.

DISCOVERY OF A SPONGE COFFIN.—On Tuesday last the labourers employed in digging out soil in the enclosed ground within the new cemetery at West Wick, discovered a stone coffin, containing a skeleton, quite perfect. The coffin measured six feet three inches in length, inside measure, the thickness of the stone being nearly four inches. At the head end the stone had been hollowed out of a solid block, sufficient to hold the body of the deceased, but there was no relic of any kind to indicate the rank of the deceased, or the date of the interment. Here we are left to conjecture, but from the fact that the site is that of the burial-ground of Reading Abbey, and that amongst the various relics exhibited there, during the last few years, no other stone coffin has been discovered, we may reasonably infer that it contained the remains of "one of the Abbots, or at least some distinguished person, either connected with a religious house, or a noble, who slept at which the coffin was found was only