

Church till the end of the seventh century. In public affairs, too, he was ready to take the part becoming the chief pastor of the Church. He remonstrated in 1627, at the head of several of the prelates, against the indulgences which the papists demanded. He also presided, in 1635, in the synod by which the English articles were adopted in Ireland. And when the dark clouds were gathering which afterwards broke into so terrible a storm, men's eyes were directed towards him as one who by his counsel and influence might prevail much. In the beginning of 1640, therefore, he was invited to England, whither he repaired with his wife and family. His absence from home was, he imagined, to be but temporary; but he saw his native land no more.

It would by no means fall in with my plan to describe minutely the fluctuations of those troublous times in which Usher was involved: some of the more particular circumstances are all that can properly find here a place. He was one of the persons whom King Charles I. consulted in regard to the attainder of the Earl of Strafford. He faithfully advised his royal master, that "if his majesty was satisfied, by what he had heard at the trial, that the earl was not guilty of treason, he ought not, in conscience, to consent to his condemnation." And when the king had yielded to the popular clamour, and had given the Earl his assent, the archbishop, with tearful eyes, expostulated with him, "Oh, sire, what have you done? I fear that this act may prove a great trouble upon your conscience; and pray God that your majesty may never suffer for signing this bill." The conduct of Usher towards Strafford was eminently Christian. He attended him in prison, and waited upon him to the scaffold; whence, having prayed by his side, and received his last farewell, he hastened to the king with the only consolation which could then be used, that he verily believed the earl well prepared for the change, and that his last gloomy hours on earth were brightened by the prospect of eternal glory. Strafford, it should be added, is said, previously, when lord-lieutenant of Ireland, not to have viewed Usher with a very friendly eye.

About the same time the archbishop was engaged in a controversy with Milton on the subject of episcopacy; and it is remarked, that he was almost the only one of the combatants of the time who preserved the mild tone and Christian temper which ought to characterise the inquirers after truth.

And now a dreadful storm burst forth upon Ireland. In the latter part of the year 1641, the Irish having resolved to throw off the British yoke, rose with the intention of massacring all the English and Protestants in the island. Accordingly, on the day appointed, Oct. 23, the infuriate rage of the people was let loose. Cruelties the most barbarous were exercised on the English inhabitants, neither age nor sex was spared; the heretics, as they were called, "were marked out by the priests for slaughter, and it was pronounced meritorious to rid the world of these enemies to Catholic faith and piety." The victims of this insurrection reached, on the lowest computation, very nearly the number of forty thousand persons. Usher, by his absence in England, escaped the personal misery and fate which else would doubtless have awaited him; but his property fell into their power, and, with the exception of his house and library at Drogheda, was destroyed. So heavily did this loss press upon him, that he was compelled to sell the plate and other valuables which he had brought into England, to supply the necessities of his family. Hitherto he had led a life of almost uninterrupted prosperity, and had, it seems, when young, been in the habit of praying for affliction, which he considered the necessary badge of God's people. He afterwards perceived the error of this craving for chastisement, and used to advise persons not to tempt God to shew them such a painful mark of paternal love; but if it came, patiently to bear it, and to seek to have the trial sanctified and turned to profit.

His own trouble was in some measure alleviated by the anxious zeal of many friends and even nations to confer honour upon him. The university of Leyden offered him a professorship, and promised to augment the stipend, if he would accept it. Cardinal Richelieu invited him to take up his abode in France,

where an ample pension and the free exercise of his religion should be allowed him. But the king pressed on him the vacant bishopric of Carlisle, which he preferred, though the revenues were most inadequate to his support; and of these he was, after a time, unjustly dispossessed.

In 1642, in consequence of the increasing troubles, he repaired to Oxford, where he diligently prosecuted his studies, and prepared several works for publication. He was here, too, a constant preacher; and a peculiar success was vouchsafed to his ministry.—"The persuasion," said three clergymen, in a preface to some of his sermons, in which they acknowledged their personal obligations to his teaching,— "the persuasion of Armagh's incomparable learning, the observation of his awful gravity, the evidence of his eminent and exemplary piety, all improved to the height by his indefatigable industry, drew students to flock to him as doves to the windows. 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 his lips. Here you might have seen a sturdy Paul, a persecutor transformed into a preacher; there 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 stabbed at the heart, as that they were forced to cry out in the bitterness of their soul, Men, brethren, fathers, what shall we do? These were some of the blessings from on high which attended these sermons"—*To be continued.*

### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, NOVEMBER 14, 1839.

ANOTHER CLERGYMAN GONE.—It is not long since we recorded the death of our friend and brother the Rev. ROGER VIETS of Digby; and now we have to add (omitted in our last) that of the Rev. F. H. CARRINGTON, for 29 years Rector of St. John's, Newfoundland, by which a very important station in that Diocese has become vacant. These calls of the great Shepherd should be heeded by those that remain, and should quicken them to redoubled diligence in the work of his vineyard, that they may humbly hope for a favourable reception from Him whenever He shall please to require at their hands an account of their stewardship. If ALL have need to "watch and pray"—to "work out their own salvation"—to be "always ready"—how much more they to whom is committed the care of souls!—who are the ministers of Christ and stewards of the mysteries of God. How important to be found faithful when the end shall come; and in order therefore, to keep ever printed in our remembrance, how great a treasure is committed to our charge. The Lord help us to watch for souls as those that must give account—and give our people the hearing ear and the understanding heart, that they may be our crown of rejoicing in the future world.

Another reflection suggested by these departures of our Brethren is,—how are the ranks to be filled up that are thus thinned by the hand of death, and are likely soon to be thinned still more? Who are coming forward to enrol themselves in the armies of the living God, and lead his hosts to the battle? We see by the reports of the New York Bishop, that in that one Diocese alone there are fifty two candidates for the ministry. But in ours we do not know of a tenth part of the number that are looking to the service of the Lord as the glorious business of their lives. Let prayer be made without ceasing to Him, to stir up the wills of faithful men to undertake this blessed work—that greater may be the company of the preachers to hungry souls in every land, and more especially in our own.

KING'S COLLEGE, FREDERICTON.—We beg to acknowledge the receipt of a copy of the Commemorative

Oration delivered, according to annual custom, at the Encœnia of the above University on the 27th June last, by James Robb, M. D., Lecturer on Chemistry and Natural History. We extract the following summary of Academical history, and farther extracts will be found in our next number. We are glad to see the learned Professor laying down the wholesome doctrine of the necessity of basing the whole system of Education upon Religion. We wish that this practice of Annual Orations, and the celebration of the Encœnia, as required by the statutes, were followed at Windsor. It would attract deserved notice and interest to that Venerable Institution, to which these Colonies are so much indebted for the sound education of many of their most distinguished men.

After the reign of Grecian and of Roman greatness had ended, a university was established at Bagdad, about the year 740, by the Caliph Almonzor; and the Arabs, who were duly aware of the advantages derivable from that kind of Educational institution, shortly after they had got possession of Spain, proceeded to organize a university, for the cultivation of the Arts and Sciences, at Cordova, and in other places of their newly acquired dominions.—Charlemagne in France, and Alfred in England, both of whom were pious and learned princes, did not neglect the example of the Moors; and according to some antiquarians, the latter monarch is believed to have been the original founder of the university of Oxford, (the oldest institution of the sort in England.) During the middle ages, however, there were no universities, nor even any good schools in central Europe. Science was in the hands of a bigoted Clergy; and "the scholars were either brought up within the walls of a monastery, or attached as a kind of menial servants to some Parish Priest," who preaching that ignorance was the mother of devotion, could not consequently be expected to promote the acquisition of knowledge. In the year 1150 a lawyer and a physician of Salerno, a small town near Naples, succeeded in organizing a regular university, and in obtaining a charter for it from King Frederick I. The number of those who voluntarily came to improve and extend their knowledge at the new university soon increased; and additional professors were from time to time elected and paid by the community. The university of Bologna was chartered in 1158; that of Paris in 1200; and that of Padua in 1222. Some of the Norman Sovereigns of England, and especially Henry II, were distinguished for their zeal in patronizing literary men, and in providing means for the instruction of their people in the higher branches of knowledge. In this way the universities of Oxford and Cambridge gradually assumed the form of privileged seats of learning and science. The students lived, first in separate houses or halls, afterwards in Colleges which were specially endowed and organized for the maintenance of a certain number of fellows and scholars. The lecturers were selected from among the most learned of the community; and the exercises and disputations of the university were carried on in appropriate public buildings called schools. Other institutions more or less similar in their arrangements were soon after established in Scotland, at St. Andrews in 1410, at Glasgow, 1451, at Aberdeen, 1495, at Edinburgh, 1582, and in Ireland, at Dublin, 1591. The epoch of their establishment may be regarded as that of the revival of learning, although, they are to be considered rather as the index, than the cause, of the favorable change, which had begun to be wrought upon the minds of mankind. In these far famed universities, have the youth of Great Britain ever since been prepared for public life; and from the halls of these institutions has issued the army of divines, lawyers, scholars, and statesmen, whose names have shed a perennial lustre over the History of our native land.

The first university founded in America was that of Harvard in Massachusetts. Under the auspices of Charles II, a charter was procured for it in 1638, only 58 years after the university of Edinburgh had been opened under charter from James 6th, of Scotland.

The College of Yale, (Connecticut,) was the next which the New Englanders succeeded in establishing.