

LABOURS OF THE FIRST MISSIONARIES IN AMERICA.

(Continued from last.)

The objections commonly entertained were rather of a civil and political than of an ecclesiastical character. There was, of course, the old traditional feeling, especially in the New England states, against what they termed "prelacy," as connected with religious intolerance; and this objection was much strengthened by vague apprehensions of some coercive power to be exercised by a bishop over the laity—of his interference with the authority of the governor, and of taxes which might be levied for his support.

Proposals were sent home by some of the New England clergy, in 1750, with a view of obviating such objections; and a plan was drawn up in the same year by Bishop Butler, embodying the proposals of the memorialists, in the hope of disarming hostility; but it shared the fate of its many predecessors. The truth is, that while the dissenters in the colonies and at home were united in opposition to the measure, the mass of English Churchmen, ignorant and indifferent, gave themselves no trouble about it. The society had done its part, by frequent addresses to the crown; and the bishops continued to do theirs. Bishop Sherlock thus expressed himself on the subject to Dr. Doddridge, May 11, 1751:—

"The care of it [the Church of England] as an Episcopal Church is supposed to be in the Bishop of London. How he comes to be charged with this care I will not now inquire; but sure I am that the care is improperly lodged: for a bishop to live at one end of the world and his church at another must make the office very uncomfortable to the bishop, and, in a great measure, useless to the people."

He then alludes to the great inconvenience arising from want of a resident bishop, the hazard and expense of going to England for ordination, &c., and adds:—"For these reasons, and others of no less weight, I did apply to the king, as soon as I was Bishop of London, to have two or three bishops appointed for the plantations, to reside there. I thought there could be no reasonable objection to it, not even from the dissenters, as the bishops proposed were to have no jurisdiction but over the clergy of their own Church."

But although the proposal, in itself most reasonable, was made in so conciliatory a spirit, and although no design was entertained of sending a bishop to New England, where the dissenters predominated, yet it met with the most determined opposition in that country. "Was this," the bishop asks, "consistent even with a spirit of toleration? Would they think themselves tolerated, if they were debarred the right of appointing ministers among themselves, and were obliged to send all their candidates to Geneva, or Scotland, or orders? At the same time that they gave this opposition, they set up a mission of their own for Virginia, a country entirely episcopal, by authority of their synod. And in their own country, where they have the power, they have persecuted and imprisoned several members for not paying towards supporting the dissenting preachers, though no such charge can, by any colour of law, be imposed on them: this has been the case in New England."

Secker, while Bishop of Oxford, wrote, in 1754, to his correspondent, the Rev. Dr. Johnson, as follows:—"We have done all we can here in vain, and must wait for more favourable times. . . . So long as they [the dissenters] are uneasy, and remonstrate, regard will be paid to them and their friends here, by our ministers of state."

The whole correspondence contains proof of the anxiety which Secker felt for the full settlement of the Church in America, after his elevation to the primacy. Nor did he content himself with expressing his opinion in private. In the midst of other occupations, he took the trouble of replying to a pamphlet written by Dr. Mayhew, of Boston, in which the proposal for appointing bishops in America was vehemently denounced.—In this answer, the Archbishop states very calmly the undeniable right of the Church to her own apostolic government; and speaks of the anomalous position of the clergy in America as "without parallel in the Christian world."

In 1764, he says, writing to Dr. Johnson:—"The affair of American bishops continues in suspense. Lord Willoughby of Parham, the only English dissenting peer, and Dr. Chandler, have declared, after our scheme was fully laid before them, that they saw no objection against it. The Duke of Bedford, lord-president, hath given a calm and favourable hearing to it, hath desired it may be reduced to writing, and promised to consult about it with the other ministers, at his first leisure."

But party spirit was beginning to run high; and the Archbishop, therefore, urged the importance of pursuing their object "in a quiet, private manner," so as not to "run the risk of increasing the outcry against the society."

In 1766, he spoke more fully on the same subject:—"It is very probable that a bishop, or bishops, would have been quietly received in America before the stamp act was passed here; but it is certain that we could get no permission here to send one. Earnest and continual endeavours have been used by our successive ministers and ministries, but without obtaining more than promises to consider and confer about the matter; which promises have never been fulfilled. The king [George the Third] hath expressed himself repeatedly in favour of the scheme; and hath promised, that, if objections are imagined to lie against other places, a Protestant bishop should be sent to Quebec, where there is a Popish one, and where there are few dissenters to take offence. And in the latter end of Mr. Gravelle's ministry, a plan of an ecclesiastical establishment for Canada was formed, on which a bishop might easily have been grafted, and was laid before a committee of council. But opinions differed there, and proper persons could not be persuaded to attend; and in a while the ministry changed. Incessant application was made to the new ministry; some slight hopes were given, but no step taken. Yesterday, the ministry was changed again, as you may see in the papers; but whether any change will happen in our concern, and whether for the better or the worse, I cannot so much as guess. Of late, indeed, it has not been prudent to do anything, unless at Quebec; and therefore the address from the clergy of Connecticut, which arrived here in December last, and that from the clergy of New York and New Jersey, which arrived in January, have not been presented to the king; but he hath been acquainted with the purport of them, and directed them to be postponed to a fitter time."

It was at this time that Secker wrote in the following terms to Horace Walpole:—"The reasonableness of the proposal, abstractedly considered, you seem to admit: and indeed it belongs to the very nature of episcopal churches to have bishops at proper distances presiding over them; nor was there ever before, I believe, in the Christian world, an instance of such a number of churches, or a tenth

part of that number, with no bishop amongst them, or within some thousands of miles from them. But the consideration of the episcopal acts which are requisite, will prove the need of episcopal residence more fully. Confirmation is an office of our Church, derived from the primitive ages: and when administered with due care, a very useful one. All our people in America see the appointment of it in their prayer-books, immediately after their catechism; and if they are denied it, unless they will come over to England for it, they are, in fact, prohibited the exercise of one part of their religion."

He then refers to the anxiety of successive bishops for the establishment of episcopacy in the colonies:—"I believe there scarce is, or ever was, a bishop of the Church of England, from the Revolution to this day, that hath not desired the establishment of bishops in our colonies. Archbishop Tenison, who was surely no high-churchman, left, by his will, 1000*l.* towards it; and many more of the greatest eminence might be named, who were and are zealous for it. Or, if bishops, as such, must of course be desired partial, the Society for Propagating the Gospel consisted partly also of inferior clergymen, partly too of laymen. Now the last cannot so fully be suspected of designing to advance ecclesiastical authority. Yet this whole body of men, almost ever since it was being, hath been making repeated applications for bishops in America; nor have the lay part of it ever refused to concur in them."

The controversy on the subject of bishops for America grew warmer as the political crisis in that country drew on; and as it would be out of place to introduce the necessary detail here, it may be as well to defer the further history of the question till we come, in the course of these notices, to the period of the revolution, which hastened probably, rather than retarded, the emancipation of the Church. We return, therefore, to the point from which we digressed.

Dr. Cutler and Mr. Johnson returned, in the summer of 1724, to their own country, and immediately proceeded to take charge of the missions which had been assigned to them. That of Mr. Johnson was his own town of Stratford, in which there were about thirty episcopal families; and the neighbouring towns of Fairfield, Newton, Ripton, &c., in which there were about forty more. He was at that time the only clergyman in the province; and, as doubtless he had anticipated, was on his first return there, regarded as an apostate. He makes no complaint, however, of their treatment of himself, but rather laments the persecution, even to imprisonment, of men and women, which his people suffered for refusing to pay taxes to dissenting preachers. In spite, however, of these discouragements, the Church gradually increased, and would have done so much more rapidly, but for the want of ministers. There was no lack of young men, willing to enter into the sacred ministry, but they were deterred from their purpose by the hazard and expense of a long voyage, so that the members of every sect were for ever taunting the Churchmen with their helpless condition, and telling them that if the Church of England were a true Church, and that bishops were necessary to its government, one would have been sent long ago.

In 1727, he writes as follows to the secretary:—"I am just come from Fairfield, where I have been to visit a considerable number of my people in prison, for their rates to the dissenting minister, to comfort and encourage them under their sufferings; but verily, unless we can have relief, and be delivered from this unreasonable treatment, I fear I must give up the cause, and our Church must sink and come to nothing. There are thirty-five families in Fairfield who all of them expect what these have suffered; and though I have endeavoured to gain the compassion and favour of the government, yet I can avail nothing, and both I and my people grow weary of our lives under our poverty and affliction."

The course of his duties, though laborious, was of too uniform a character to offer any very striking incidents. In every letter, however, he notices some accessions to the Church from the native heathen, the negroes, or the lapsed Christians. Another satisfactory circumstance which he reports in 1730 was the growing disposition of the students at the college to inquire into the true principles and claims of the Church, and a consequent dissatisfaction with the system of dissent. Two of these, who had received their education at Yale College, Connecticut,—namely, John Pierson, and Isaac Brown, brother of the very promising candidate who had been carried off by small pox in England soon after his ordination, were sent home with the highest commendation, and returned to exercise their ministry in the Church to which they had conscientiously conformed.

Dr. Cutler's course of duty was very similar to that of his friend Mr. Johnson. His very first letter to the society, January 4, 1724, contains a strong expression of his opinion as to the new life which would be given to the American Church by the appointment of a bishop to reside over it. His first object was the completion of a church at Boston. Three years afterwards he reports that the congregation had grown from 400 persons to 700 or 800. At this time, the population, which was rapidly on the increase, amounted to upwards of 20,000, of which the members of the Church constituted about a sixth or a seventh part.—The remainder consisted of Presbyterians, Independents, Anabaptists, and Quakers."

From time to time Dr. Cutler sent accounts to the society of the numbers he had baptized, including generally a few adult persons, frequently some negroes. Additions, too, were very often made to his congregation by the admission of dissenters. In 1728, he recounts the case of Samuel Freeman, who had been born and brought up a dissenter, but had, notwithstanding, "on sober conviction, without any temporal views, and in a most inoffensive manner, come into our communion, still retaining an excellent reputation among all that knew him." He died young, and left by his will 1000*l.* of New England money, one-half for the Church, the other for the education of episcopal scholars at Harvard College. Many from that institution were in the habit of joining Dr. Cutler's congregation, expressing "great affection to the Church of England, and wanting nothing but a resident bishop to invite them into it."

But the greater efficacy of these missionaries must not make us overlook others as useful perhaps, though less known. The Rev. James Honeyman filled the laborious office of missionary at Newport, in Rhode Island, from 1704 to 1749, and throughout shewed himself a faithful and diligent servant of the Church. Besides the care of his own particular district, he made frequent visits to the neighbouring towns on the continent, until another minister was assigned to them. Very early in his career he felt the great disadvantage under which the Church was labouring, for want of a superintending head. Writing to the Secretary in 1709, he says, "You can neither well believe, nor I express, what excellent services for the cause of religion a bishop would do in these parts;" and he expresses a conviction that if one were sent, "these infant settlements would become beautiful nurseries which now seem to languish for want of a father to oversee and bless them." In 1714, he presented a memorial to Governor Nicholson on the religious condition of Rhode Island. "The people, he says, were divided among

Quakers, Anabaptists, Independents, Gortonians, and infidels, with a remnant of true Churchmen. He then proceeds to suggest a remedy in the settlement of a competent number of clergy in the several townships under the jurisdiction of a bishop, the establishment of schools, and a proper encouragement from the civil government. A new and most painful duty was imposed upon him in 1723, in attending daily for nearly two months a great number of pirates, who were brought into Rhode Island, tried, convicted, and executed.

There is probably not a single mission at the present time in the whole of our North American colonies so beset with difficulties and discouragements, and so entirely dependent upon the zeal and judgment of the individual clergymen in charge, as were most of the parishes in the first settlement of the country. Look, for example, to this large district of Rhode Island which but a single minister of religion for more than forty years, and that one labouring in the midst of a population hostile for the most part to the Church, and without the smallest support from secular authority.

In 1728, Mr. Honeyman and the Rev. J. Macnaryn, who since 1719 had occupied the mission of Narragansett, sent home a joint memorial, in which, complaining of the "frowns and discouragements" they were subject to from the government, they stated that there was only "one baptized Christian in their whole legislature."

In a subsequent letter, Mr. Honeyman introduces to the society Mr. Samuel Seabury, who had been a dissenting preacher, but was a convert to the Church on principle; and announces the arrival at Providence, of Mr. Browne, recently ordained in England. The only further extract that need be given from Mr. Honeyman's correspondence, is dated September, 1732, and occurs in connexion with an application to the society for a small increase to his stipend to enable him to provide for his family. "Between New York and Boston, the distance of 300 miles, and wherein are many missions, there is not a congregation in the way of the Church of England that can pretend to compare with mine, or equal it in any respect; nor does my Church consist of members that were of it when I came here, for I have buried them all; nor is there any one person now alive that did then belong to it, so that our present appearing is entirely owing to the blessing of God upon my endeavours to serve Him."

In consequence of his urgent representations of the want of a missionary at Providence, a place about thirty miles distant from Newport, and where he had preached to such numbers that no house could hold them, and his hearers were obliged to adjourn to the open fields, the society sent there, in 1742, the Rev. George Pigot. The people had already by great exertions erected a wooden church, and the congregation rapidly increased after Mr. Pigot's arrival.—Before, however, entering upon this mission, he was stationed for a time at Stratford, where he says, "our cause flourishes mightily in this country; indeed so much so that our neighbours look on with astonishment. The Mathers are diligent in sending circular letters to all places, exhorting them to trace the pious steps of their forefathers." It was to Mr. Pigot that Mr. Johnson and his friends first communicated their leaning to the Church of England, and on their invitation he attended the conference at New-Haven College, which ultimately ended, as has been stated already, in their conforming to the Church.

We cannot pass by this period of the American Church history without referring to one of the noblest instances of self-devotion that is to be found in the annals of Christianity. In 1725, Dr. Berkeley, then recently promoted to the valuable deanery of Derry, published a "Proposal for the better supplying of Churches in our foreign plantations, and for converting the savage Americans to Christianity." His plan was to erect a college in Bermuda, for the education of the children of the planters, and of the native Americans, with a view to prepare them as missionaries. But he did not publish this project as the speculation of a benevolent philosopher for more practical men to take up and act upon if they thought good. Although at the height of fame and fortune, the most distinguished in a society of distinguished men, he offered to resign his rich and honourable preferment, and devote the remainder of his life to the education of the children of the wild natives of America, on a maintenance of 100*l.* a year. And such was the effect of this noble enthusiasm that three fellows of Trinity College, Dublin, men whose names are deserving of lasting honour, William Thompson, Jonathan Rogers, and James King, clergymen and Masters of Arts, offered themselves as his companions, and freely consented to exchange the dignified position, and secure prospects of a Dublin fellowship, for the laborious and irksome duty of teaching savage children, in an obscure island of the Atlantic, on a provision of 40*l.* a year.

The dean had influence enough to get his proposal recommended to the king, who granted a charter for the proposed institution, under the name of St. Paul's College, Bermuda, to consist of a President and nine Fellows, who were bound to maintain and educate Indian scholars at an annual cost of 10*l.* Dr. Berkeley was named the first President, and his three companions above mentioned, Fellows.

In reply to an address from the House of Commons, the sum of 20,000*l.* out of lands in St. Christopher's, was promised by the minister; and several private subscriptions were raised for promoting what the king, in his answer to the address, had denominated so "pious an undertaking."

The dean set sail in September, 1728, for Rhode Island, with the intention of purchasing lands on the American continent for the endowment of his college. But he was leaning on a broken reed in trusting to such a minister as Walpole. The greater part of the fund, out of which the purchase money of estates for the sustenance of the college was to be paid, had already been bestowed as a marriage-portion on the Princess Royal; and when the Bishop of London (Gibson) applied to Sir Robert Walpole to redeem his pledge, he, after many previous excuses, at length received this very characteristic answer, "If you put this question to me as a minister, I must and can assure you that the money shall most undoubtedly be paid as soon as suits with public convenience; but if you ask me as a friend, whether Dean Berkeley should

continue in America, expecting the payment of 20,000*l.* I advise him by all means to return home to Europe, and to give up his present expectations."

Thus, to the same minister attaches the shame of having defeated the two noblest projects that were ever formed for the benefit of the American Church—the one for the erection of four bishoprics in 1715, and the other for the establishment of a missionary college at Bermuda, in 1729.

On receiving this answer, the dean had no alternative but to bear his disappointment as he best might, and abandon "a scheme whereon he had expended much of his private fortune, and more than seven years of the prime of his life."

Having distributed the books which he carried over with him, he returned to London, and soon afterwards, in February, 1731-32, preached the anniversary sermon before the Society for the Propagation of the Gospel. As he had himself resided for two years in Rhode Island, and had thus had the best opportunities of learning the character which the clergy bore in that and the neighbouring colonies, it is an act of simple justice to record his deliberate testimony in their favour. "I speak it knowingly," he says, "that the ministers of the gospel in those provinces which go by the name of New England, sent and supported at the expense of this Society, have, by their sobriety of manners, discreet behaviour, and a competent degree of useful knowledge, shewn themselves worthy of the choice of those who sent them."

This subject cannot better be concluded than by citing the following noble testimony of Sir James Macintosh to the genius, learning, and, above all, the Christian devotedness of Bishop Berkeley:—"Ancient learning, exact science, polished society, modern literature, and the fine arts contributed to adorn and enrich the mind of this accomplished man. All his contemporaries agreed with the satirist in ascribing

"To Berkeley every virtue under heaven." Adverse, factious, and hostile wits concurred only in loving, admiring, and contributing to advance him.—The severe sense of Swift endured his visions; the modest Addison endeavoured to reconcile Clarke to his ambitious speculations. His character converted the satire of Pope into fervid praise. Even the discerning, fastidious, and turbulent Atterbury said, after an interview with him, "So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels, until I saw this gentleman."

Lord Bathurst told me that the members of the Scribblers Club being met at his house at dinner, they agreed to rally Berkeley, who was also his guest, on his scheme at Bermuda. Berkeley having listened to the many lively things they had to say, begged to be heard in his turn, and displayed his plan with such an astonishing and animating force of eloquence and enthusiasm, that they were struck dumb; and after some pause, rose all up together with earnestness, exclaiming, "Let us set out with him immediately." It was when thus beloved and celebrated that he conceived, at the age of forty-five, the design of devoting his life to reclaim and convert the natives of North America; and he employed as much influence and solicitation as common men do for their most prized objects, in obtaining leave to resign his dignities and revenues, to quit his accomplished and affectionate friends, and to bury himself in what must have seemed an intellectual desert. After four years residence at Newport, in Rhode Island, he was compelled, by the refusal of the government to furnish him with funds for his college, to forego his work of heroic, or rather god-like, benevolence; though not without some consoling forethought of the fortune of the country where he had sojourned."

"Westward the course of empire takes its way, The first four acts already past, A fifth shall close the drama with the day, Time's noblest offspring is its last."

THE ANGLO-CATHOLIC SCHOOL.

(From "The Theologian," July, 1844.)

The high Anglican, or, as it is designated in common parlance, the High Church, has but an accidental connection with, and is only by a gross error ranged under the Oxford school. We say that it has but an accidental connexion; there being no other reason for associating the two together, than that the Oxford Tracts at their commencement enforced those high Anglican doctrines; and while in this respect originating nothing, gave them a circulation through the public mind, beyond what had previously been the case. Further, those doctrines fitted on to what was more distinctive of the Oxford movement. Consequently, it soon came to pass, that the term *Puseyite* was popularly fastened upon any Clergyman, who enforced the Apostolical Succession, or took a high view of the Grace enshrined in either Sacrament. But surely this was a gross mistake. Taking the doctrines in question by themselves, they but amount to the general sentiment of the orthodox Clergy. Where, long before the first Oxford Tract, could we have found any such, who would not have maintained, that they had an Apostolical Commission which the Dissenting teacher was without; who would have admitted, that the Church was meant to be otherwise than visibly one; that the English Reformation destroyed that Unity as regards ourselves, or was at all analogous to the founding of a sect; or who would not have fought for the position, that the benefits of the Atonement are to be sought mainly and especially in the use of the Sacraments? That these doctrines were rather held than preached is another matter; and it is also true, that the preaching, as well as holding them, makes a great change in the state of affairs; a change in which the Oxford Tracts have had no inconsiderable hand. Still such change amounts to no more, than carrying out in practice what we believe in our hearts; nor ought it to be spoken or thought of as a ground of division among us. If a Clergyman denounce the due "magnifying of his office;" if he exclaim against exhibiting the Sacraments in the light wherein the Church of England presents them, it is for him to shew his fitness to be one of Her priesthood; but certainly he is in no way entitled to swell a cry against such of his brethren, as do but carry out Her obvious meaning.

The school in question is that of the Clergymen, who would not object to describe themselves as approvers of the earlier "Tracts for the Times;" from which some of them probably derived their High Church principles; while others had learned them from quite other, and far older sources. This is, granting the modifications requisite for each individual case, the school of Hook, Grealy, Churton, Paget, Palmer, and many others too numerous to mention. It may be presumed also to number the greater part of the Episcopal Bench among its members. Its tenets are those which we have mentioned, and its collateral characteristics are, a contentment on the whole with the religious adjustment effected by the English Reformation; a strong sense of evil in Romanism; a great reverence for the Prayer-Book; a great desire to conform to all its provisions; and an entire want of sympathy with every non-Episcopal body. It is Conservative in its politics, and very English in its tone of sentiments. It is therefore the most extensive division of the Movement; the one which, as it has a stronger prescriptive claim on them, so it has enlisted on its side a far greater body of English sympathies, than either of the others. Indeed its

success has been great; the chief objection to it, attaching not to its affirmations but to its denials; not to what it says of our own privileges, but to what it lays down to the destitution of others. Many would rejoice to be told of a Divine Commission in their own Episcopally-ordained Pastor; of his succession from the Apostles; of the sure warrant which they possess, that the ordinances administered by him on earth will, in the case of all faithful receivers, be ratified in Heaven; and would gladly expatiate in the freedom and enlargement of heart engendered by the hearty realization of these glorious Truths,—who are staggered and offended, when they hear all their non-Episcopal brethren, no matter what the circumstances, cut off from the Body of Christ. How far we consider such excision legitimately to follow from the premises,—how far we think the Anglican party as right in what they deny, as they are in what they affirm, may appear hereafter. Meanwhile, this is their most prominently weak point, as regards success in proselytizing. As regards success in retaining proselytes, their difficulty is twofold; first, that the Truths which they have impressed such, lead to further questions; and secondly, that the range of sympathy with which they furnish men, is felt to be painfully narrow. These, however, are points which we must reserve for further consideration. Meanwhile, if we be right in our statement of the case, it is somewhat sad to witness many, in mere pique, forgetting—or seeming to forget—the lessons of their youth; stigmatizing—or allowing themselves to be supposed to stigmatize—as novel, a teaching which has been that of all our most approved divines; and flying off—or letting men fancy that they are flying off—from the positions maintained by Taylor, Bull, Hammond, Nelson, Waterland, and Horne. How melancholy that theological *forgetfulness*—to use no harsher word—which can denounce as novel, a doctrine of Justification which, right or wrong, was the doctrine of Paul, Tilton, Wake, and Horne; and to the elucidation of which, the first-named great divine devoted all the powers of his unrivalled mind.

RELIGION AND LEARNING.

(From "Hesperides," by Bishop Gauden.)

It is certain, that, next to the primitive gifts of miracles, the gifts of human learning have stood the Church of Christ in most stead. For ever since the apostles and ministers of Christ, assisted with extraordinary endowments of the Spirit, had by the foolishness of preaching (as by David's improbable weapons against Goliath's complete armature) vanquished that idolatrous power of heathenism, which prevailed in the world, and was long upheld by shews of learning, eloquence, and (in that way) vain philosophy; the Church of Christ hath, ever since the cessation of those miraculous gifts (which attended only the first conquests), made use of that very sword of that prostrated giant, good learning, both to dispatch him, and to defend itself; finding that both in human and divine encounters, there is none like to that, if managed by a proportionate arm and strength.

For, hereby the mind, and all intellectual faculties of men's souls (which are the noblest and divinest) are more easily and fully instructed; more speedily improved in all the riches of wisdom and knowledge; which are part of the glory and image of God on man's nature. By this, which we call good learning, all truths, both human and divine, natural, politic, moral, and theological, useful either for speculation or practice, are more clearly extricated, and unfolded out of the depths, darkness, and ambiguity of words (which are but the shadows of things) by the skill in languages, which are the scabbards and shells, wherein wisdom is shut up. The inscription on Christ's cross is in three languages, Hebrew, Greek, and Latin; (Luke, xxiii. 38.) intimating as the divulging of the Gospel to many tongues and nations; so that the mystery of Christ crucified is not to be fully and exquisitely understood, without the keys of these three learned and principal languages with which the Church hath furnished. Certainly it is not easy for unlearned men to consider how great use there is even of grammar, which is the first and roughest file that good learning applies to polish the mind whilst; for much of the true sense even of the Holy Scriptures, as well as of other records, depends upon the true writing or orthography, the exact derivation or etymology, and the regular syntax or conjuring of words: yea, that critical part of literature, which is the finest file or sear of truth (wherein some men's wit and curiosity only vapour, and soar high, like birds of large feathers and small bodies); yet it is of excellent use, when by men of sober learning it is applied to the service of religion. Many times much divinity depends on small particles, rightly understood; upon one letter; upon such a mood, or tense, or case, and the like. Many errors are engendered and nourished by false translations, and mistakes of words or letters; many truths are restored and established, by the true meaning of them, asserted upon good grounds, and just observations; which hath been done with great accurateness, by men of incomparable excellency in this kind these last hundred years; equal to, if not for the most part beyond the exactness of the ancient fathers or writers. Herein infinite observations of human writers are happily made, and usefully applied, as to the propriety of words and phrases used in the sacred originals of the Word of God, so as thereby to attain their genuine and emphatic sense; also for the clearing of many passages and allusions which are in the Scriptures, referring to things natural and historical, in the manners and customs of the nations. This once done, all truths are by the methods and reasoning of logic easily disentangled, and fairly vindicated from the snarlings, sophisms, and fallacies, with which error, ignorance, or calumniating malice seek to obscure or disguise them, or therein to wrap up and cover themselves, darkening wisdom by words without understanding. After this they are by the same art handsomely distributed, and methodically wound up in several clews and bottoms, according to those various truths which that excellent art hath spun out; that, thus digested, they may again be brought forth unfolded and presented to others in that order and beauty of eloquence which rhetoric teacheth; by which truths have both an edge and lustre set on them, do most adorn them, and enforce to the quickest prevalences on men's minds, and the firmest impressions on their passions and affections; that so their rational vigour may hold out to men's actions; and extend to the ethics or morality of civil conversation, which is the politure of men's hearts and hands; the softer and sweeter of violent passions, and rougher manners, to the candour and equity of polity and society. This civility was, and is the preface and forerunner of religion, the great preparative to piety, the confines of Christianity, which never thrives until barbarity be rooted up, and some learning with morality be sown and planted among men. Nor did Christian religion ever extend its pavilion much further, than the tents of learning and civility had been pitched by the conquests and colonies of the Greeks and Romans.

\* [Bishop Gauden was born in 1605, and died shortly after the Restoration in the See of Worcester. It is a remarkable circumstance that his politics originally were identified with the Parliamentary encroachments on the Throne of King Charles the First; but when he discovered that the King was in personal danger, he abandoned the cause of revolution, and became one of the most faithful adherents of royalty. He was the compiler, not the author, of Iron Basilisks, although Bishop Burnet leaves the matter in doubt. There is no sufficient reason for disputing the claims of the martyred King to this illustrious work.—Ed. Cu.]

English Ecclesiastical Intelligence.

CONFIRMATION AT BRIGHAM, DEVONSHIRE.

On Tuesday, Oct. 8, the Lord Bishop of this Diocese held a Confirmation in St. Mary's Church, Brigham. His Lordship arrived at the church about two o'clock, accompanied by Sir John and Lady Buller, Mrs. Wilson Patten, and attended by the Revs. Messrs. Smart, Gee, Mallock, Surtees, and Yerrington. The Rev. Robert Holdsworth, M.A., Vicar of Brigham, was in attendance to receive his Lordship's blessing, and, after the usual ceremony, proceeded to the reading of the names of the candidates for Confirmation (about 500), were seated. At the conclusion of the voluntary, which was from the "Stabat Mater," of Pergolesi, his Lordship rose and proceeded to address himself to those who were assembled for Confirmation. He said that on the present solemn occasion, they were met to ratify those promises and vows made for them in their Baptism. It was a duty which they owed to God and themselves, as members of his holy Church. When they were brought to the Minister to be baptized, they were in the church about a year, or more, as members of Christ, children of God, and heirs of a blessed inheritance. It was an ordinance of God, and he had been pleased to connect with its legitimate performance, the spiritual blessings of the new covenant, vouchsafed to every member of the Church of Christ. For, as by natural birth they were the children of the first Adam, so by baptism, were they regenerated and born again, children of the second Adam, who is the Lord from Heaven. Regeneration is a mysterious change of spiritual condition, in which baptism is the sacrament, or outward sign, and this change is an object of faith, and of feeling or observation, placing us in a new state of relationship to God, as redeemed creatures, and members of Jesus Christ; bestowing on us privileges and capacities, and making us partakers of better hopes, and inheritors of better promises. Every baptized person (and he should be a true one), whose rights are annulled, by a positive obstacle of infidelity or hypocrisy, was, in the strictest and properest sense, born of God—born of the will of God—born of the word and promise of God—born of water and of the Spirit. Hence, when he was incorporated into the Church by baptism, he was considered as a new creature, and with the rights and privileges of a redeemed creature, and with a real interest in the merits of Christ, and the conditional blessings of the Christian covenant; and no one whose soul has been assured and certified to him in this sacrament, can be deprived of the grace of God, and the kingdom of Heaven, but by his own fault, or the fault of those to whom his spiritual education is entrusted, and by wilfully defeating God's merciful intentions. They had been informed that, at their baptism, three things had been promised to them, which they should never forget, the devil and his works, believe the Articles of the Christian faith, and keep God's holy law and commandments. It was not, for a moment, to be understood that the promises had been made for them, as though, in their own strength, they were able to keep them. No, God had been graciously pleased to afford the gifts of all things, the Holy Spirit to all who should humbly ask for it in the name of His dear Son. And relying on the faithfulness of their Creator, and prayerfully invoking His sacred aid, they would be enabled to say with an holy Apostle, "I can do all things through Christ who strengthens me." The wicked one is always ready to tempt our weak hearts with the bait which is most taking to us—confidence in ourselves. It is the Holy Spirit who alone can give us that only knowledge which will be useful to us at the end of the journey—our own weakness, our own sinfulness, our own wickedness, and of the way of God's saving mercy, pardon of the faithful and confiding penitent for His dear Son's sake. But if we place any reliance on our own poor doings, or fancied virtues, those very virtues will be our snarers—our downfall. Above all things, therefore, it is our duty, and our duty, as it is our duty, to put off all confidence in ourselves, and thankfully to embrace Christ's most precious offer on the terms on which he offers it: He will be our Saviour only if we know, and feel, and humbly acknowledge, that we need His salvation. He will be our Father only if we know, and feel, and adore as more and more, and deplore our sinfulness; the more earnest will be our love, the firmer our reliance on Him who alone is mighty to save. Therefore it is, that in preparing ourselves to appear before him, the less we think of what we may faintly deem our good deeds, and good qualities, and the more rigidly scrutinize our hearts, and detect and deplore our manifold sinfulness, the fitter shall we be, because the more deeply sensible of the absolute necessity, and of the incalculable value, of His blessed undertaking and suffering for us.

Having been promised by your God-fathers and God-mothers on your part that you should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, it will be necessary for me just to explain what is meant by this. Now by the devil you are to understand a certain evil spirit, who, as the Scripture saith, is the ruler of the air, and disobedient to God, and makes it his constant business to draw as many of us as he can into the same wickedness. By the works of the devil, you are to understand all manner of sin; which is therefore called evil work, because he is always busy to corrupt us, and therein, having sinned first of all, and still persisting, or continuing in wickedness, and endeavouring by all possible means to encourage and promote it. By pomps, is meant the honours; and by vanities, the riches of the world, which is called vanity, because it is all vanity, and the many wicked things that are done therein. By the sinful lusts of the flesh, you are to understand all desires or inclinations after sinful pleasures; all of which you may be said to renounce, when you are not overcome by their temptations so as to commit sin. The next thing promised to you, or on your behalf, at your baptism, was that you should believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son our Lord, &c. This is what is meant by the articles of the Christian faith, and it is absolutely necessary, that every member of the Church should be enabled to understand in order that he may truly belong to those who are united and joined together in one body under Jesus Christ the Head or supreme Lawgiver; and further, that he may be a partaker of that hallowed communion or fellowship which is enjoyed by all who are born of God. The whole of these things you are to believe in, as you are to believe in the Catechism, and it is my earnest wish that every one of you should look much into your Catechism, and become very conversant with it, for great benefits are derived from a thorough knowledge and apt acquaintance with it. But it was also promised to you, that you should believe in the Lord Jesus Christ, and confounding them in their most holy faith. And on whom they laid their hands, the Holy Spirit was immediately poured out. It was quite sure, that those on whom the Apostles laid their hands, gave evident signs of the efficacy and power of His presence; by speaking with new tongues, healing the sick, and working of miracles; but that evidence was no longer continued to the Church in an external and miraculous way, seeing the Canon of Scripture was complete, and required not the display of external agency to prove its authenticity. Still they may be assured of their being made recipients of the Holy Ghost, by their attention on the ordinance, and declaring their faith in Christ, as were those Christians of the Apostolic age. The power of conferring the gift of the Spirit did not reside with the Apostles as a man; it was annexed to the office. The Holy Ghost was not a wind, which blows at will; but He who is the Lord Jesus Christ, and confounding them in their most holy faith. And on whom they laid their hands, the Holy Spirit was immediately poured out. It was quite sure, that those on whom the Apostles laid their hands, gave evident signs of the efficacy and power of His presence; by speaking with new tongues, healing the sick, and working of miracles; but that evidence was no longer continued to the Church in an external and miraculous way, seeing the Canon of Scripture was complete, and required not the display of external agency to prove its authenticity. 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