COBOURG, CANADA, FRIDAY, MAY 23, 1845.

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### THE WOODS.

Doetry.

The woods are always beautiful: to me One of the richest wreathings in the crown Of starry nature do they seem to be, Though decked in tints of fleeting red and brown, or clothed in green leaves undimm'd by the frown Of wintry blasts. How gladdening to rest Where the old oak trees in their might look down On forest herbs, half hidden in a nest Of the close curly moss by many a flower-stem prest.

And then to look too on those arches made By spreading branches, in the distance seen, And on the sweeping aisles and depths of shade Formed by a thousand columns, rais'd between A rich cathedral screen-work bright and green, And to remember that this glorious view Displays a temple where no hand hath been To give it beauty, save the hand which threw Thick darkness from the world when time itself was new.

And there is music in the woods-sweet tones At morn, and noon, and eve—the countless songs Of a full choir of birds, and ring-dove moans, That seem to tell us a sad tale of wrongs, Or of some gentle grief; and 'midst the throngs Of trembling leaves, there is that spirit sound, hich only to the still dark grove belongs-That deep voice of the wind, as sweeping round
The trees, it stirs the chain by which our hearts are bound.

ADMISSIONS OF ADVERSARIES ON THE EPISCOPAL GOVERNMENT AND SUCCESSION. (From "Notes on Episcopacy," by the Rev. T. W. Marshall.)

Емма В.

- Cambridge Chronicle.

the same even in their formal professions. And so his scholars. of Calvin and Luther, of Zuingle and Melancthon, was again, we may pass on to another. lot, it must be confessed, remarkable for stability; character only that I intend to speak of them.

of the present age—is founded, so far as it is hereti- meanwhile make an uproar about little matters." completely and extravagantly false.

Catholic system of discipline was altogether an afterof Scripture and Antiquity which has been already so largely cited.

The most obvious method of proving this statement would be of course to allege specific admissions from the formal "Confessions" of the great Continental sects, as well as the individual writings of their most distinguished divines; and this shall presently be done. But it seems extremely important, in order to a due appreciation of the evidence which will be adduced der this head, to notice one or two characteristic features by which the writings in question are marked. No one, I think, who is at all versed in them, can have failed to observe the apologetic tone with which they are commonly pervaded. Now this tone, of which some illustrations shall be given, was not the indication only, but the undisguised confession of a certain as an accurate resemblance of the primitive type that these teachers presumed at first to speak of their new least something better than that from which they had

and true, in comparison with Romanism. extraordinary, the irregularity of their ministrations excused on the plea of necessity, and all defects of their defects of their ministrations as the "old paths," but some new way is to be "sought for," which may be "suitable tor present need; yet still, as being a "human" device, it must not be expected that it should be their condition laid to the charge of their enemies. "perfect." Calvini Epist. lv Neocomensibus, p. 120. The supposed apostacy of Rome was assumed as an ample justification of measures which were not even lit

pretended to be lawful in themselves. Several passages shall now be quoted in proof of also the strong statement of Bullinger, quoted by Strype, Life this. And with a view to avoid the awkwardness and of Grindal, p. 112. confusion of a mere collection of extracts, these shall the statements made above:—(1) First it shall be shown, that the reformers, unlike their modern disci-Ples, did not hesitate freely to acknowledge that their quedam temere et incircumspecte dicere et facere."

As their adversaries did not fail to remind them. "How," \*\* Epist. ad Myconium, p. 317.

cessary," by reason of the enormous corruptions and learned Theodore Beza-"that we are so arrogant as and traditional practice. shall have been proved, the two classes in question world of error? Far, far be that from us."\* tinction which it is the main object of this chapter to confess."+

ourselves do not deny." Our brethren now would tell culty to acknowledge openly the scantiness of their dignity and gravity of prophecy, and the sober but intoned by the Priest, on the words, "We praise thee fell from the rich man's table," (compare Judg. i. 7) us that this honest confession was a mistake, and that Church-government, and that their bed is shorter than joyful recognition of the benefits of which this inspired O God." This ought uniformly to be the case, and —even these were denied him. Shut out from human their discipline is that "which the ancient Church that they can stretch themselves in it, and their covering hymn is the harbinger.

submit to any other. "I know," said the same teacher elsewhere, "how invincible necessity."; I. The position occupied by the Calvinistic and truly, if God should presently summon us to a reck- section of Protestants—those of the Low Countries captum, with obvious brilliancy, or exaggerated expres- which divides each verse by the same pause (the colon) want had reduced him; he lay like one dead, and Lutheran communities of the present age differs in oning, our defence would be a difficult one."† This —after warmly professing his belief that the Anglican sion, the organists are in general neglectful of any that is appointed for the Psalms. The same observation of the present age differs in oning, our defence would be a difficult one."† many respects from that which was taken up by their candour and humility in such a man as Calvin is not Church had arranged itself according to the primitive change of stop, or variation, in the time of the different tion applies to all the other Canticles. This intimapredecessors in the sixteenth century. They are not less remarkable than the absence of those qualities in model, and in exact conformity with the most ancient strains, and the choir seem to forget that the notes are tion of the Church is frequently transgressed, by run-

with the other, or acknowledging the latter as legiti- in whose dominion the reformed doctrine was then to deny." § mon to both, that we are able to trace any points of an "extraordinary" method of discipline in his territheir condition was a defective one." the similitude which is by some so warmly asserted. tories, he proceeds thus: "But this would be a tem-It seems probable that much of the prevailing mis- porary office, for so long as matters should continue Perehension on this subject is owing to an extremely disordered and unsettled, not a reformation of the AND ON THE METHOD OF THEIR BEING SUNG IN THE Perfect acquaintance with the very principles and Church, but a certain preparation only. And when entiments with which such indiscriminate sympathy things should be matured, then, by the king's authoexpressed; and in a measure, perhaps, to the ex- rity and the counsels of the state, a more proper order braordinary vagueness and contradictoriness of the for the creating of Pastors might for the future be apwritings in which they are contained. The theology pointed." And with these, as we shall hear Calvin

Melancthon appears to have delivered quite as and their statements were as fluctuating as their creeds. plainly the same sentiments. "It is a greater scanconflicting religionists;\* and they are still appealed short of the most weighty causes, than merely to give many, who, whatever their differences may be, our adversaries the opportunity of censuring our moseem to agree instinctively in seeking their countenance deration. Judge whether of the two is the evil-doer, and support. It is, however, in their supposed cha- -the obstinate and inflexible man, who, that he may facter as the reformers of a false and corrupt disci- preserve the reputation of constancy, would rather de-Pline, and the revivers of an earlier and apostolical sert a Church than change a vestment; or he who, more Polity, that they are most commonly applauded by the patient in subjection, would endure even offensive burous separatists of our own day. And it is in this dens, that he might be profitable to the Church. For it often happens that these very inexorable and immeanwhile make an uproar about little matters.

Mecal, upon three assumptions:—(1) that the government of Christ's Church was originally administered by the control of Christ's Church was originally administered by the control of Christ's Church was originally administered by the control of Christ's Church of Israel. It cannot be doubted that its composer, and the poser was specially inspired from above.

On the school of the school by the common council of co-ordinate presbyters, be- his day, "even rulers and elders," as well as "many

of the present chapter to show that it is no less erro-Recoust that the persons who are com
Result that the persons who are This phrase has been sometimes explained as though the authority of Bishops;† that they constantly pro
the authority of Bishops;† that they constantly pro
the seed of this kind, a more truly ecclesiastical in the Salisbury Breviary, but more simple; and is a compositions of this kind, a more truly ecclesiastical in the Salisbury Breviary, but more simple; and is a compositions of this kind, a more truly ecclesiastical in the Salisbury Breviary, but more simple; and is a compositions of this kind, a more truly ecclesiastical in the Salisbury Breviary, but more simple; and is a compositions of this kind, a more truly ecclesiastical in the Salisbury Breviary, but more simple; and is a composition of this kind, a more truly ecclesiastical in the Salisbury Breviary, but more simple; and is a composition of this kind, a more truly ecclesiastical in the Salisbury Breviary, but more simple; and is a composition of this kind, a more truly ecclesiastical in the Salisbury Breviary, but more simple; and is a composition of this kind, a more truly ecclesiastical in the Salisbury Breviary, but more simple; and is a composition of this kind, a more truly ecclesiastical in the Salisbury Breviary. that they actually did so in many remarkable instances; the dentially preserved, show that even we are not cast off the church of But with this passing that they actually did so in many remarkable instances; that they justified their final separation only on the by God." † This, it will be admitted, is not the lan-

subject of these pages—to the wild and confident no- eversæ disciplinæ ab iis accusari, qui et eam soli penitus sustuthat Calvin charged them with having violated the ecclesiasti-cal canons of the primitive Church. Ad Cardinal. Sadolet. Responsio. John Sturmius uses the same way of reasoning. Describing minutely the ancient and primitive system, he adds, 'Hæc olim Pontificum disciplina; hanc nobis Sadolete, restiuite, si Pontificum auctoritatem esse vultis. Neque enim quenquam nostrorum hominum esse credo, qui Pontifices rejiciat, modo Pontificalis disciplina possit recuperari." Card. quod sempiternum est, nempe Ecclesiam Dei nostri. Ne pu-

si hodie nos Deus vocaret ad calculum, difficilis esset excusatio,"

De Reformanda Ecclesia. Peter Viret makes the same confession. "Multa adhuc apud nos merito desiderari possunt ad plenam absolutamque Ecclesiæ et Christianæ disciplinæ restitutionem." In Sacr. et Eccles. Minist. Præfat.

‡ " Esset autem hoc temporale munus, quantisper res incomtæ manerent ac suspensæ. Neque enim fieri potest, &c. . . . Denique, non reformatio esset Ecclesiæ, sed quædam solum consciousness of imperfection and error. It was not oribus creandis." Epist. exc. Sereniss. Regi Polonia, pp. 351,

2. ed. Bezæ, 1597. § One passage only shall be added. "Primum cum minissystem. It was only as the best which they could, tri," says the same reformer, "certa quadam inter se disciplina In their circumstances, contrive; and again, as at opus habeant, non hoc quærendum est qualiter sine legibus vivamus, sed incunda potius economiæ et ordinis ratio, quæ apta sit ad nos in officio retinendos, et ad ædificationem serviat. separated. Protestantism was asserted to be pure Nunquam autem sic comparatæ erunt res hominum, ut aliquid perfectum reperiatur. . . . Jam vero in hac nostra infirmitate Consistently with this theory, we find the vocation fieri nequit, quin aliqua in nobis desiderentur." Here surely of the first "reformers" almost uniformly defended as are abundant admissions. There is no pretence of going back

> " . . . . ac servitutem eo modestius feramus, quia prætextu libertatis nos abusi sumus omnes." Vide Consilium Ph. Melanethonis, Ad Marchiacas Ecclesias, pp. 45-47; cf. Epist. ad T. Matthiam, p. 251; and Ad G. Bucholtzer, p. 283. See

¶ "Objiciunt autem aliqui dietum Pauli, 'Si quæ destruxi, ea restituo, prævaricator fio.' Non erravit Paulus in destrube so arranged as to illustrate in the following order endo. At in hac nostra infirmitate, cum primum veteres ritus 47. In like manner, all that Daillé ventures to say in behalf ted the value of the ordinary vocation in the Church by a... of "lay-elders" is, "that though it may certainly seem a new thing, and different to the order established by the Apostles, by reiterated apologies for that which was extraordinary in themselves; (3) that they professed to justify different from their form of government." Vide Thes. Salmur. part ii. p. 353. ed. Salmurii, 1641. part ii. p. 353. ed. Salmurii, 1641.

their acts, not as inherently lawful, but as simply "ne- "Think not," said another of these teachers—the wise to Services: and such has been both the recorded This brief notice of composers must suffice. It either not known, or if known are counted unworthy

## THE CANTICLES,

CHOIRS OF THE ENGLISH CHURCH.

on Sundays, and at certain other times, is now of daily their own day they used to be claimed by the most dal," said he, "to forsake Churches for any thing obligation with us: so that there is a daily exhibition daily hymning of the blessed Trinity, and a daily peti- instance, whose works, if we may judge from the few the choral service is most inconsistently suspended. Lord. His sufferings were sanctified to him; else the tion for preservation against sin. Of the origin of the necessary to speak. But it may be remarked, that St. mony to Tallis, but each with their peculiar excellen- reading. The responses and Litanies might be sung nearer the kingdom of God. In all homiletic use of imbued with an intimate perception of the peculiarities gravity, are well known. It is a mistake to suppose single chants; and the Venite and Canticles to a slightly Thus Augustine has more than one admirable dis-The parallelism of this hymn is most exact, and the order and sequence of its sentiments exhibit that of Palestrina for these characteristic excellencies of her early Services: as Bird and Tallis are evidently venite would be obviously absurd. The opinion of the separatists in question—those moderate men neglect, nay, hinder the Gospel, and order and sequence of its sentiments exhibit that her early Services: as Bird and Tallis are evidently venite would be obviously absurd. Me- exquisite symmetry so visible in the Canticles of the of the school of an English composer, anterior to

that this government was changed a few years after its institution, by ecclesiastical consent, and arbitrarily transferred to an order of men who were thenceforth styled Bishops; and (3) that at the time of the reformation these two facts were distinctly asserted by those who were leaders in that movement, the government by Bish, Biby Bishops uniformly condemned as an usurpation, and destroyed, I make myself a transgressor.' Paul did the sum Breviaries. With these the notation of Marthe supposed primitive form consistently vindicated and not commit any errors in destroying," was Melancthon's beek, who gives the music of the hypn at length. and he often bids them note how the very Abraham of the present day. As Archbishop Laud of the present day into whose bosom Lazarus was carried, was one rich i sumed as undoubtedly true by the teachers of the modern schools; and it is as certain that they are all are all vast incongruity of teachers, and of opinions, and that rather a succession of chants. The melody of the circumstances. We confess that we are men, and that The first two assumptions have been already proved

The passing shows of the granted are alike to have an end: they are the passing shows of things—not the abiding realities.

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The passing shows of the granted are alike to have an end: they are to the end of the verse, "Also the Holy Ghost: the nation; which I have observed, ever since I was of the Te Deum, both as being suited to a high festival, "It came to pass that the beggar died." The third, however, is sometimes supposed of the several verses. After this the air of the length of the several verses. After this the air of the length of the several verses. After this the air of the length of the several verses. After this the air of the length of the several verses. After this the air of the length of the several verses. After this the air of the length of the several verses. After this the air of the length of the several verses. After this the air of the length of the several verses. velties of our own times, than that combined teaching of Serior S

tate nos rationes quærere," &c. Vide Comment. de Statu Re† "Scio quam multa desiderari a nobis possint. Et certe,
hodie nos Deus vocaret ad calculum, difficilis esset excusatio."

† "Quamvis ab eo quod jam constitutum oportuit, nos multum adhuc abesse, ultro fateamur." Epist. viii. Ad Grindal-

his son the translator, who says, "The condition of the French Protestant Church, living under the cross ever since the Reformation, is an interregnum as for the ecclesiastical power. Whereof, if they have neither the right order, nor the full exercise, all that defect is the vice of the times, not of the persons, which ought no more to be planned for it than a workman that is manacled for doing a piece of work as well as he can, not as well as it should be." Ibid. John Hales says the same thing: "The French Church being sub cruce cannot well set up Episcopal jurisdiction." Golden Remains, p. 446. ed. 1688. So Archbishop Bramhall, who spent some time with them: - " I know there are many learned persons among them who do passionately affect Episcopacy; some of whom have acknowledged to myself, that their Church would never be rightly settled un-

France, chap. xiii.

§ "... a quibus in Gallia et Belgio recessum negare non possumus.

Fir. Erudit. Epist. no. 257. ed. Limborch. So the Remonstrants from the Spand of Dort, being censured for speaking disrespectfully of the Genevan policy really, in a work which used to be attributed to Grotius himself," we did not in, and mean that this government which the reformed Churches have adopted is unlawful and to be condemned, only that it is not the Apostolical form." Remonstrantium Apolog. Contra Cenknow at any given time what they did profess. These men. for instance, like all the rest, went on by degrees. The earlier Gallic Synods, as those of Paris, A. D. 1559, and Poictiers, \*\* Epist. ad Myconium, p. 317.

\*\* Epist. ad Myconium, p. 317.

\*\* Epist. ad Myconium, p. 318.

\*\* Epist. ad Myconium, p. 317.

\*\* A. D. 1560, decreed the observance of certain forms on pain of severe econsures. By the year 1594, at the Synod of Montau-ton, the life further, and resolved, what shall be said to Zuingle? And if the wind part of the subversion of the aposotic discipline; "Domino that book was the book of life." "Jesus," says the severe consures. By the year 1594, at the Synod of Montau-ton, the subversion of the absorbic discipline; "Domino that book was the book of life." "Jesus," says the subversion of the absorbic discipline; "Domino that book was the book of Montau-ton, the subversion of the absorbic discipline; "Domino that book was the book of Montau-ton, the subversion of the absorbic discipline; "Domino the passonic discipline; "Domino the passonic discipline; "Domino that book was the book of Montau-ton, the subversion of the absorbic discipline; "Domino the passonic discipli

inflexible tyranny of Rome; and (4) that Romanists to desire to abolish that which is eternal, namely, the The Service of the celebrated Tallis [Organist to Services in general. themselves have made concessions, which, while they Church of our God. Think not that we search after Queen Elizabeth] is the earliest of those which have These are divided into two classes: Full and Verse at the rich man's gate (at the vestibule or in the open tend to excuse the separatists of that age, and to give plausibility to their line of defence, are an additional manufactured and vile condition—in which, however, we prevailed at the earlier times of the Reformed Church was daily brought, (Acts iii. 2,) this is an ample recondemnation of the sectaries who profess to succeed cordially acquiesce. Do we imagine ourselves wiser the requirements of solemn devotional music, who can of England. These preserve more of the character of ply to one, who in his eagerness to fasten some charge them in this, but who neither vindicate themselves than so many Greek and Latin doctors? Are-we so object to the Service of this admirable composer.— the chant; have no repetitions, and are sung, with a or other on the Scripture, asserts that there is no reawith their reasonings, nor have any such concessions with their reasonings, nor have any such concessions self-conceited as to suppose that we have first distollerably regular alternation, by the two sides of the son sufficient given why the rich man should have rivalled: there is a chastened gravity throughout, the choir. This is the genuine style of Church composition. effect of which not the most dead and careless perfortion. The Verse Services are more intricate composition to have been his wealth." The beggar was will be already widely separated from each other, even Again: having assured Bishop Grindal that, both mance can altogether destroy; and there is the most sitions: have frequent repetitions, preserve no regular cast in his very porch, so that ignorance of his disin respect of those first principles which are usually in respect of doctrine and discipline, he was ready to evident recognition of the devotional spirit of antiquity. alternations, and are full of verses, that is, of passages tresses and miseries might in no wise be pleaded thought to be common to them both. And when this submit to the word of God, he adds,-"Nevertheless, Tallis's Te Deum is not an adaptation of the ancient sung in slower time, not by all the voices on one side and even if that rich man did not know, that ignohas been accomplished, we may then adduce with bet- that we are as yet widely removed from that which arrangement: but it is evidently an imitation of it.— of the choir, but by a selected number, sometimes in rance itself would have been his crime, for it was his ter effect the evidence of that further and special dis- ought now to have been constituted, we do willingly There is a frequent recurrence of the same strain, trios, sometimes in duets. In the later Services solos task to have made himself acquainted with the misery varied by being sung in the different parts of the key, occur. Now whatever may be thought of duets (which that was round him; for what else was the leisure of The above writers may be regarded as representing but it is far from being uniform throughout. The in the Canticles are hardly legitimate) the solos ought wealth given him? (1.) The confessions of the Master himself, by the German and Swiss communities: the French Pro- variations in the sentiment are expressively, but not to be altogether avoided, as destroying the choral chawhom the new theology was chiefly framed, are so va- testants may be heard next. "No wonder," says the obtrusively, marked by appropriate rises and falls; racter, and making that the prayer of the individual, painted in a few strokes, so in a few as expressive, is rious and unreserved, that it may suffice in this place son of the celebrated Dr. Peter Du Moulin, "that the and in the most jubilant parts of the song there is a which ought to be the voice of the Church. Solos set forth to us the utter misery and destitution of to set down a few only by way of example. One, in- common people, that see no Bishops but such as are noble sustentation of the melody, and a peculiar rich- ought to be confined to the anthem; and in the Ser- Lazarus. Like Job, he was "full of sores"—hungry to set down a few only by way of example. One, indeed, such as the following, might very well have been allowed to stand by itself. "That the discipline which the ancient Church used is wasting to us," said Calving to us," said Calving to us," said Calving to us, "said Calving to us, "said Calving to us, "said Calving to us," said Calving to us, "said Calving to u

used;"—or, at all events, that they have no mind to narrower than that they can wrap themselves in it. But Objections are frequently made to the monotony of It remains to make a few remarks upon the singing from the dumb animals,—"the dogs came and licked as short and narrow as it is, they must keep it by an Tallis's Service. This objection is much owing to the of the Te Deum to a chant. When the imperfection his sores." Chrysostom indeed, and others after him, dead and monotonous manner of its general perfor- of a choir renders this necessary, there should be a have seen in this circumstance an evidence of the exmany things might be required as lacking in us. And Hugo Grotius, speaking in the name of another mance. As it has no passages which are written ad strict observance of the pointing of the Prayer Book, treme weakness and helplessness to which disease and customs, adds: "from which, that we in France and but the auxiliaries of the sentiments. It is either ning two verses of the Te Deum into one, and dividing what is meant: for medicinal virtue was in ancient far from recognizing the one at first sight as identical In another place, describing to the King of Poland, the Netherlands have departed, it is not possible for us drawled out heavily, or performed with an unfeeling one verse of the Jubilate into two. It ought to be times popularly attributed to the tongue of the dog; rapidity. Whereas, in truth, no Service in our Church remembered that the pointing is an essential part of being moist and smooth, it would certainly not exasmate representatives of the earlier Protestants, it is beginning to spread, the "extraordinary" vocation And this, which might be indefinitely increased, collections deserves deeper study, or would be more the Prayer Book, and is one of the rules implied in the perate, but rather assuage, the pain of a wound. The only when we come to observe that certain symbols which he and his contemporaries conceived themselves may suffice in proof of the first assertion, "that the advantaged by that varied mode of performance which promise of conformity to the Liturgy." and watchwords, with which we are familiar, are comtions of more modern times.

occasional choruses. This is a characteristic much days and Fridays in Lent. It were to be wished had pity on, so that what little they could they did to neglected in the later Services.

(From the Choral Service of the United Church of England and Ireland, by the Rev. John Jebb, M.A. London, The Te Deum used before the Reformation only cal Library of Christ Church, many exist, which are that season, common during the latter part of the last Abraham's bosom. We may certainly assume that he practically unknown to the Church, and which it is century, is now very much disregarded, and in some suffered after a godly sort, that he did not "call the of its sentiment, "Day by day we magnify thee;" a learned society, would publish: those of Tye, for while the organ is rightly silenced during these periods, in vain, but patiently abided, putting his trust in the Te Deum, so well known to all Churchmen, it is un- Services of Bird and Farrant, inferior indeed in har- and more strikingly exhibit it, than simple parochial fited him nothing, would have brought him not a whit Ambrose, its reputed composer, seems to have been cies, and fully partaking of the character of devotional in a minor key, and the Psalms to one of our noble the Parable this should never be left out of sight .of sacred poetry, as it is found in Holy Scripture. that the Church of England is indebted to the influence influence influence influence course, in which having brought home to the rich and ancient times, different from that of the Psalms, as will and into the Psalms, as will be presently shown. The musicians of England in sustaining the gravity of the

as a profane innovation. The fact is, that the singing works, however, a peculiar interest is attached, as being was never the custom in full choirs since the Reforma- vice in F especially. The author was a pious and compositions remain to us, from the time of Edward and died at a good old age after the Restoration.— VI. to the present day, have set the Canticles Anthem-. The most eminent composer of Services after that Jubilates are far inferior to his Te Deums.

remains to speak of the characteristics of the Musical | to be particularly noted."

according to the universal, at least very general, cus- in the strongest light; -man neglected his fellow man, The antiphonal character is closely preserved: the tom of Europe, the organ is silent during the whole of beheld his sufferings with a careless eye and an unverses being sung by alternate sides, interspersed with Passion Week, and in some Cathedrals during Wednes- moved heart, yet was it a misery which even the beasts that this most expressive usage were general in Parish alleviate his sufferings. Of the earlier Services, besides that of Tallis, but | Churches. But it is too much the habit to neglect all | There is nothing expressly said concerning the

THE BENEDICITE.

tially the same as that to which the same hymn is set blessedness prepared for him, "into Abraham's bosom."

notice I must content myself, as my limits will not ad-

# THE RICH MAN AND LAZARUS.

time was the celebrated Dr. Aldrich, Dean of Christ in purple and fine linen, and fared sumptuously every declared to be in the bosom of the Father; it is a figu-Church, a man who excelled in the most varied day." He was habitually clothed, for so much the rative phrase to express deep quietness of an inneraccomplishments, and in sound scholarship. To his word implies: it was not on some high day that he most communion. Besides, the Jews, from whom the superintendence the choir of that Cathedral owed thus arrayed himself, but it was his ordinary apparel; phrase is borrowed, spoke of all true believers as going much, and attained an excellence from which in later his self-glorifying was without a break; so too his to Abraham, as being received into his bosom. To times it has most disgracefully degenerated. The sumptuous fare, it was of every day. The extreme be in Abraham's bosom was equivalent with them to the being "in the garden of Eden," or "under the purple dye of antiquity is well known: the being "in the garden of Eden," or "under the vices of Aldrich preserve the gravity of ancient times, the honour too in which this colour was held; it was throne of glory," the being gathered into the general while they adopt, with due moderation, the more accounted the royal colour: the purple garment was receptacle of happy but waiting souls. (See Wisd. modern graces of a more varied and expressive melody. then as now in the East, a royal gift. (Esth. xviii. iii. 1-3) The expression already existing among His longer or verse Service in A is the best of this kind, probably, that the Church possesses. The chastened pathos of the verses, and the jubilant exmuch then of pride as of luxury in its use. And the was in common use among the Fathers, who understood pression of the choruses are tempered with a judgment byssus, which we have rightly translated "fine linen," by it in like manner, the state of painless expectation, unequalled by any of our musicians. This observa- was hardly in less price or esteem, so that he plainly of blissful repose which should intervene between the tion, however, does not apply to his Cantate, or Even- sought out for himself all that was costliest and rarest. death of the faithful in Christ Jesus, and their perfect ing Service, which is too brilliant and noisy; and his Yet while this was so, it has often been observed, and consummation and bliss at his coming in his glorious cannot be observed too often, that he is not accused kingdom. It is the "Paradise" of Luke xxiii. 43, Most of the other composers of that age, however of any breach of the law, -not, like those rich men in the place of the souls under the altar, (Rev. vi. 9); it England, Works, vol. i. p. 164. One of their own members successful in their Anthems, are less so in their Serearnestly protests, "ce seroit une cruelle sentence de priver du bénéfice de l'Evangile et de l'union avec Christ toutes les Eglian infringement of the antiphopal character and a total
the poor.—he said not, a calumniator,—he said not, a robber of other men's goods.

Thirther, to this haven of rest and consolation, Lazarus
an infringement of the antiphopal character and a total an infringement of the antiphonal character, and a total the poor,—he said not, a robber of other men's goods, after all his troubles was safely borne. de l'ordre épiscopal." Histoire des nouveaux Presbutériens Anac rordre episcopal." Histoire des nouveaux Presbyteriens Anglois et Ecossois, par M. F., Membre des Eglises Réformées de nently the case with the Services of Blow and Purcell. not, a spoiler of orphans, a persecutor of widows: There are, however, many exceptions: and among nothing of these. But what did he say?—There was subsequently to Lazarus, so that, as has been noted, them must be specially noticed the full Services of a certain rich man. And what was his crime?—A the mercy of God was manifest in the order of their lazar lying at his gate and lying unrelieved." Nor is deaths: Lazarus was more early exempted from the In the last century a feeble and effeminate style set he even accused of being as he is sometimes called,— misery of his earthly lot; Dives was allowed a longer in, and has continued, with few exceptions, to the pre- for instance in the heading of the chapter in our time and space for repentance. But at last his day of The richness of the ancient harmony was Bibles, - "a glutton," a Sir Epicure Mammon. To grace came to an end, he died also and was buried. abandoned, and every thing sacrificed to the meretri- call him such, serves only to turn the edge of the There is a sublime irony, a stain upon all earthly glory, suram, Exam. cap. xxi. p. 231. The Confession of Faith of cious effect of a sing song melody. Among these Parable. For, on the contrary, there is nothing to in this mention of his burial, connected as it is with the French communities makes a similar admission; for, speaking in the 7th canon of Elders and Deacons, it says, "The ofnoted plagiarist from Croft) and of some other names noted plagiarist from Croft), and of some other names of whom none could say worse than that he loved to meant to infer that he had a splendid funeral, all things fice of Elders and Deacons, as it is now in use amongst us, is not in graph of the Reformed Charches in France, vol. i. p. 28. It is hard indeed, amid the rapid and unceasing changes which these religious bodies underwent, to sure which has been cast upon the English Musical has not told us, but the poor man's only; "Seems he is his equivalent, which, however, profits him but little Service, by those half informed persons, who have been not to you," says Augustine, "to have been reading where now he is. Oame Synods, as those of Paris A. D. 1999, and Poietiers, and Louis and Poietiers, and Poietiers

When it is said that Lazarus, this beggar, was laid

the intonation ought never to be assigned to laymen. | fellowship and human pity, he found sympathy only circumstance seems rather mentioned to enhance the

These are principally found in the works of Dr. Boyce one season and another, or between common days and faith, his patience, his resignation to the will of God. and Arnold; and there are some used by particular festivals. The custom of covering the altar, &c. with Yet these from the sequel must all be assumed, since choirs which have never been printed. In the Musi- black during Lent, and of wearing mourning during his poverty of itself would never have brought him to much to be wished the University of Oxford, or some places forgotten. But at the same time in choirs, proud happy," nor say that he had cleansed his heart published specimens, must be valuable indeed. The The chant will better speak the language of penitence, sufferings themselves, however great, would have proto the poor, and exhorts them that they be not deceived, as though mere outward poverty were of itself The Benedicite, in the first book of King Edward, sufficient to bring them into a conformity with Lazarus,

The Chant for the Benedicite in Marbeck is essen- for, is tended of Angels, is by them carried into the authority of Bishops; that they constantly professed their desire to continue in subjection to them, vestiges of the Church, which, while they are providered in its construction.

This phrase has been sometimes explained as though the compositions of this kind, a more truly ecclesiastical and majestic Service than the celebrated one of Orlessed their desire to continue in subjection to them, vestiges of the Church, which, while they are providered in its construction.

This phrase has been sometimes explained as though the was brought into the chiefest place of honour and the was brought into the chiefest place of honour and the construction to them, and the construction to the chiefest place of honour and the construction to the chiefest place of honour and the construction to the chiefest place of honour and the construction to the chiefest place of honour and the construction to the chiefest place of honour and the construction to the chiefest place of honour and the construction to the chiefest place of honour and the construction to the chiefest place of honour and the construction to the chiefest place of honour and the chiefest place of honour and the construction to the chiefest place of honour and the construction to the chiefest place of honour and the construction to the chiefest place of honour and the chiefest plac they justified their final separation only on the plea of invincible necessity; that their original quarrel was solely about matters of doctrine; and that the idea of specially avoided, several verses of doctrine; and that the idea of the submissive and idea of the submissive are supported by the omission of the submissive and idea of the submissive and in detail. A host of composers, many of whose works idea of the submissive and in detail. A host of composers, many of whose works idea of the submissive and idea of the submissive and idea of the submissive and in detail. A host of composers, many of whose works in detail. idea of searching the Scriptures for any other than the cathol:

This sofely about matters of doctrine; and that the cathol:

The detail. A host of composers, many of whose works should be admitted, but to lean on his bosom, an are now known but by name, arose between the time are now known by name, arose between the time are now known by name, arose between the time are now known by name, aro compositions are constructed upon a similar plan: and characteristic feature of the hymn thus essentially beloved disciple leaned upon Jesus' bosom at the beloved disciple leaned upon Jesus' bosom at the compositions are constructed upon a similar plan: and compositions are constructed upon a similar plan: and partially studied the anniquities of our testing.

The antiphonal character of this hymn makes it more less emarkable. The antiphonal character of this hymn makes it more less emarkable. The antiphonal character of this hymn makes it more upon a similar plan: and compositions are constructed upon a similar plan: and devotion to the less perfect impaired, but integral parts of the Liturgy are omitted.

The antiphonal character of this hymn makes it more upon a similar plan: and compositions are constructed upon a similar plan: and com Hades is not the place of the great festival of the kingdom, which is reserved for the actual setting up of that kingdom, and to which there is allusion Matt. tion. All the Church musicians, whose harmonized munificent royalist, who suffered during the Rebellion, (From Notes on the Parables by the Rev. R. C. Trench.) viii. 11; Luke xiii. 29, 30. This is not a parallel passage with those, but rather is to find its explanation "There was a certain rich man which was clothed from John i. 18, where the only-begotten Son is