

# The Church.

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER, I, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, OCTOBER 14, 1837.

[NO. XVIII.]

To the Editor of the Church.

Rev. and dear Sir,—Having met a few days ago with the following beautiful lines, I send them for insertion in your valuable paper, should you deem them worthy of a place. Wishing you much success in your interesting labors, I remain,  
Very truly yours,

VERUS.

September 18, 1837.

## THE BELIEVER AND HIS ECHO.

*Believer.*—True faith producing love to God and man,  
Say, Echo, is not this the Gospel's plan?

*Echo.*—The Gospel's plan.

*Believer.*—Must I my faith in Jesus constant shew,  
By doing good to all, both friend and foe?

*Echo.*—Both friend and foe.

*Believer.*—But if a brother hates and treats me ill,  
Must I return him good, and love him still?

*Echo.*—Love him still.

*Believer.*—If he my failings watches to reveal,  
Must I his faults as carefully conceal?

*Echo.*—As carefully conceal.

*Believer.*—But if my name and character he tears,  
And cruel malice, too, too plain appears;  
And when I sorrow and affliction know,  
He loves to add unto my cup of woe;  
In this uncommon, thus peculiar case,  
Sweet Echo, say, must I still love and bless?

*Echo.*—Still love and bless.

*Believer.*—Whatever usage ill I may receive,  
Must I still patient be, and still forgive?

*Echo.*—Still patient be, and still forgive.

*Believer.*—Why Echo, how is this? Thou'rt sure a dove,  
Thy voice will teach me nothing else than love!

*Echo.*—Nothing else than love.

*Believer.*—Amen, with all my heart; then be it so!  
It's all delightful, just and good, I know,  
And now to practise I'll directly go.

*Echo.*—Directly go.

*Believer.*—Things being thus; then let who will reject,  
My gracious God me surely will protect.

*Echo.*—Surely will protect.

*Believer.*—Henceforth on Him I'll roll my every care,  
And both my friend and foe embrace in prayer.

*Echo.*—Embrace in prayer.

*Believer.*—But after all these duties when they're done,  
Must I, in point of merit, them disown,  
And rest my soul on Jesu's blood alone?

*Echo.*—On Jesu's blood alone.

*Believer.*—Echo, enough! Thy counsel to my ear  
Is sweeter than to flowers the dew-drop tear.  
Thy wise instructive lessons please me well:  
'Till next we meet again, Farewell, Farewell.

*Echo.*—Farewell, Farewell.

## GEORGE HERBERT.

BORN 1593; DIED 1633.

The "holy George Herbert," as he has often been reverently called, was born on the 3d April, 1593, in the castle of Montgomery, near the town of that name. He was of an ancient and honourable family, being descended from William Herbert, who was Earl of Pembroke in the reign of Edward IV. George was the fifth son of the family; the third was the celebrated Lord Herbert, of Chisbury.

"George spent much of his childhood," says his simple and affectionate biographer, Isaac Walton, "in a sweet content, under the eye and care of his prudent mother, and the tuition of a chaplain or tutor; and afterwards "at Westminster, when the beauties of his pretty behaviour and wit shined, and became so eminent and lovely, in this his innocent age, that he seemed to be marked out for piety, and to become the care of Heaven, and of a particular good angel to guide and guard him." In his seventeenth year we find Herbert writing to his mother, "For my own part, my meaning, dear mother, is, in these sonnets, to declare my resolution to be, that my poor abilities in poetry shall be all and ever consecrated to God's glory; and I beg you to receive this as one testimony;" and then follows the religious poem which begins with these lines:

"My God, where is that ancient heat towards thee  
Wherewith whole shoals of martyrs once did burn?"

Herbert was a close student, his only relaxation while at Cambridge being music; of which he continued all his life exceedingly fond, and in which he became a considerable proficient. He said, "It did relieve his drooping spirits, compose his distracted thoughts, and raise his weary soul so far above earth, that it gave him an earnest of the joys of heaven before he possessed them." During a good many of the following years this really worthy and pious man appears to have sought court-favour with an anxiety which over-rated the object; but on the death of James I. and his powerful patrons, the Duke of Richmond and the Marquess of Hamilton, he abandoned all hopes of worldly elevation, and after a painful struggle between ambition and better feelings, entered on the study of divinity. Ellis says of Herbert, "Nature intended him for a knight-errant; but disappointed ambition made him a saint." These are severe strictures; for Herbert still possessed youth, birth, friends, and excellent talents to promote his worldly advancement. His answer to a court friend who dissuaded him from going into the church, as below his birth and hopes, was: "It hath been formerly judged, that the domestic servants of the King of heaven should be of the noblest families on earth; and though the in-

quity of the late times has made clergymen meanly valued, and the sacred name of priest contemptible, yet I will labour to make it honourable, by consecrating all my learning and all my poor abilities, to advance the glory of that God that gave them;—knowing that I can never do too much for him that hath done so much for me as to make me a Christian." These resolutions he kept inviolate. In the meantime his mother died, and he married after a very romantic courtship; that is to say, if we may trust his poetical biographer. "He was, for his person," says honest Isaac, "of a stature inclining towards tallness; but so far was his body from being encumbered with too much flesh, that he was lean to an extremity. His aspect was cheerful, and his speech and motion did both declare him a gentleman; for they were all so meek and obliging, that they purchased love and respect from all that knew him. These and his other visible virtues brought him much love from a gentleman of a noble fortune, and a near kinsman to his friend the Earl of Danby; namely from Charles Danvers of Bainton, in the county of Wilts, Esquire. This Mr. Danvers having known him long and intimately, did so much affect him, that he often and publicly declared a desire that Mr. Herbert would marry any of his nine daughters (for he had so many,) but rather his daughter Jane, because Jane was his beloved daughter. And he had often said the same to Mr. Herbert himself; and that if he could like her for a wife, and she him for a husband, Jane should have a double blessing; and Mr. Danvers had so often said the like to Jane, and so much commended Mr. Herbert to her, that Jane became so much a platonist as to fall in love with Mr. Herbert unseen. This was a fair preparation for a marriage; but alas! her father died before Mr. Herbert's retirement to Danzey; yet some friends to both parties procured their meeting, at which time a mutual affection entered into both their hearts, as a conqueror enters into a surprised city; and love, having got such a possession, governed, and made there such laws and resolutions as neither party were able to resist; inasmuch that she changed her name into Herbert the third day after this first interview." So much for Isaac, who goes on with the epithalamium of the young couple.

This marriage was another proof of the truth of the adage, "Happy the wooing that is not long doing." For, in Isaac's own words, "the Eternal Lover of mankind made them happy in each other's mutual and equal affections and compliance." Very shortly after his marriage, Mr. Herbert was presented to the Rectory of Bemerton, near Salisbury, "changed his sword and silk clothes for a canonical coat," and told his wife, "you are now a minister's wife, and must so far forget your father's house, as not to claim a precedence of any of our parishioners; for you are to know that a priest's wife can challenge no precedence in place, but that which she purchases by her obliging humility; and I am sure a place so purchased does best become her."

Mr. Herbert, from the energy and enthusiasm of his natural character, as well as from nobler motives, was a most zealous and faithful priest, and in his private life strict and exemplary. He and his household attended prayers every day at the canonical hours of ten and four in the chapel of the Rectory. "The meaner sort of his parish," says his faithful biographer, "did so love and reverence Mr. Herbert, that they would let their ploughs rest when Mr. Herbert's saint's-bell rung for prayers, that they might also offer their devotions to God with him, and would then return back to their plough. And his holy life was such, that it begot such reverence to God and to him, that they thought themselves the happier when they carried Mr. Herbert's blessing back with them to their labours." Mr. Herbert sang his own hymns to the lute or viol, of which instrument he was a master; and, though fond of retirement, he attended a week at the cathedral at Salisbury: saying, that "the time spent in prayer and cathedral music elevated his soul, and was his heaven upon earth;" and, to justify his practice, he would often say, "that religion does not banish mirth, but only moderates and sets rules to it." Many anecdotes are told of his piety and charity; and, indeed, from the period that he took orders, his life seems to have been one of unreserved dedication to God. He died of a consumptive disorder in 1633. Of "The Temple, or Sacred Poems," Walton says, "twenty thousand copies were sold in a few years after their publication." It is worthy of notice, that this volume was the only companion of Cowper during his first melancholy eclipse. Herbert's prose work, "The Country Parson, his Character and Rule of Holy Life," is an inestimable little treatise.

## FOR THE CHURCH.

### PHILOSOPHICAL INFIDELITY.

It is much to be lamented that many bright lights in science from leaning too much to their own understanding have fallen into grievous, not to say the most absurd and ridiculous errors. These observations will apply particularly to two of the most eminent philosophers of the present age; one, for the depth of his knowledge in astronomy and general physics; and the other, in zoology. It will be easily seen that I allude to La Place and Lamarck, both of whom, from their disregard of the word of God, and from seeking too exclusively their own glory, have fallen into errors of no small magnitude. It is singular, and worthy of observation that both have based their hypothesis upon a similar foundation. La Place says, "An attentive inspection of the solar system evinces the necessity of some central paramount force, in order to maintain the entire system together, and secure the regularity of its motions." One would expect from these remarks, that he was about to enforce the necessity of acknowledging the necessary existence of an intelligent paramount central Being, whose goings forth were so extensive with the

universe of systems, to create them at first, and then maintain their several motions and revolutions, so as to prevent them from becoming eccentric and interfering with each other, thus "upholding all things by the word of his power." But no—when he asks the question, What is the primitive cause? instead of answering it immediately, he refers the reader for his hypothesis to a concluding note, in which we find that this primitive cause, instead of the Deity, is a nebulousness, originally so diffuse, that its existence can with difficulty be conceived. To produce a system like ours, one of these wandering masses of nebulous matter distributed through the immensity of the heavens, is converted into a brilliant nucleus, with an atmosphere originally extending beyond the orbit of all its planets, and then gradually contracting itself, but at its successive limits leaving zones of vapours, which, by their condensation, formed the several planets and their satellites, including the rings of Saturn!!

It is grievous to see talents of the very highest order, and to which Natural Philosophy, in other respects, is so deeply indebted, forsaking the *Ens Entium*, the God of Gods, and ascribing the creation of the universe of worlds to a cause which, according to his own confession, is all but a nonentity.

While the philosopher thus became vain in his imaginations, the naturalist attempted to account for the production of all the various forms and structures of plants and animals upon similar principles. Lamarck, distinguished by the variety of his talents and attainments, by the acuteness of his intellect, by the clearness of his conceptions, and remarkable for his intimate acquaintance with his subject, thus expresses his opinion as to the origin of the present system of organized beings. "We know, by observation, that the most simple organizations, whether vegetable or animal, are never met with but in minute gelatinous bodies, very supple and delicate: in a word, only in trail bodies almost without consistence and mostly transparent." These minute bodies he supposes nature forms, in the waters, by the power of attraction; and that next, subtle and expansive fluids, such as caloric and electricity, penetrate these bodies, and enlarge the interstices of their agglutinated molecules, so as to form utricular cavities, and to produce irritability and life, followed by a power of absorption, by which they derive nutriment from without.

The production of a new organ in one of these, so formed animal bodies, he ascribes to a new want, which continues to stimulate: and of a new movement which that want produces and cherishes. He next relates how this can be effected. Body, he observes, being essentially constituted of cellular tissue, this tissue is in some sort the matrix, from the modification of which by the fluids put in motion by the stimulus of desire, membranes, fibres, vascular canals, and divers organs gradually appear: parts are strengthened and solidified; and thus progressively new parts and organs are formed, and more and more perfect organizations produced; and thus by consequence, in the lapse of ages a monad becomes a man!!!

The great object both of La Place and Lamarck seems to be to ascribe all the works of creation to second causes; and to account for the production of all the visible universe, and the furniture of our globe, without the intervention of a first. Both begin the work by introducing nebulosities or masses of matter scarcely amounting to real entities, and proceed as if they had agreed together upon the *modus operandi*.

As Lamarck's hypothesis relates particularly to the animal kingdom, I shall make a few observations upon it, calculated to prove its utter irrationality.

When, indeed, one reads the above account of the mode by which, according to our author's hypothesis, the first vegetable and animal forms were produced, we can scarcely help thinking that we have before us a receipt for making the organized beings at the foot of the scale in either class—a mass of irritable matter formed by attraction, and a repulsive principle to introduce into it and form a cellular tissue, are the only ingredients necessary. Mix them, and you have an animal which begins to absorb fluid, and move about as a monad or a vibrio, multiplies itself by scissions or germs, one of which being stimulated by a want to take its food by a mouth, its fluids move obediently towards its anterior extremity, and in time a mouth is obtained: in another generation, a more talented individual discovering that one or more stomachs and other intestines would be a convenient addition to a mouth, the fluids immediately take a contrary direction, and at length this wish is accomplished; next a nervous collar round the gullet is acquired, and this centre of sensation being gained, the usual organs of the senses of course follow—but enough of this.

Lamarck's great error, and that of many others of his compatriots, is materialism: he seems to have no faith in any thing but body, attributing every thing to a physical, and scarcely any thing to a metaphysical cause. Even when, in words, he admits the being of a God, he employs the whole strength of his intellect to prove that he had nothing to do with the works of creation. Thus he excludes the Deity from the government of the world that he has created, putting nature in his place: and with respect to the noblest and last formed of his creatures into whom he himself breathed the breath of life; he certainly admits him to be the most perfect of animals, but instead of his being a son of God, according to him, the root of his genealogical tree is an animalcule, a creature without sense or voluntary motion, without internal or external organs. And in like manner he proceeds to account for the origin of his thinking powers. But who can believe so preposterous a supposition—that men with all his amazing force of intellect, with faculties so divine and God-like, can be the mere result of organization? that any