## poetry.

ON THE GRAVE OF BISHOP KEN, AT FROME, IN SOMERSETSHIRE.

> Let other thoughts, where'er I roam, Ne'er from my memory cancel
> The coffin-fashioned tomb at Frome
> That lies behind the chancel;

And shapes above that represent A mitre and a crosier.

A basket-work where bars are bent,

These signs of him that slumbers there The dignity betoken; These iron bars a heart declare

Hard bent but never broken; This form pourtrays how souls like his, Their pride and passion quelling, Preferr'd to earth's high palaces

This calm and narrow dwelling. There with the church-yard's common dust

He loved his own to mingle; The faith in which he placed his trust

Was nothing rare or single; Yet laid he to the sacred wall

As close as he was able,
The blessed crumbs might almost fall
Upon him from God's table.

Who was this Father of the Church,

So secret in his glory? In vain might antiquarians search For record of his story;

But preciously tradition keeps
The fame of holy men; So there the Christian smiles or weeps For love of Bishop Ken.

A name his country once forsook,

But now with joy inherits, Confessor in the Church's book, And Martyr in the Spirit's!

That dared with royal power to cope,
In present of the cope,

In peaceful faith persisting,
A braver Becket—who could hope To conquer unresisting!

THE MONARCH'S HEADSHIP. (From "Episcopacy and Presbytery," by the Rev. A. Boyd, M.A.)

R. MONCKTON MILNES.

There is a subject connected with the government of the Church which demands some special considebeen assigned to it in the catalogue of objections urged by dissenters against the Church of England. The connection of the supreme civil power with the state in the constitution of the Church of England, considered as an establishment, upon which our opponents rejoice to bestow a generous share of their vituperavocabulary of invective, which has not been employed in the work of convicting the Church of voluntary slavery. It will be found to be the case with the Church of England, that the tyranny whereby she is said to be oppressed lives but in the willing and warm imaginations of those whose interest it is to malign her, or whose discontent and jealousy are roused into The dignity of her position, the extent of her influence, ave positions of the Church and the State, are

expect from it, or the acknowledgment of duties she is bound to render to it. Certainly, while her clergy repose under the shadow of kingly protection and national law, and feel that there is no principle sacrificed in having monarchs for "their nursing fathers," and a nation pledged to maintain them, they have cause to be thankful that they are free from that worst of all oppression, the oppression of a system which subjects its ministers to the caprice of the multitude, and makes them responsible, not to a superior eccle-

siastical power, but to lay domination. The objections grounded upon the influence allowed to the supreme magistrate in matters ecclesiastical, divide themselves into two branches. The Church is accused of a species of blasphemy in conferring upon the sovereign that title which should only belong to the Saviour, and of sacrificing her independence by the admission of the sovereign to an interference in

1. With regard to the first of these two branches discovered whether the Church of England has committed the offence so loudly charged on her. It is documents, our rubricks, and our formularies, and ments which the Church puts forth as expressive of her views, we find that the titles she concedes upon the sovereign are those of "supreme governor" and claration prefixed to the Articles, and the second being ceded to him in the Articles themselves. The which is the subject of complaint, is found by Presbyterian objectors in an old act of parliament of the times of Henry the Eighth; but if their knowledge of history had been equal to their love of aspersion, they would have gone some years back, and shown that this title was claimed by that monarch in 1531, and then granted to him in a convocation of the clergy. And this would, no doubt, have been regarded as conclusive of this act being fairly chargeable upon the established Church. It is, however, to be taken into account that at the period when this title was given to the reigning sovereign, the sovereign himself and the Church were papist, and the convocation composed of the bishops and abbots of that persuasion. supremacy of the pope had been disowned, but the Romish religion had not been abandoned. And it is still further to be recollected, that this title, given to the monarch not by the reformed Church of England, but by ecclesiastics who had not embraced the doctrines of the Reformation, was given to the king under a most significant reservation. It is quite true that Presbyterian controvertists give the title, but give not the qualification; but there is no reason why we should allow this suppressio veri to go unnoticed. In the convocation composed of the clergy of the province of Canterbury, the Church refused to give the title of Supreme head of the Church and clergy of England" to the king, without the addition of words which were specially intended to reserve the headship of Christ as far as is consistent with the law of Christ." The king demanded an unqualified acknowledgment of supremacy; the clergy, though threatened with pre-Qualification the king accepted the title. And yet in all the all the copious attacks made on this ground upon the Chine. It has been already shewn in what sense Church, we have the act which the clergy did not do

broadly charged against her, and the act which they

o most studiously concealed. I have said that this addition made to the monarch's title, as suggested

tion, and perplexed its meaning." \* doctrine of the Redeemer's spiritual headship over his | justifiable when explained. Church is one which our maligners will find as warmly vindicated, and as lucidly exhibited by the divines of the Church of England as by those of any Church upon earth. All that the figure can import—direction, control, wisdom—that does the Church of England recognize as being in the Lord Jesus Christ .-RELATIONS OF THE CHURCH AND STATE. What the head (the seat of the will, the judgment and be had no small variety of them, for the use of the turbing christian and social harmony, doing violence the intellect) is to the human frame, that do we believe mulgating to them the doctrine of Christian salvation. most important inference, which is subjected to no musicians that attended his person. of believers throughout the world. "Him only there- of an attentive consideration.

decelesiastical, or, as dissenters please to term it, the be the means whereby it floweth." "In the strictest tipater, the successor of Alexander on the throne of the Gospel; but the teachers of this kircher has confuted all this. For "it is not probation of the Gospel; but the teachers of their peculiar tenets, practices and will be the means whereby it floweth." "In the strictest tipater, the successor of Alexander on the throne of the Gospel; but the teachers of their peculiar tenets, practices and will be the means whereby it floweth." "In the strictest tipater, the successor of Alexander on the throne of the Gospel; but the teachers of their peculiar tenets, practices and will be the means whereby it floweth." "In the strictest tipater, the successor of Alexander on the throne of the Gospel; but the teachers of their peculiar tenets, practices and will be the means whereby it floweth." "In the strictest tipater, the successor of their peculiar tenets, practices and will be the means whereby it floweth." "In the strictest tipater, the successor of their peculiar tenets, practices and will be the means whereby it floweth." "In the strictest tipater, the successor of their peculiar tenets, practices and will be the means whereby it floweth." "In the strictest tipater, the successor of their peculiar tenets, practices and the strictest tipater than headship of the sovereign over the Church, is a feature in the sense," says Bishop Burnet, and about two centuries before the aprejoice to bestow a generous share of their vituperation. There is scarcely an insulting term in the
vocabulary of invective which has not been employed action by the contemplation of her superior advantages.

The superior advantages.

The superior advantages are roused into and so be rendered capable of being furnished pronocause of astonisment to us that minds originally of eccentric path of distinction has drawn after it a long and so be rendered capable of being furnished pronocause of astonisment to us that minds originally of eccentric path of distinction has drawn after it a long and so be rendered capable of being furnished pronocause of astonisment to us that minds originally of eccentric path of distinction has drawn after it a long and so be rendered capable of being furnished pronocause of astonisment to us that minds originally of eccentric path of distinction has drawn after it a long and so be rendered capable of being furnished pronocause of astonisment to us that minds originally of eccentric path of distinction has drawn after it a long and so be rendered capable of being furnished pronocause of astonisment to us that minds originally of eccentric path of distinction has drawn after it a long and so be rendered capable of being furnished pronocause of astonisment to us that minds originally of eccentric path of distinction has drawn after it a long and so be rendered capable of being furnished pronocause of astonisment to us that minds originally of eccentric path of distinction has drawn after it a long and so be rendered capable of being furnished pronocause of astonisment to us that minds originally of eccentric path of distinction has drawn after it a long and so be rendered capable of being furnished pronocause of astonisment to us that minds originally of eccentric path of distinction has drawn after it a long and so be rendered capable of being furnished pronocause of astonisment to us that minds or a long and the capable of being furnished pronocause of astonisment to us that minds or a long and the capable of being furnished pronocause of astonisment to us that minds or a long and the capable of being furnished pronocause of astonisme the mating of her chief ecclesiastics with the nobles rejudice, should reiterate this objection. They may men. The literature and philosophy of Athens still that this secular instruction would of itself dispose condemn us; for in an enlarged sense, they are our of the greatest empire in the world, the deference paid to see the distinction we draw, or seeing the mind favourably towards the reception of religion. to religion in her person by assigning her prelates a lightly constitute one several voices and the Church of Rome, though no longer maintain— it, they may not have found themselves equal to the and the Church of Rome, though no longer maintain— it is true that the instruction so communicated may perfection, than that combination of several voices and "for whom Christ died," possessors, with us, of a lightly constitute one several voices and "for whom Christ died," possessors, with us, of a lightly constitute one several voices and the church of Rome, though no longer maintain— it is true that the instruction so communicated may perfection, than that combination of several voices and "for whom Christ died," possessors, with us, of a lightly constitute one several voices and "for whom Christ died," possessors, with us, of a lightly constitute one several voices and "for whom Christ died," possessors, with us, of a lightly constitute one several voices and "for whom Christ died," possessors, with us, of a lightly constitute one several voices and "for whom Christ died," possessors, with us, of a lightly constitute one several voices and "for whom Christ died," possessors, with us, of a lightly constitute one several voices and "for whom Christ died," possessors, with us, of a lightly constitute one several voices and "for whom Christ died," possessors which constitute one several voices and "for whom Christ died," possessors which constitute one several voices and "for whom Christ died," possessors which constitute one several voices and "for whom Christ died," possessors which constitute one several voices and "for whom Christ died," possessors whom the properties a lightly constitute one several voices and "for whom Christ died," possessors whom the properties a lightly constitute one several voices and "for whom Christ died," possessors whom the properties a lightly constitute one several voices and "for whom Christ died," possessors whom the properties a lightly constitute one several voices and "for whom Chr seat in the legislature of the nation—all these are incentives to envy "to be envy "to be envy to be set in the legislature of the nation and we know it is the infirmity of their views of its external form and manifestation of the nation and nation either but the pledges of protection she has a right to expect from it and the black, are his acuteness must have enabled him at once to detect.

his acuteness must have enabled him at once to detect.

of the place soliciting assistance; nor yet, when he influence their minds.

When a child in hum

advantages derivable from the Saviour's headship .- men. of objection—the attributing of the title of headship taken into connexion with the state or realm of Engto man—it should, I conceive, have been, first of all, land, and being the religious institution established reans and the Stoics, the former of whom referred the land, and being the religious institution established reans and the Stoics, the former of whom referred the land, and being the religious institution established reans and the Stoics, the former of whom referred the land, and being the religious institution established reans and the Stoics, the former of whom referred the land, and being the religious institution established reans and the Stoics, the former of whom referred the land, and being the religious institution established reans and the Stoics, the former of whom referred the land, and being the religious institution established reans and the Stoics, the former of whom referred the land, and being the religious institution established reasonable to the land, and being the religious institution established reasonable to the land, and being the religious institution established reasonable to the land, and being the religious institution established reasonable to the land, and being the religious institution established reasonable to the land, and being the religious institution established reasonable to the land, and being the religious institution established reasonable to the land, and the lan one thing for the king in council, or the parliament in legislation the king in council, or the parliament in headship applies to her in the former, but not in the self-sufficiency of human virtue. These are in headship applies to her in the former, but not in the self-sufficiency of human virtue. legislation, to confer a certain title on the monarch, latter relation. The character ecclesiastical and spiritute the classes, into which all, who without the aid we educate. Religious instruction may then come truth the classes, into which all, who without the aid we educate. Religious instruction may then come in very control to the parameter in the sensum classes, into which all, who without the aid we educate. Religious instruction may then come in the classes, into which all, who without the evil which has been wrought. and another thing for the Church to be the perpetrator of the character ecclesiastical and spirituth the classes, into which the character ecclesiastical and spirituth the classes, into which the church to be the perpetrator that would remain, were the ties severed which link of a divine revelation propose to establish laws of the church to be the perpetrator that would remain, were the ties severed which link of a divine revelation propose to establish laws of the church to be the perpetrator. This was as I happen to know one of those appetrices. of that act. We claim to be judged of by our own the Church and the nation to each other; but the morality, must ultimately be reduced, for they must the Church and the nation to each other; but the morality, must ultimately be reduced, for they must the Church and the nation to each other; but the morality, must ultimately be reduced, for they must the church and the nation to each other; but the morality, must ultimately be reduced, for they must the church and the nation to each other; but the morality must ultimately be reduced, for they must the church and the nation to each other; but the morality must ultimately be reduced, for they must the church and the nation to each other; but the morality must ultimately be reduced, for they must the church and the nation to each other; but the morality must ultimately be reduced, for they must the church and the nation to each other; but the morality must ultimately be reduced, for they must the church and the nation to each other; but the morality must ultimately be reduced, for they must the church and the nation to each other; but the morality must ultimately be reduced, for they must the church and the nation to each other; but the morality must ultimately be reduced, for the church and the nation to each other; but the morality must ultimately be reduced, for the church and the nation to each other; but the church and the nation to each other; but the church and the nation to each other; but the church and the nation to each other; but the church and the nation to each other; but the church and the nation to each other; but the church and the nation to each other the nation to each other. neither by royal proclamations nor yet by acts of parother words, the Church would survive the dissolution his own virtue and happiness, or that he should charge his oracles of wisdom: if you separate learning from her words, the Church would survive the dissolution his own virtue and happiness, or that he should charge his oracles of wisdom: If you separate learning from the words, the Church would survive the dissolution his own virtue and happiness, or that he should charge his oracles of wisdom: "chief governor of the Church;"—the first of these God in spirit and in truth; and she would be a true other, the indolent and sensual; and both must indisdesignations being claimed by the monarch in the Church ecclesiastically, because she would still be pose the mind to the reception of a religion, which does the monarch preside, in virtue of her being an that this gross abuse was not denounced by the phiestablishment within his dominions. It is his duty to losophers, who on the contrary urged against the maintain it, and it is his privilege to interfere in it. Apostle the charge of bringing in new gods, as inter-But over those spiritual energies and powers which fering with the acknowledged divinities of the place. she possesses in virtue of her union with Christ, does As selfishness was the common principle of the con-Christ preside. Wealth, opportunities of usefulness, trasted systems, so was superstition the common protection, and those influences which result from weakness of the two sects. Unassisted man must when Elijah was desired by Jehoshaphat to tell him station and the possession of immunities, does she station and the possession of immunities are proportionally are proportionally and the possession of immunities are proportionally and the possession of immunities are proportionally obtain from the secular and subordinate headship; and even while he parades his own doctrine before but faith, and soundness, and graces, and efficiency the eyes of mankind, the philosopher yields in his own him, "and when the minstrel played," 'tis said, "that does she derive from the spiritual headship. The first, so far from being an infringement upon the second, is absolutely the tribute and homage which the first pays to the second. A king may withdraw the first pays to the second the sec

His providence has planted her. 3. It is however still urged, that whether the denire, would give no title which compromised the monarch be bound or not to render this aid to the dignity and rights of the Redeemer; and with that

† Eccles. Polity, book viii. ‡ Expos. of Article xxxvii.

§ Dr. Chalmers' Letter to the English Bishops.

COBOURG, CANADA, FRIDAY, MAY 24, 1844. civil and secular jurisdiction." This shows that the tor, that is Christ. If so, the scruples of those sepa- might try his chance of success in other circumstances. law complaining of him, that he had stolen away from May others enunciate and enforce and urge their disclergy, even of those twilight times, repudiated the ratists are sound, who tremble to give to any man When we review the epistles, by which the Apostle him, and not given him an opportunity of dismissing tinctive principles and peculiarities, and that oftenidea of encroachment on the Saviour's prerogative; (even to the learned pleaders themselves) the title of laboured to instruct and confirm the Churches, which him honourably, "with mirth and with song, with tawhile the reply of the sovereign to this protest of the Reverend, because it is affirmed of God "holy and were formed throughout the gentile world, we find bret and with harp." Bishop of Durham goes far to prove, that even he had reverend is his name." To all this the answer is that these societies of Christians had been collected Moses, upon his passage over the Red Sea, com- guishing tenets ad libitum, without blame, and we, no such intention of encroachment, for he observes obvious. A child would reply, that the difference of in a great diversity of circumstances; among the posed a song, which was sung in parts by himself at when we attempt it, in the pulpit (very seldom emthat "the Bishop had strained the clause of recogni- the acceptation of the term destroys the impiety of its haughty, though servile Romans, the opulent and the head of the men, and his sister with timbrels and ployed by our clergy in this way) or otherwise, be application. This was the common-sense view of the luxurious Corinthians, the Ephesian idolaters of Diana, | dancing leading up the women. Samuel, upon his generally faulted as speaking unadvisedly and unne-2. We have so far seen under what circumstances point which satisfied the conscience of Tertullian,† and the half-barbarous Galatians. In the philosophic institution of the schools of the prophets, introduced cessarily, and by some super-charitable persons, even and in what sense, this title was originally conferred although perhaps as delicately framed as that of even Athens alone his doctrine was treated with derision, several kinds of music; so that before Saul's election among ourselves, accused of bigotry and intolerance? upon the king. The subject however calls for some a scrupulous Presbyterian:—"I shall call the emperor or regarded only as a new subject for the idle curiosity to the kingdom, we read of the psaltery and tabret, Where is the religious denomination around us, whose further consideration. If it could be shewn, that in Lord, but in the common acceptation." Until there- of the inquisitive. In Athens, accordingly, he founded the pipe and the harp in use amongst them.\* The every page of our Prayer Book the Church herself fore dissenters come to a determination never to give no Church of Christians. gave him the designation, still the charge of blasphemy to any man any title of respect, any designation which Such a fact is too important not to be pregnant and magnificence to have a great number of musicians, ties? Do Presbyterians, of whatever name and vawould be unproven against us. None know better the Scripture may have applied to Deity, it would be with instruction. But what is the inference which we to play to them upon several occasions; and therefore riety, confine themselves to practical discourses from than those who reiterate the senseless accusation, that more reputable, because more consistent, to forbear should collect from it? Shall we say that human we may suppose that aul, when he came to the throne, the pulpit, or practical essays in their religious peri-

## ST. PAUL AT ATHENS. (From the Irish Ecclesiastical Journal.)

ledge to be the Lord which dwelleth, liveth and the founder of its schools of philosophy, had taught from disposing the mind towards the favourable adreigneth in our hearts; him only to be that head which about four centuries and a half before, had continued mission of the truth in religion, that it even created a sions of this kind; all the use which they made of antiquity? Is there one, and that a liberal law for all tation, mainly on account of the prominence which has been all science. difficulty, which the chosen Apostle of the Gentiles their music consisted in singing of some sacred hymns others, and another and different and restricted law be that fountain from whence the influence of heavenly | Five years before the death of that philosopher it had | was unable to overcome. The species doubtless was | which David instituted; but we have no reason to | for us? May all others discuss doctrinal points in grace distilleth and is derived into all parts, whether | yielded to the arms of its rival Lacedemon; seventy- improved by the cultivation of human philosophy, and | think that their performances of this kind were either | the pulpit and through the press, in public and in prithe word, or the sacraments, or discipline, or whatever seven years after that event it had submitted to An- rendered more worthy of being admitted into the harmonious or methodical." But now the learned vate, in season and out of season, propound, explain, cateth vital influence to the whole body, Christ is the pearance of Paul, it had, in common with the rest of superior sagacity, could not easily practise the docili- musical instruments, made by the most skilful hands, less the reproach of uncharitableness and intolerance, only head of his Church." No man can for a moment Greece, sunk beneath the wide-spreading empire of ty which alone could qualify them for receiving its should serve only to produce some rude and inartificial and are we bound to be silent on topics on which they dream,—at least no man who is acquainted in the Rome. Still its schools of philosophy had continued glad tidings. these does she conceive to reside in any mortal being. sages was respected as the great university of the by a natural consequence in opposition to, its authori-And knowing that our bitterest opponents could not empire until the year 529, in which its schools were ty; but it has become a question among political likely that all the instruments of one choir did perform to those whose province it is to teach, whether from have mistaken our opinions on this head, we view with suppressed by an edict of the emperor Justinian. Its men, whether in the diversity of our sects a secular their parts in unison, but that they made a various the pulpit or through the medium of the press. And mingled scorn and compassion the unworthy attempt ancient glory was thus succeeded by a long pre-emi- instruction, in regard to which no difference of reli- harmony, with an admirable and accurate contexture I proceed, lastly, to consider what ought to be our to bring the Church into disrepute with the religious, nence in philosophy, as that of Rome has since been gious opinion could present any impediment, might of the upper parts with their respective basses."

> prejudices of a party, by adopting the sophism which Redeemer. He does not appear to have been sumestablishments that one might say it is graven on their had come, was he, as at Corinth, encouraged to per-

spiritual and ecclesiastical character. The monarch's dulgence, the latter to the very different principle of It should be ever remembered that, if we secularize found in harmony with apostolic rules, and in confor- would mortify the self-confidence of the Stoic, and antize the Church. The advocates of a merely secumity with primitive practices. If a separation were condemn the self-indulgence of the Epicurean. We lar education are labouring to unchristianize the to-morrow effected between these two departments- accordingly find that the Apostle, armed as he was People. the state civil and the state ecclesiastical—the reli- with Christian eloquence, was rejected alike by both gious body which we call the Church of England might as an idle babbler. Though the Athenians were lose thereby the headship of the king, but could not wholly devoted to an inquiry after some new thing, lose thereby the headship of Christ. At present, she for the occupation of their idle, however still active possesses them both, but for distinct purposes, and in minds, they could not relish the novelty of the gospel. totally different meanings. Over that external appa- It is remarkable that this celebrated seat of human ratus with which the Anglican Church is furnished philosophy was absolutely given up to idolatry, and

altered to the present reading -and ineffectually.

by himself, was significant; and the further proceed- the title Head-(not of the Church, but) of the their other objects of worship; but their objects of worship; but the worship is the worship in the worship i ings of this period demonstrate the truth of the obser- Anglican Church was given;\* and, regarded in that revolted against the doctrine of a resurrection, which poison, that of the sting of the Tarantula, has been is it a breach of charity to hold out a light to show the vation. The clergy of the second province of the sense, it surely interferes in no way with the dignity he had also preached. Some treated this doctrine expelled very frequently by this means. The only wanderer how to find or regain it, and enable him to Anglican Church were equally mindful of their duty or rights of the Saviour. If indeed we attributed to with derision as wholly inadmissible; and though remaining difficulty is, how David, with his single pursue it? Controversy of the kind mentioned, is and equally jealous for the interests of the Church's man the powers which belong exclusively to God, and others said, we will hear thee again of this matter, pro- harp, and unassisted with any other instruments, could allowable, and cannot be avoided often without a distrue Head; for we find that the ecclesiastics of the conveyed that acknowledgment under a particular bably prompted only by their habitual curiosity, Paul effect such a cure upon Saul. And to satisfy this, I creditable, nay, a sinful compromise of truth; and Archbishoprick of York long delayed to concede this designation, then truly there would be impiety in the perceived no sufficient encouragement for further exdesignation, and that Tonstall, the Bishop of Durham, act. But do our opponents mean to say that, ex- ertion, so he departed from among them, resigning what the Jewish music which was possibly in vogue at this construction of the christian law of love. specially protested against it in these words-"Su- plained as (from the very first introduction of the term) appears to have been his cherished hope, of gaining time. preme Head of the Church carries a complicated and our meaning has been, it is blasphemy to call the over to the cause of the gospel the teachers of human life, of a privilege which we freely accord to others, and mysterious meaning; for this title may either relate to sovereign "head of the English Church," because wisdom. He had urged Timothy to hasten after him was certainly of a very early invention. Before the which is constantly and extensively exercised by those spirituals or temporals, or both; and therefore that Christ is called Head of the Church. If so, it must to Athens, probably anticipating a long course of use- Deluge, Jubal is called the father or master of those who differ from us, and that without censure or rebuke, we may not give scandal to weak brethren, I conceive the acknowledgment of the king's supreme headship to call him king, for Christ is called two Hebrew words in that place are generally transshould be so carefully expressed as to point wholly to title of Mediator, inasmuch as there is but one Media- wait for his arrival, and hastened to Corinth, that he lated. In the time of Jacob, we find his father-in- ness—controversy! exclusiveness! uncharitableness?

h may both give him some elevation phonies and voices of all sorts, as

that the Church of England is not a department of the moral revolution, and the untiring energy which would inquiry is everywhere bounded. Yet among persons Church Catholic, and participates not as such in the give to that ability its full power over the minds of of this description the preaching even of an Apostle. endowed at once with native ability and acquired in-But I mean that in virtue of this spiritual society being He was there encountered by persons of the two struction, could not find a reception. What would within her dominions, she has a national as well as a regulation of human conduct to a principle of self-in- to comparative knowledge by a secular education. national character would pass away from her. In maintain, either that man is sufficient to himself for in which Edmund Burke was accustomed to deliver of the establishment. Established or disestablished, himself with the care of collecting his means of enjoy- religion, learning will destroy religion! Learning is she would be spiritual, because performing spiritual ment from external objects. Both are but different the power of man; religion inculcates the authority actions, because professing a true belief, because living modifications of selfishness, influencing, in the one of God. They may be combined: they cannot safeby faith upon an unseen Lord, because worshipping case, the more sober-minded and vigorous, in the ly be separated, for, if separated, they will be mutual-

We have among us a party labouring to unprotest-

DAVID PLAYING BEFORE SAUL. (From Stackhouse's History of the Bible.)

What the power of music is, to sweeten the temper, and allay and compose the passions of the mind, we have some examples from sacred history, but many more from the profane. As Saul was returning from Samuel he met, at the place which is called the hill of God, a company of prophets, playing on several instruments; and such was the effect of their melody, that "the Spirit (as the Scripture expresses it) came the first pays to the second. A king may withdraw himself from all connection with the Church, and himself from all connection with the Church, and himself from a charge under which Secretar had sunk himself from all connection with the Church, and leaving her to herself, does no homage to the cause of the Saviour. He judges better when he identifies the Saviour. He judges better when he identifies made known to them the Cod whom they already himself with that cause; and throwing his influence acknowledged and acknowledged acknowledged and acknowledged acknowled and his authority into the scale, assumes the leadership of a society, which stands pledged to maintain plea might have reconciled them to the acknowledge the passions; and, consequently, to dissipate that rage the interests of the Lord Jesus in the territory where ment of Jesus, if only to be added to the number of or melancholy, which either fumes up into the brain \* "Ecclesiæ et cleri Anglicani, cujus protector et supremum dejection. We need less wonder, therefore, that we in vapours, or overspreads the heart with grief and \*\*Ecclesize et cleri Anglicani, cujus protector et suprema caput is solus est."—Journal of Convocation.

† "Imperatorem plane dicam Dominum sed more communi."

—Apol. Adv. Gentes. cap. xxxiv.

‡ The history of the 37th Article is a curious proof of the impossibility of satisfying the consciences of tender professors, the impossibility of satisfying the consciences of tender professors, their fluts on their curious that we find Theophrastus impossibility of satisfying the consciences of tender professors, when those consciences have previously determined to rest unsatisfied. In the days of Edward VI. it ran thus:—"The king is supposed by the conscience of the consc is supreme head on earth, next under Christ, of the Church of Several distempers both of the mind and body; others, d Ireland." To disabuse the public mind of the mainuated into it by the foes of the Church, it was ancients, was used to cure madness by the power of

kings of the East made it a point of their grandeur fully said of some of us, on their doctrinal peculiarithe Church of England neither applies, or ever did charging the Church of England with impiety, because reason is necessarily at variance with divine revelation, in some reasonable time conformed to the mode. odicals, and carefully avoid controversy? Do Methoe apply this title to the sovereign in the same sense in the Eighth Henry drew from the ecclesiastics of his insomuch that no person of a highly cultivated mind David, who was himself a great master of music, kept dists conceal their peculiarities, and studiously eschew which the Scriptures bestow it upon Christ. The day a title unobjectionable in itself, and thoroughly can be a sincere Christian? This would be to deny in his house some companies of singing men and sing- polemics, in their preaching or writings? Do Bapthat the gospel could have been a revelation from the ing women, as the words of old Barzillai seem to im- tists, from fear of a breach of courtesy and charity, Ged of nature. If the same Great Being has been ply; † and Solomon, who denied his heart no pleasure; refrain from propounding and urging their favourite the author of both, they must be reconcileable, and came not behind his father in this respect, for he had dogma of adult baptism, and that by immersion; dethe highest perfection of human reason must be most his men singers and women singers likewise, and must nouncing at the same time, as unscriptural and absurd, sutably exercised in tracing his high attributes in his sical instruments of all sorts. Josephus tells us that the baptism of infants, and by affusion or sprinkling A more interesting interview can scarcely be im- revealed communications, even more than in his works he made four hundred thousand merely for the use of Do Romanists conceal their sentiments, and avoid

our Redeemer to be to the mystical body, the society Its circumstances and results are accordingly worthy such difficulty. It is this, that human reason abandoned to its own efforts, however it may improve and of the ancient Hebrews was not very regular: "They defence of our principles and our peculiarities, as we fore," observes the profound Hooker,† "do we acknow- Athens, in which Socrates, the father, though not exalt the general character of the species, is so far were a nation," says he, "entirely given to agriculties, as we were a nation," says he, "entirely given to agriculties, as we were a nation," says he, "entirely given to agriculties, as we were a nation," says he, "entirely given to agriculties, as we were a nation," says he, "entirely given to agriculties, as we were a nation," says he, "entirely given to agriculties, as we were a nation," says he, "entirely given to agriculties, as we were a nation," says he, "entirely given to agriculties, as we were a nation," says he, "entirely given to agriculties, as we were a nation, as we sounds. Among the Hebrews there was certainly a are vociferous, if not eloquent? It so, it is somewhat

course and conduct, individually, in the present emerby the urging of a sophistical objection. It could be followed by an ecclesiastical sovereignty. Each in its not usefully be separated from religious education, But suppose we, as some imagine, that they wanted gency. To you, my beloved brethren, it is hardly small dimensions, and enfeebled by the influence of and wide-spread train of superiority over the minds of miscuously to all; and it has even been contended, going on at the same time; yet it is much to be ques-

## . CHARITY IN CONTROVERSY. of Trinity Church, Pittsburg, U. S.)

in her Liturgy, Creeds and Articles of Religion; corand offensive to popular prejudices, and set a pattern of open instruction, and not of concealment, or reserve, or indifference. Such controversy is often forced upon in the advocacy of truth, we may even assume the attitude of assailants of error, without a breach of charity; for "charity" itself "rejoiceth not in iniquity" error; to regard, as matters of indifference, any of the ssential principles of the Gospel; to be silent and not lift up our voices in protestation and defence, when any part of "the truth, as it is in Jesus," whether relating to doctrine, or practice, or external order, s assailed; and not to repel unmerited reproach, and infounded calumny, from whatever quarter they may come, for fear of its making as unpopular. And espe- us to inform ourselves in regard of our doctrines and cially is that a false and sickly charity, which to apa- customs, and distinguishing observances, and read. thy and unconcern, adds condemnation of those who are "valiant for the truth." If we perceive an acquaintance, or a stranger, or an enemy, groping his way in the dark, straying from the true path, or what the truths of God, and taught in his inspired word; if we believe to be the true path, because it is a beaten

† 2 Samuel, xix. 35. ‡ Saurin, -Sur la Musique des Anciens,

And why, my brethren, should we abridge ourselves

giving offence? May others proclaim their distinagined, than that in which Paul, the Apostle of the of the material creation, or in his moral government of the temple, and therefore we may well suppose that anything approaching to proselytism, from fear of disto the consciences of others, and giving offence? And

envy "to hate the excellence it cannot reach." I any man of mental discernment, to find one of the believe to hate the excellence it cannot reach." I any man of mental discernment, to find one of the scholar possesses and though we cannot conscientionally any man of mental discernment, to find one of the scholar possesses and though we cannot conscientionally and though we cannot conscient the scholar possesses are scholar possesses and though we cannot conscient the scholar possesses are scholar possesses and though we cannot conscient the scholar possesses are scholar possesses and the scholar possesses are scholar possesses and though we cannot conscient the scholar possesses are scholar possesses and the scholar possesses are scholar possesses and though we cannot conscient the scholar possesses are scholar possesses are scholar possesses and the scholar possesses are scho believe it will be found, that the laws which define the scholar possesses some superior aptitude for number of instruments as we; they had their symfactorial with the scholar possesses some superior aptitude for phonics and though we cannot conscientiously or consistently in number of instruments as we; they had their symfactorial with the scholar possesses some superior aptitude for phonics and though we cannot conscientiously or consistently in number of instruments as we; they had their symfactorial with the scholar possesses some superior aptitude for phonics and though we cannot conscientiously or consistently in the scholar possesses some superior aptitude for phonics and though we cannot conscientiously or consistently in the scholar possesses some superior aptitude for phonics and though we cannot conscientiously or consistently in the scholar possesses some superior aptitude for phonics and though we cannot conscient phonics and though the conscient p his acuteness must have enabled him at once to detect. The does not appear to have been sum above his companions, and enable him to sway and then they had this advantage above us, that their sing-but "be gentle, apt to teach, patient; in meekness "as servants of the Lord, strive" with them socially ing voices and instruments neither drowned the words, instructing them that oppose themselves." Though When a child in humble life has received his por- nor destroyed the sense of what they sung. While the provocation be ever so great, we must on no very foreheads. By the one, the king is professed to severe in his exertions by a divine assurance, that his tion of secular instruction, with which no mention of their ears were charmed with the melody, and their account "render railing for railing, but contrariwise, be head of the Church; by the other, the Lord Jesus Master had much people in that city. The enter- any religious principle has been intermixed, he con- hearts touched with the delicacy of the song, their blessing," nor indulge any bitterness of feeling, and Christ is acknowledged to be the only true Head of prise seems to have been wholly his own, as we know ceives himself to be enabled to inquire and think for minds were transported with the beauty of the words, be ready to do them good, as their necessities may the Church." The sophism of this sentence is two- from himself, more particularly if his education has com- with the liveliness, grandeur, or tenderness of the sen- require and opportunity offer. We must put the best fold; it applys the term "Head" in two different mitted to the guidance of his own counsels. And prehended that imperfect communication of general timents. So that at one and the same time they had construction on their motives, make every reasonable acceptations, and it employs the term "Church" in well he might look forward to this great congress of information, which may furnish the means of his furtwo different acceptations. If the monarch be ad- human speculation and the revelation of heaven. He ture advancement in society. How is such an educa- most exact imagery of thoughts and sentiments, joined of the Apostle's illustration of charity, in which he mitted to be head of the Church, yet he is not acknowwas not of the class of those obscure and unlettered with symphony or a true harmony, could produce in describes it as "thinking no evil, hoping all things, ledged to be so in the same sense in which Christ is men, who had been selected by our Saviour to be the when offered to him by other teachers? Will it not their breasts;" and for this reason it is rightly supenduring all things, and not easily provoked," impute acknowledged to be head. And if the monarch be acknowledged to be head. And if the monarch be unsuspected witnesses of his ministry. Born, though rather have directly contrary tendency? In his ighead of the Church, it is not of that Church whereof by descent a Jew, in the rank and protection of a Ro- norance he has never doubted, and is not sensible of harp he sung psalms and hymns to King Saul, whose cast upon us, and forgive, from the heart, the trespass, the headship of Christ is predicated, namely, the man citizen, in, as he says, no mean city, a city indeed any difficulty. If knowledge could in any case dis-Church Catholic upon earth, but of that ecclesiastical rivalling even Athens and Alexandria in learning and pose to religion, it would be in that of the man, who that both these put together were conducive to his in heaven. Are we personally assailed? answer and institution which we denominate the Church of Enginstitution which we denominate the Church of Enginstitution which we denominate the Church of the same time in himself
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in the content of the sa land. In drawing this distinction, I mean not to say the ability which might qualify him to effect a great lation, and has seen by what difficulties his field of it come in the shape of abuse? disregard it; for abuse is no argument, nor opprobrious epithets and reproachful names, which it is now so much the fashion to From a Sermon by the Rev. Geo. Upfold, D.D., Rector employ instead of argument, because easier, requiring less knowledge and mental effort, and more effective when argument is feeble or wanting. What if we are Does the charity of the Gospel forbid controversy? | called this or that? our being called so does not make If by controversy is meant mere strife and contention, us so; and knowing the charge, whatever it may be, wrangling and recrimination, personalities, acrimonious to be undeserved, we can well afford to let it pass.retort, unjust imputations, and discourteous rebuke, - Are we taunted, as we often are, with being mere forall this is plainly forbidden, and is wholly opposed, in malists? let it not ruffle or discompose us, but let it spirit and in letter, however much and justly provoked, be a stronger motive to cultivate and cherish the to this characteristic principle and duty of our religion. religion of the heart and its affections, to deepen our But if by controversy is meant, discussion of essential spiritual sensibilities, and live as "new creatures in principles; contending for the truth; advocating what Christ Jesus." Are we accused of a want of piety, we conscientiously believe to be the faith of the Gos- as we often are? it is an arrogant assumption, which pel, whether it relate to internal or external points, as reflects little credit on those who make the accusation. adopted by the Church, and set forth authoritatively and indicates not the greatest possible share of it in themselves; for true piety has its foundation laid deep recting misrepresentations, and defending ourselves in true charity, and "charity vaunteth not itself, is from undeserved reproach; such controversy is not puffed up, doth not behave itself unseemly." But forbidden, nay, conducted in a proper temper, is a let it pass. It arises from a misconception of what duty, having the sanction of inspired authority, for we piety is, which is thought cannot be unostentatious and are expressly exhorted to "contend earnestly for the retiring, the secret converse of the soul with its God faith which was once delivered unto the saints," and and Saviour, but must needs be made a subject of disto "be ready always to give an answer to every man play and loud profession; and that that man only can that asketh us a reason of the hope that is in us, with be truly pious, who is continually proclaiming how meekness and fear." And our blessed Lord himself, very pious he is. Let such things pass. They are our great and perfect example, "though when he was not worthy of a thought, much less of an answer.reviled, reviled not again; when he suffered, he threat- Silence is the best answer at the time, and a consisened not; but committed himself to Him that judgeth tent life and conversation, a general, and, ultimately. righteously;" defended himself from reproach, repelled a convincing reply. Our course, in regard of such calumny, enunciated truths opposed to popular errors reproaches as these, is a plain one, and it is indicated by an inspired Apostle, when he says, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul; us, and when it is, it would be treachery to the truth having your conversation honest among the Gentiles; to shrink from it. It is moreover obligatory, for we that whereas they speak against you as evil doers, they are bound to "declare the whole counsel of God," may, by your good works, which they shall behold, and on all fitting occasions, to "speak the truth in glorify God in the day of visitation." "And who is love," and that for the conviction of gainsayers. And he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; or error, "but rejoiceth in the truth." That is a spu- and be ready always to give an answer to every man rious charity which leads us to confound truth and that asketh a reason of the hope that is in you, with meekness and fear; having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." And, my brethren, to enable us fully to discharge

our duty in the present emergency, and particularly as thus indicated by the Apostle St. Peter, it becomes examine and meditate on those points, which constitute the essentials of our faith. If the truths, in which we differ from others, are, as we believe they are, they are worth holding nominally, they are surely worth examining, that we may hold them understandingly and practically, and be enabled to explain and defend them when they are assailed. This is no time