COBOURG, CANADA, FRIDAY, AUGUST 15, 1845.

## poetry.

CAUBUL. A Poem, which obtained the Chancellor's Medal at the Cambridge Commencement, 1845. BY EDWARD HENRY BICKERSTETH, Of Trinity College.

"Sweep o'er the strings, and hymn the gorgeous East, Dim voices whisper'd thus my soul, and ceased,
And straightway at the echo of their warning Came visions many a one in bright adorning, Clustering like clouds instinct with light around me: And music as of winds and waters, scorning The slumber of the twilight hills, spell-bound me, Till where the stars had left the dew-bright sunshine found me.

Oh land of dreams and legendary song,
Strange are the wonders they of fabling story
Tell of thy haunted scenery! Far along
The maze of thousand years, through gloom and glory,
Like some wild landscape wrapt in vapours hoary, must wander, ere it reach the time, Ye Eastern shores, when mystery hung not o'er ye Dim forms sweep looming thro' the mists of crime, Or stand in light apparell'd on those hills sublime.

And ever as I ponder'd, empires vast Rose on my view, and vanished as they came:

Ard heroes meteor-like before me pass'd,

Their pathway dimm'd with blood and track'd by flame— Yet fell they all in darkness. Haply Fame
Shed transient tears for them, out soon there shone
Another star far-flashing—and the same Brief tale was told—sad ever and anon Though gleaming high as heaven, I look'd, and they were gone.

But one \* there was, whose dazzling train of fire Startled the sleeping night in her repose:
The blue heavens kindled as he pass'd—the choir
Of stars was troubled. From afar he rose, Where in the evening light there faintly glows Mild radiance o'er the hills of Macedon; And rushing forth, despite a nation's throes, Through blood and breaking hearts sorrows wan, To Persia's confines drove his stormy chariot on.

† Thy rugged passes, Caubul, saw that host,
As with glad banners to the breezes flung, ow winding, o'er thy mountain-range it cross'd;
And thy wild air heard victor peans sung, And strange sweet accents of entrancing tongue. He linger'd not—the far-off fabulous sea He saw, and smiled—but Fate above him hung— He fetter'd all the earth, yet was not free,-All nations bowed to him—he bowed, O death, to thee!

And ages passed away like dreams—till soon A victor footstep trode those hills once more: 'Twas night—and lit up by the silver moon, As streams a torrent from the hills, stream'd o'er Wild children of the barren Scythian shore. Ah! woe for those who on the vine-clad plain Sleep on unconscious as they slept of yore! Death wakes; and echoing to the skies amain Is heard the shout of nations-"Hail, great Tamerlane!"

Yes! such have been the tempests that have pass'd, Ye Affghan heights, across your crests of snow, Or like the rushing of the nightly blast Swept by in wildness and in wrath below Yet there unchanged amid the troubled flow Of time's wild waters, silently ye rise, And reckless of the whirlwind march of woe, With that strange spirit voice that in ye lies mystic communings with youder starry skies. Perchance ye are whispering how in Caubul's vale Erst bloom'd the flowers of Eden pure and wild, How waters gushed from springs that could not fail, And earth, in one bright infant dream beguiled, Beneath the smile of heaven look'd up and smiled. Oh why o'er time's drear occan rise to view The monuments in crime and bloodsheld piled? hy seem the waters with oblivious dew

Too oft to hide from sight the beautiful and true? The curtains of the past are round me closing; I may not lift them more—all silently Behind its vaporous fold, in death reposing The bygone ages slumber. But for me An island, loveliest of the deep-blue sea, In beauty smiles far o'er the ocean foam:

Mine heart goes out towards that fair countree, Thoughts o'er a thousand long-loved landscapes roam, A thousand spots are dear .... it is my island-home.

an it be her wondrous destinies With yours, ye Eastern regions, are inwove? Lo! cradled in the storms, and under skies Cloud-robed and starless ever forced to rove, Her infant empire with the tempests strove:—
Heaven had not will'd its shipwreck—for the shroud
Of Superstition o'er that land above Hung shadowing; so the East in silence bow'd, And Britain's banners waved triumphant through the cloud. § Chill sweeps the night-blast o'er the Affghan hills:

No eye that sleeps in Caubul's walls to-night! None talk'd of home: a strange foreboding fills The hearts of all, and many an anxious sight Looks forth upon the darkness, where the bright Far flickering watch-fires blazed: some trembling lay All night within around the camp fire's light, Some on the rampart wait in dark dismay The morrow's blood stain'd march—the awful break of day. The mother look'd upon her babe, and sobb'd; The husband clasp'd his wife, his breast was

With anguish, and with grief past utterance throbb'd,— He knew what horrors she must pass at morn; Youth wept there, with her sister Beauty, born Like her for sunshine, now like her in glo And innocent childhood, as in playful scorn, Smiled on them both, but all its rosy blo Chased not from heavy hearts the morrow and the tomb! Slowly morn flush'd the mountains. Hurriedly The mingled host of women, children, men, Those ramparts left, and left them but to die-

Oh! bear the gentle gently. Hark! again
The war-cry of the treach'rous foe—and then Death in its countless forms beset their road, Till corses thronged each deep and rocky glen; And where the wilds of snow with slaughter glow All crimsoned on its path the icy torrent flow'd. 'Twas scenery, too, where Horror sat sublime-The bleak hills rose precipitous to heaven; And up their snow-clad sides the mists did climb, Sole wanderers there, and by the wild winds driven Hover'd like spectres; through the rocks were riven

Dark chasms, that echoed to the torrent's voice,

Where never pierced the stars of morn or even; No life, no light the wanderer to rejoice, But gloom, and doubt, and death, the region of their choice. And through these gorges, that in darkness frown'd When o'er them stretched the deep blue summer sky, Mid snows and wintry storms their pathway wound, The dying and the dead—and none pass'd by To fold their mantle or to close their eye.

One short stern death knell o'er the fallen brave There in that awful pass, their battle-field and grave! And deeds were done of pure and high devotion, Deeds of heroic fame-but where are they To tell their story?—like the gloomy ocea Strewn with the wrecks of nations, far away On stranger hills their mouldering corses lay; One only struggled through, exhausted, pale,

The sole survivor of that proud array, And death and fear, at his most ghastly tale, Cast slowly over all their shadowy silent veil. Chains for the brave, and solitude and sorrow! Aye, prison-hours for gentler beings too! Oh! they were faint for freedom, and the morrow Never seemed dawning on their night of woe: Young hearts were there, and tears would sometimes flow, When faery home-scenes crowded on their view,

Clad in unearthly beauty, for the glow Of love still seemed to light up all anew, And faith that leant on God in suffering proved most true. Love is a lamp on tossing billows cast, Love is a bark adrift before the blast,

The

Which still rides struggling on through taunts or fame, Amid the floods unchanging and the same; For love hath music, music of its own, (Though none have whispered whence those harpings came) Upon the ear of him who weepeth all alone.

\* Alexander the Great.

\* From this point, (Herat), starting in the end of October Alexander marched to the Kabool valley, through a country occupied by Indians, and bordering on Arachotia. \* PRINSEP'S Affighanistan.

\* Hindoo and Persian traditions go so far as to state that the progenitors of mankind lived in that mountainous tract which extend

On, brothers, to the rescue! See, they come With floating pennons and undaunted pride, And victor-shouts and roll of martial drum! Alas! within those defiles seatter'd wide Their brethren's whitening bones are now their guide; Woe for the sod beneath their chargers' feet!

For Spring with trembling hand hath drawn aside (Wont to disclose a thousand flowerets sweet) The fearful veil of death! a shroud! a winding sheet! Their camp fires, in the dark of night's repose, Far glimmering in the pass below did gleam
Like the stars burning o'er them, till to those
Lone watchers on the mountains war might seem

But the dim splendours of a phantom dream. On, brothers, on! nor pause, nor rest, nor sleep By cavern, pine, or rock, or torrent-stream, Nor linger o'er your comrades' bones and weep, Till victors yet once more through Caubul's gates ye sweep! And what of those who pined in gloom the while?

No victor armies their deliverers were, But God, who heard from their far native isle The mourner's sobbings, and the \*sabbath prayer
Flow for the captive and the prisoner,
Threw open wide their prison-gates;† and she
Who, angel-like, stood weeping by them there,
Immortal Love, sprang o'er the billowy sea,
And stole into our homes, and whispered, "They are free."

What if dim visions of the future throng Around my soul, and voices from afar
Teil that those blood-stained mountains shall ere long
\$ See England's armies, Russia's brazen car Roll o'er them for a sterner, deadlier war?-The dark night lowering darkest, ere the sky Catch the strange beauty of the Morning-star?—
The lion and the eagle's struggling cry,
Wrapt in the mountain-storm, while lightnings hurtle by?—

Enough, enough-for now the fitful roar Of strife grows fainter, till its echo dies Within me, and my heart is sad no more. See! landscapes brighter yet than Eastern skies Dawn in far prospect on my tearful eyes, And from on high come trembling through my soul Waves of sphere-music, dream-like melodies, Chasing life's myriad discords—earth's control Is passing from me now--celestial scenes unrol.

Yes! o'er those wilds shall flow pure crystal fountains-Fountains of life divine, and love and light: How beautiful upon thy morning mountains
Stand messengers of peace! The shades of night
Are passing, and disclose on every height The standard of the Cross; for God hath spoken; And gleaming through the storm-clouds softly bright,

The Gospel rainbow writes its own transparent token.

\* The Sabbalh prayer: "That it may please Thee to preserve all that travel by land or by water, \* \* \* \* and to show thy pity upon all \* The Sabbah prayer: "That it may please Thee to preserve an that travel by land or by water, \* \* \* and to skew thy pity upon all prisoners and captives."—The Litany.

† "Fortunately discontent prevailed among the soldiers of our guard, and their commandant began to intrigue with Major Pottinger for our release. A large reward was held out to him, and he swallowed the bait. The Huzarah chiefs were gained over, and we commenced our return towards Caubul."—Eyre, p. 316.

‡ "The two great powers which have now in an indelible manner imprinted their image upon the human species, England and Russia, are there (speaking of the East) slowly but inevitably coming into collision."—Alison's French Revol. Vol. viii. chap. 64.

## TRIENNIAL VISITATION OF THE LORD BISHOP OF EXETER.

The Right Rev. the Lord Bishop of this Diocese commenced his triennial visitation in the Cathedral of Exeter, on Monday, June 16. The sermon was preached by the Rev. C. C. Bartholomew, Rector of Lympstone, from Isaiah liv. 17. It was a most eloquent, impressive, and thoroughly orthodox discourse, and was listened to with deep attention.

The attendance of the Clergy was numerous—and there was a large number of the laity also present. After the sermon, the Lord Bishop proceeded to Barnes, Rev. Prebendary Coleridge, Rev. Prebendary Ellicombe, Rev. Prebendary Harrington, Rev. E. C. J. Corfe, J. Armstrong, and T. H. Knight, Priest

The names of the clergy were called over by Ralph Barnes, Esq. the Bishop's Secretary. His Lordship then proceeded to deliver his

CHARGE. He said, his clergy would readily believe, that he met purpose of securing the collection not only of alms them on that day with feelings of far deeper interest for the poor, but of other devotions of the people. thorised, and indicating an inclination to favour some cal usage of offering to God of our substance, which could be claimed by it,—the transcendant importance ence, but must be met by direct, and full, and personal her for aid, by looking about for some existing fund, of the worst errors of the Church of Rome. In this had, it seems, even in his time, become generally of the two great sacraments ordained by Christ himstate of things he had taken that course, which, after neglected—had since been almost universally aban- self, as absolutely necessary to salvation, wherever assigned, by the Church and her Divine Head, and it. The Ecclesiastical Commissioners were compelled a calm retrospect, appeared to him to be the best— doned, was that any reason why the attempt to they might be had—the spiritual new birth given by he had almost said the only course indeed, which it revive the observance of this most christian duty, God in Baptism, and ordinarily, in Baptism alone guments which must be familiar to their own minds dient of anticipating their future means, for the spehimself placed in circumstances of similar embarrass- by those who called themselves their superiors? endeavour to urge these truths upon all occasions— most souls, and which spoke to them more forcibly the minister, would be £150 a-year, but without any properly devolved upon him—but from a wish to count of all the souls in his diocese, was there he vance of the rubric, not only with impunity, but prolated to advise, and from a sense of duty to his office, as well as to those over whom, and for whom, it was as well as to those over whom, and for whom, it was tice of a corrupt world? Were they Christians who of the conflict, to justify such a conclusion, and parto be exercised. The advice which he had received, could so treat their clergy? Were they Churchmen ticularly with reference to the great and cardinal point whose food the hungry soul might be fed, if all was money for the supply of the spiritual wants of the ritual law, in all the particulars in which it could be now, so far as his recollection went, and that recollection went, and the recollectio surprise, because the inhabitants of the city in which events of the last six months—a lesson of which they —they boldly denied its truth, and, thus denying it, my Clergy. They are a very different class now from might we must. If we refused, it would be to refuse, they occurred, had long been believed, and doubtless had all much need—that they could not suffer such they still retained their stations in the Church, be- those whom I first knew, and in every ten years I have before the world, to discharge a duty the most sacred, had believed themselves, distinguished by their zeal neglect without grievously departing from the duty traying the mother which had borne and fed them. been able to trace a marked improvement and I humfor the Church. This very consideration did, in which they owed to Him, who had made them over- He thanked God that improvement may go on."— Let them not doubt that the government would foltruth, carry with it an important lesson. It told seers of that Church which he had purchased with exhibited itself in his own diocese. Still there had More than 20 years had passed since those words were low up this measure, by one of a more comprehensive them what was too often the churchmanship of those, His own blood. For himself he took shame to been some approaches to it, and although he believed spoken to him, and he who now addressed them rejoiced character, as soon as its beneficial effects were known who bore the name of churchmen, and prided themhimself, for having ignorantly relied upon a strength that in no portion of the Church was sound doctrine to think how largely the prayer had been fulfilled.—
to them. Its author had pledged himself to do so,

standing, bore as reverend an aspect as any usage o greater number of his Clergy-and the cordiality and with the Church, and above all, to those engagements lible interpretation. They knew and felt their own the days of the Apostles, and any attempt to depart ardent zeal of not a few of them, in some he had to which they had ratified with their subscriptions. inferiority to that line which God had traced for them, from it, and to return to the usage of the Church in complain not of unkindness, for that he had expe- When last he had addressed them on an occasion like and to which they should never cease to aspire.her best days was clamoured against as an innovation. rienced from none-but of the timid, hesitating, and the present, he had felt it his duty to reprobate,- They knew the superior advantages which they had The Surplice, a vestment never used in the pulpit in faltering support, which he had received from them. and as some had thought, with more severity than was had, in all the aids and appliances of education. the Church of Rome—but constantly used in many of A Bishop calling upon his Clergy by the authority of called for, towards one who was not under his juris. They knew what English universities were now—they the pulpits of this diocese, within the memory of living his sacred office—not put forth rashly or imperiously diction—the disingenuous attempt then lately made, had heard what they were in years gone by—and they man, was no sooner ordered to be worn by all, in or- but after taking counsel with those whom the law to reconcile subscription to the articles of the Church knew how much severer would be the reckoning, on der to prevent its being worn by any as a party badge, of the Church had appointed to be his Council— of England, with an assent to the doctrinal decrees of that account, they would be called upon to give. To than a cry of "no Popery" was raised, so loud, as to calling upon them to discharge what they themselves Trent. Experience had shewn the tendency of such return to the point from which he had strayed one startle the whole Church. The Puritans, if they had had expressly and solemnly undertaken—was entitled attempts to infect the minds of those who made them special duty of the Clergy was to instruct the young, not much reason on their side, had at least some con- to expect from all—a ready and cheerful obedience. to corrupt their sincerity, to pervert their understand- and he earnestly implored them not to be content, if sistency. They objected to the surplice altogether He ought not to have been told, as he had been told, ing, and to defile their consciences. Some of them, the limits of their population would allow of it, until as a mere abomination—a garment spotted by the Clergy of more than one deanery—that they it was said, were now about to leave our Church; they had made themselves acquainted with every young flesh, and defiled by the idolatries of Rome. They would defer the consideration of his order, until other and better far that they should go, whither their conwere not absurd enough to denounce it as Popery, Bishops of other Dioceses had considered the same victions carried them, than remain where they had no -or until they had ascertained that he had learnt the when used where Papists never use it, and to cherish matter. Those of another deanery, who had at first longer an honest standing-place—no longer an altar catechism, and had drawn out of it the elements of and honour it in the self-same service, in which, and in testified a readiness to comply, had found in the clam- at which to offer up a pure sacrifice—no longer a further teaching upon the nature and constitution of which alone by papists it is always worn. They did our of the people, a sufficient reason for retracting their right to take sweet counsel with their former com- the Church. So, and only so, might they hope to not proscribe it, as Popish, in the pulpit, and cherish promise of obedience. In one only had it been deter- panions, or to walk with them in the courts of God's arrest the progress of that fearful sin of schism, which it as Protestant in the desk. These extravagances mined and that by a bare majority, rather to advise house as friends. Still they were brethren, and as threatens the downfall of the Church. were reserved for the enlightened age in which we live, and, pre-eminently for our own time. Their Bishop's fault had been, in giving the people credit for such a measure of intelligence,—if not of Church feeling,—as would have protected them from falling feeling,—as would have protected them from falling feeling,—as would have protected them from falling them—or had ventured to teach the people the duty, and remonstrate with their Bishop, than to obey him. In onse as triends. Sinh they were to be mourned over—night they find in their present faith, that rest, which, while contending against their convictions, they could not find. Lordship sate of systematic of the Church in which the Clergy had divided with their convictions, they could not find. But were these, and such as these, the only ones who feeling,—as would have protected them from falling them—or had ventured to teach the people the duty, which their vows and paltered with their liked with their breather to advise a striends. Sinh they were to be mourned over—night they find in their present faith, that rest, which, while contends a christian Education in all our schools, his tending against their convictions, they could not find. Lordship space as follows upon the duty and advantage of systematics. Sinh they were to be mourned over—night they find in their present faith, that rest, which, while contends a christian breather observations upon the benefits of find in their present faith, that rest, which, while contends a christian Education in all our schools, his tending against their convictions, they could not find. Lordship space a follows upon the duty and advantage of systematic or the church.

Nothing the chief duty to one appointed to rule over the chief and the chief and the church. into so gross an error. The Prayer for the Church which they owed to themselves. Here one topic pre- consciences? No-he said it with all sincerity, and charity could adequately supply the necessities of the Militant-militant here on earth-one of the two sents itself which he would gladly have passed over, if he said it with much pain,-that the backslidings of great Church society, for evangelising the heathen, rubrical observances which had given rise to the most necessity had not compelled him to notice it. It was those men—their long unfaithfulness to the doctrines and for sending out the bread of life, to those colonies resistance—bore upon the very face of it, to a man of unhappily notorious—and this very notoriety induced of the Church, while they continued to minister at which England alone, of all nations had thought herordinary observation, a protest against one of the him to refer to it—that some of the Clergy had sought her altars,—appeared to him not more inconsistent self at liberty, to plant in all parts of the East and foulest of the corruptions of Rome—the doctrine of the opinion of counsel, to advise them whether, if with their most solemn engagements, than the insin- West, without giving them the means of christian in-Purgatory—the very one which, with its kindred hey chose to disobey the order for the use of the surdoctrine of Indulgences, was the immediate cause of plice, they would incur any legal penalties. Where and declared their unfeigned assent and consent to all also to the spiritual destitution which pervaded so the Reformation. The injunction for the use of this could such Clergymen have picked up their notions of that was contained in the book of Common Prayer,— large a portion of our own population. There were prayer—one of the very few which we did not derive he duty which they owed to their Bishop? Not in denied themselves, and taught others to deny, the myriads—and he feared he should not be contradicted from Rome-a prayer in itself truly Anglican-and heir own solemn engagements, when they were in- great doctrines to which he had just now adverted. if he said millions-of the population of this country, almost the only one which embodied a direct protest rested with the ministerial office; for then they vow- But did he bid these to depart? Certainly not; - who were as much without the knowledge of the God against Popery—the very title of which is Protestant ed reverently to obey, following with a glad mind and we would not willingly, and could not safely, lose who made them, of the Saviour who redeemed them, -was clamoured against as an overt act of treason will, his godly admonitions, and submitting them- them. He would bid them search first the Book of and of the Holy Spirit, who alone could sanctify them against the Church—as part of a conspiracy to bring selves to his godly judgments—not in their oaths of God, and pray to His Holy Spirit to direct them, —as any of the wildest savages, who devoured one back the Pope. Again, the use of the Offertory, ex- Institution, for then they swore that they would pay whether these things are as their pre-conceived another in New Zealand. His Lordship then drew perienced both here and elsewhere, the same fate- o him due and Canonical obedience, in all things opinions had supposed them, or no. Let them com- a startling picture of the danger to the country, from or rather worse, for against it were enlisted not only awful and honest-not in the precepts of the Apos- pare such opinions with the formularies of the Church the neglect of this grievous evil, -a danger which was prejudice and conceit, but other passions far more tes, nor in the practice of Apostolic men, for there -the standard of a faithful worship, which they had aggravated every year, and by every alteration of our powerful—selfishness and avarice. The effort to re- they would have seen the duty of obedience carried solennly engaged before God and man to follow, and commercial prosperity. It was not by education—by vive it was branded as rank popery, and an attempt to an extent to which they never would be asked to if the result should be, an undoubted and honest what was called general education—an education to elevate priestly power, though collections for any go. Would they then resort to practitioners in conviction that their tenets were not only those of from which religion was, perhaps, not excluded, but other purpose than the use of the Clergy, was the pe- Doctors Commons, or Westminster Hall, and make the articles, but of the prayer-book,—then, and not till was taught merely as an ordinary school lesson—or culiar distinction of the Church of England, in con- them the interpreters of their oaths? Rather let then, let them feel it right to minister in the Church in some fashion which might make it acceptable to all tradistinction to that of Rome; and though the objects them consult their own consciences, in the fear of which they now profess to love. The great imcommended were of the purest piety, and of the most God—let them ask that inward monitor, whether what portance which recent and present events had given unhappy beings were as well instructed in the arts and necessary charity. It was indeed argued by persons their Bishop had asked of them was lawful and honest, to these considerations, must be his excuse for dwell- sciences, as those who recommended them to Mechanwho ought either to have known better, or not to have and let them act faithfully upon the answer. For ing on them so long. Unhappily they all tended to ics' Institute and Lecture rooms—and if any of these argued against their better knowledge—that the law hmself, he could hardly conceive what authority they one point,—to show the little real reverence for the last would go to the so-called Halls of Science, they of Queen Elizabeth, having provided for the main- could recognize in their Bishop, beyond the mere Church shewn by many of her ministers, and, as a would soon find themselves, he had no doubt, left far tenance of the poor by a poor-rate, not only super- authority of the written law, if they refused to allow consequence, the little hold she had on the hearts of behind in the Mathematics and Chemistry, aye, and seded the necessity for the Offertory, but virtually hm to prescribe uniformity of vesture, for the express men. If the Church was commonly looked on by the even in Astronomy. It was not knowledge, therefore, repealed the rubric which required it. One very high purpose of removing a symbol of party. They might laity as little better than one of many sects or de- that was required, but the discipline of the heart, and authority, to whom he should have occasion present- believe him, he had not spoken thus in anger, but nominations of Christians—whose fault was it?— the chastening influence of true religion. This one ly to refer more particularly—went so far as to say rather in sorrow. It was not of personal disrespect Ought they to be surprised, if they had never taught want outweighed every other, and unless that want that the phrase "Poor Man's Box," which occurred he had to complain. He had much to acknowledge, them, if they found their people profoundly ignorant were supplied—unless the purifying spirit of the Gosin the rubric, could only have reference to the box, with thankfulness, of kindness to himself, and reve- of the principles of the Church? And this ignorance pel was breathed into the corrupt and fermenting mass which was set up in each Parish Church in order to resce to his office. He recurred to these matters for was not exhibited by the multitude alone—it was —a contest must come—a contest of property with receive the alms of the charitable for the benefit of their common good-for the admonition of him with found amongst those who occupied the most promi- the masses. Property would assert her rights-would the poor of that particular parish. This statement them, and of them with him, with respect to the nent stations. Ought they to think it a strange marshal her defenders—and, it might be, gain many had been adduced for a two-fold purpose,-first, to great, but much neglected duty,-a duty which had thing that churchwardens and vestrymen should rebel a bloody victory. But so long as spiritual darkness show that, since the enactment of the Poor Law, there that day been eloquently and forcibly impressed upon against the orders of their Bishop, when even by was permitted to cover so large a portion of the people needed no collection for the relief of the poor, except their consciences by their preacher, -of keeping alive statesmen the Church was regarded simply as a usethe altar, accompanied by the Very Rev. the Dean, when the Sacrament was administered—an exception in themselves, and in their people, a sense of what the ful institution—a mere Ecclesiastical Establishment would be again and again renewed, with a violence Rev. Chancellor Martin, Rev. Sub-Dean Stephens, which ill accorded with the argument itself—and Church was—by whom appointed—for what end ap—whose office it was to teach the people to be subsecondly, to exclude collections for any other purpose. pointed—and what blessings she was intended to ject to their rulers for conscience sake,—in fact as a man's law could denounce. The result of such a To those who know the very high authority which had convey-what was her union with Christ, her Divine sort of spiritual police-with no powers independent struggle could not be doubtful-it must end in the made this assertion, and who knew not the real facts Head; -what were her privileges as a body divinely of the state-with no rights of her own-with no overthrow of the empire-and with it the executing Philpotts, (Bishop's Chaplain) Revs. G. M. Slatter, of the case on which it had been made, it might seem constituted;—and what were the duties which atincredible, that it was not only not true, but contrary tached to each of her members as flowing from that [His Lordship proceeded to remark upon the Bills of God had ever yet permitted man to taste. Such to the truth. The phrase Poor Man's Box, did not constitution. occur in the rubric. It had been struck out by the concurrent authority of Church and State, at the last review of the Prayer-Book, sixty years after the Poor review of the Prayer-Book years after the Poor Law was enacted, and other words introduced, for the as follows: than on any preceding occasion, on which he had Now, that the practice of the Church long continued ter, above the worship of God, was the official inbeen permitted personally to communicate with them. in conformity with this rule, was manifest from a cloud struction of the Chancellor of a great diocese, deliver- prevailed in our Universities, those great principles that immortality an immortality of happiness. If The incidents of the last winter, which had given to of witnesses, too numerous to be specified. He would ed to the Churchwardens of that diocese, in order were duly enforced; he grieved to remind them that facts were necessary to establish so plain a proposition, this diocese, and especially to this city, an unhappy cite to them only one. The Apostolic Bishop Beve- that they might "vindicate the rights of the laity, this was not the case in his own day. He hoped, too, it would be abundantly supplied by the experience of notoriety not only throughout England, but also ridge -a name never to be mentioned without honour and maintain the rights of the Church," they hardly and doubted not, that in our great public schools si- the Autumn of 1842. During the frightful disturbthroughout the remotest regions of Christendom, -had told them what the practice was in his timeneeded a more alarming testimony, of the existence milar attention was paid to them. [His lordship here ances which then took place in the manufacturing could not have failed to have made a deep impression the reign of Queen Anne. He said "after the ser- and activity of that fanatical spirit, which two cen- referred, in terms of warm approval, to two works re- districts, it was found that the agitation was successful upon them all. Might it please God that the result mon, the priest returns to the Lord's table, and begins turies ago had overthrown the Church, and with it the cently published, as affording ground for the confidence or unsuccessful in proportion to the success or failure might be, as He in his mercy had designed it to be, the Offertory, reading some sentences of Holy Scrip- Monarchy. The truth was, that the religious tumults he expressed—the one by the late head master of of previous attempts to bring the people within the the permanent benefit both of themselves and of the ture, to excite and stir up the people to give, every which disgraced the last year, were everywhere en- Harrow, the other by the head master of Winchester.] influence of the Church. It had been stated, and people, whose highest interests had been intrusted to man according to his ability, something to pious and couraged and aggravated by the active influence of These works, proceeding from such quarters, were without contradiction, that among those who took part them. In order that they might more clearly under charitable uses; and while these sentences are read- that same spirit, which professing to be of the Church, pledges to them, that in two of the noblest of their in the disaffection there was not a single churchman stand, and more largely profit by those incidents, he ing, the Churchwardens and Deacons, or other fit was yet ever anxious to extinguish her authority, and public schools, Church principles were duly taught in fellowship with his Church, while the spleen and would briefly remind them of their origin and progress. persons, gather the alms and other devotions of the pervert her judgments. He had little doubt that the and he could not doubt that the same attention was hostility of the multitude to the Clergy of the Their Bishop had found himself embarrassed, in the people, and bring them to the priest, who humbly pre- outbreak of popular fury against his own order, was paid to them in others. Let him gratify himself and of England, proved that they knew that Church to be administration of his diocese, by disputes, subsisting sents and places them upon the Lord's table, as devo- the symptom rather than the disease;—he had little them, by stating his belief, that this was especially the the surest support of order and government, and the in several of its most populous parishes, between the ted to him. Then begins the prayer for the whole doubt that among many of the real, and it may be, case in the two great schools in this county. The most powerful opponent of their rebellious designs. clergy and the people, with reference to the perform- state of Christ's Church Militant here on earth. Thus the secret instigators of that outbreak, it was the schools of Exeter and Tiverton were presided over by These facts had been pressed on the attention of our ance of the different offices of Divine Service. The much of the Communion Service, to the end of the known adherence of their Bishop, to the undiluted, sound churchmen, as well as ripe scholars, and he rulers and something had, in consequence, been done clergy, on the one hand, laudably desirous to fulfil aforesaid prayer, is to be used on each Sunday or unperverted doctrines of the Church, rather than his hoped that the rising generation would be largely beto the utmost their own solemn engagements, were other holy day, though there is no communion, for attempt to enforce her liturgy, which had given rise nefitted by them. Still, the Universities and public which modern legislation was ever wont to proceed, anxious for the revival of observances, which their want of a sufficient number to communicate with the to their hostility. If he had ever surrendered—if he schools could educate comparatively few, and although in whatever concerned religion. Unlike the man after predecessors had suffered, in too many instances, to priest." That holy Bishop deplored indeed the infall into desuetude. The people, on the other hand, frequency of the offerings made at that time by the the distinguishing principles of the Church's teaching, could not but extend beyond the individuals themselves, to seek how she might offer unto the Lord of that were reasonably jealous of innovation, and especially people, but he bore his testimony to the practice. the Apostolical succession of the Christian ministry, their main difficulty was the ignorance which pervaded which cost her nothing. She had set about discharge

face. Steen night before the British Troops left Caubul in their retreat a been selected.

If Many waters cannot quench love, neither can the floods drown it. Solomon's Song, viii. 7.

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If Many waters cannot quench love, neither can the floods drown it. The warmth of his own reening with conscience, which during his own period, whether of his own reenings. In the warmth of his own reening with conscience, which during his own period, whether of his own reenings. In the warmth of his own reening with conscience, which during his own period, whether of his own reening his own reening his own period, whether of his own reening his own period, whether o

when innovations elsewhere prevailed, at once unau- Now if the pious, and charitable, and truly evangeli- the only ground upon which a valid commission the masses, and this must not be left to indirect influ- ing her duty to the millions who were appealing to became him to pursue—a course of the propriety of should be met by a yell of popular fury, which at the real, though mystical communion of the body and | —not by motives, of which they knew the force and cial purpose of endowing 200 districts, in which at which he was so convinced, that he now announced the populace themselves had too much good feeling blood of Christ, given in the Eucharist; -if such had the value, as well as he who then addressed them, but, present there were no churches, and each of which his resolution to return to it, whenever he should find to exhibit until they were excited and prompted not been his earnest by the feelings which were then stirring in their inment; he had sought the counsel of his clergy—not Was there to be no attempt made by that high officer as he rejoiced to think it had generally been their's than anything he could say. If the Church of their provision for a house, and even the whole of this from a wish to shrink from any responsibility which of the Church, who would have to give a solemn ac- also—he might have ordered a return to the obser- fathers was to be the Church of their sons, if the myr- munificent provision was not to be paid until a Church profit by the judgment of those who were best calcu- asked to be no attempt made by him to recall his bably with complete success. There were sufficient year pouring forth from her teeming womb—were to be sufficient zeal in God's cause to dispose them to the coincided with his own opinion—it was, that he who could thus outrage their Bishop? But the order it of Christian teaching—Spiritual regeneration in Bap- not to be abandoned, if the spurious liberalism, which people of this country, and that of the same governshould require the uniform observance of the Church's was said was put forth in favour of the Tractarians— tism. This doctrine, which had never been denied had already affected the head, and was rapidly spread- ment for endowing the College of Maynooth. They observed, and to discountenance and forbid every tion was confirmed by others—there was in the writ- Christian Era—and which our own Church had set fine, if England was to be saved, it must be by a faith- which that college had bitherto received—the scanty innovation, not strictly in accordance with that law. ings of the Tractarians absolutely no recommenda- forth, in every way in which a doctrine could be set ful, zealous, sober, and energetic Clergy—by such pittance which preceding governments had doled out He need not go into the painful detail of the events tion, either for the general observance of the Rubric, forth—by direct and dogmatical teaching—by re- men as, he knew, many of those he was addressing, to it—had caused all the turbulence and all the diswhich followed. Suffice it to say, that it soon trans- or for any one of those matters which his order had peated and incidental references—by embodying it in were—by such as, he rejoiced to say, a very large affection that had been taught in it. Be it so—but pired that the advice which he had received was not especially enjoined. Why did he now refer to these her offices, and consecrating it in her prayers;—this number of the younger ministers of God's altar, were at least let us profit by the warning, in a matter which the advice of an unanimous council; and popular things? Was it to obtain a miserable triumph over doctrine, as they all knew, was, by a large and power- shewing themselves to be. For himself, upon a care- concerns us as nearly—let us beware lest a more forprejudice, seizing on the difference of judgment among a by-gone clamour, which was too violent to be argued ful party,—and among them, he sincerely regretted to ful retrospect of his own ministerial career, he acknow- midable enemy than any we have had to contend with his advisers—goaded too by the efforts of a powerful against at that time, and too senseless to need to be to add, were many pious and devoted professing memportion of the daily press, which having received its answered now. His object in referring to these matimpulse from that prejudice, communicated to it a ters, upon the present occasion, was to remind them so faintly held, as to be worse than denied, and its prac- had entered upon the pastoral office. Well did he hearten us, but there was also something to cheer and violence and intensity of which it would not else have of the consequences of every long continued neglect tical operation kept out of sight, and out of teaching. recollect the parting words of the venerable bishop, encourage us. It was something, that Parliament had been susceptible—burst forth into excesses which the to enforce upon their people the duty which belonged One or two bolder spirits had gone, indeed, a little under whose patronage and friendship he had passed recognised the existence of the evil—the greatest decent portion, even of those who had largely con- to them, and to themselves as members of the Catho- further. Admitting that it was a doctrine required the first twenty years of his ministerial life. "I have practical evil, which any nation calling itself christian, tributed to produce them, could not fail ultimately to lie Church. This, he must be permitted to say, was by the Church to be believed,—that this was the only lived," said he, "for nearly 90 years, but old as I am, had ever yet had oceasion to acknowlege, to deplore, deplore. These things excited at the time the more the real lesson which they ought to learn, from the meaning to be attached to her articles and her liturgy, I am not laudator temporis antiqui, as far as respects and to redress. Redress it we might—and if we selves on the distinction. In too many instances it of Church feeling, and an acquaintance with Church more generally taught, there had yet been instances Did he speak this to please the younger clergy—or to though in language less ardent than would have done where placed of Scripture is said to compass the whole country of tampering with conscience, which during his own period, whether of of tampering with conscience, which during his own feelings. In the

of the richest spiritual blessings which the goodness must be the end of our godless policy, if we change time, was the want of a knowledge of Church principles lack of it. We must elevate them to a sense of their When they recollected that this bold exaltation of among all classes of the people. Where was this high desting, as beings created for immortality. We Preaching above prayer, of the conceits of the minis- knowledge to be taught. He hoped, he doubted not, must supply them with duly appointed ministers, and