

Poetry.

GRACE DARLING'S DEATH BED.

The author of the following touching beautiful production is the Rev. H. F. Lyte, Vicar of Brisban, who has been justly designated the Poet of Devonshire. The piece was written with the intention of its being presented to the British Sunday School, as one of the annual presents, but his continued ill health compelled him to seek a more genial climate ere that interesting event could take place. It is feared that disease has made serious inroads upon a constitution not the strongest, through too close an application to ministerial duties and literary pursuits.—British Journal.

Oh! wipe the death dew from her brow, prop up her sinking head. And let the sea breeze on her face its wonted freshness shed; She lives to see the western sun pour glory o'er the deep, And the music of the rippling waves may sing her into sleep; Her heart has long mid other scenes for those poured out the sigh.

I mention, first, the worship of images and created beings. The wily Romanist, in this country, where he knows that the sense of the community is shocked at such things, may deny that he does this; but every one who has taken any pains to inform himself upon this subject, knows that it is true. The naked fact stands out in bold relief, and defies all the arts of Jesuitical cunning to conceal or palliate it; and will do so, long as it is admitted that one's senses are proper grounds of belief. Of such a reader, know, the most unqualified denunciations. This certainly is enough; but, as if to make assurance doubly sure, we take away all pretence for so iniquitous a practice, we allow the tradition positively condemns it. The use of pictures or images was not known to the early Church. In the fifth and sixth centuries they began to be introduced into churches for the purpose of ornament, for the information of the ignorant, and to excite pious recollections. But in those devout ages, even this, as one would think, harmless practice, was looked upon by many pious persons with feelings of horror.

of succession in the least, since it might still be traced through the several others associated with him. Please bear in mind that we do not trace the succession through the see of Canterbury, but through the consecrators. Thus Bishop Potter is the third Bishop of Pennsylvania; but he was not consecrated by his predecessor. He received the episcopal office from Bishop Chase, (and others) Bishop Chase having been consecrated by Bishop White. Thus also Dr. Tillotson was the 78th Archbishop of Canterbury; but tracing the line of succession through the consecrators, up to the time of Austin, (the first Archbishop), he stands on the list of English Bishops the 397th. I wish this distinction to be recollected.

But suppose we are willing, for argument's sake, to allow that, if Archbishop Tillotson was not baptized, the line is broken, and we have not the Apostolic succession; grant it, for a moment: it is not true, however, that he was not baptized. I know that it has been asserted very often; and that in the reign of Charles II. his enemies got up a tale to that effect, which was revived on his elevation to the see of Canterbury. I have heard the assertion made myself, more than once. It is true, that his father was an *unbaptized*; but he was originally a Churchman, and would not have been likely to neglect the baptism of his son, born as that son was *intra muros* of the church. The circumstance of his father's being known as a bigoted antagonist, no doubt, gave rise to the impression that the Archbishop had not received any baptism. But he was baptized, in very early infancy, when but a few days old, on the 3rd day of October, A. D. 1630. The ceremony was performed in the Church of Halifax parish, Sowerby, in the county of York; and was recorded in the parish register, attested by the Rev. Joseph Wilkinson, the vicar of the parish, and by the clerk of the parish. For aught I know to the contrary, and indeed in all probability, the book, with this entry, is there to this day. So much for the confident assertion you have heard, that the good Archbishop was never baptized.

How few in number then these minds may be, and however humble in position, yet which they are, and they form an immortal page, on which the Christian Scholar may inscribe truths that shall live and work throughout eternity. For in this respect the world of learning, is as the world of nature. And as in the latter we see not only mighty floods rolling on for immense distances and through widely spreading valleys, but find on more attentive observation, that many unknown streams and fountains, each in its own secluded nook, doing its office and adding its portion, have gone to swell those floods; even so it is in the former, when there we look more intently and with a deeper observation. For look at the body of the learning of Christendom, not as a sluggish, inert, lifeless mass, but as living, moving, acting; bearing in some sense the relation to the human mind, which the water does to the solid parts of our globe, embracing and permeating it; and then you shall see clearly and at once how this is so. For consider some great mind, as it floats down from age to age in ever increasing grandeur, bearing with it a body of collected thought and truth, which leaves a leaven and a life-giving nourishment, in all the intellectual ground through which it goes.—Look carefully at it and long, not suffering your eye to be carried onward with the sweep of the great flood, so that you cannot pause along its shores, and you will see how many other minds have added their part, and unknown, unnamed have helped to swell the stream, which bears the name of that master spirit who sent it forth, and seems evermore to ride upon its waves.—Nay, there are many streams of truth that have gone forth from unknown fountains, from minds that have seemingly dwelt apart from all intercourse of men, and all communion with their age.

CHRISTIAN TRADITION.

It will not be difficult, I think, to show that most of those who are most clamorous on the subject of Tradition, nevertheless, in many cases, follow, most implicitly, its guidance. Indeed, I see not how they can do otherwise, without an utter abandonment of all revealed religion. For, in the first place, it is from Tradition alone that we are made acquainted with the being and essence of God. To suppose that this truth was first made known to us by a written revelation, is a great, but I apprehend not uncommon, mistake. The very existence of such a revelation presupposes the existence of its author. How, then, was it made known to us? We answer, it was taught by our parents, who, also, had learned it from theirs before them, and they again from theirs; and thus it has been handed down, from generation to generation, from age to age, until, if we would look for its origin in the human mind, we must look for it in the progenitor of the race. He, then, who denies the existence of a God, sins not only against revelation, but against the universal belief of men in all ages, and is more fit to be called a monster than a man.

But here we are met with an objection. It is said that, if we once admit Tradition as a witness, and that, too, a prominent witness, upon points of doctrine, there will be no stopping-place short of admitting all the corruptions of the Church of Rome. I reply that we are not reduced to this alternative; that we have an inflexible test to apply, which will form an insuperable barrier, and shut out effectually all the errors of that corrupt communion. I remember a rule which the lawyers apply to that body of laws known as the *lex non scripta*—the unwritten or common law of England. Any custom which has followed so long that its origin is unknown,—of which "the memory of man runneth not to the contrary," is accounted valid law, and all the Courts conform their decisions thereto. But, if, on the contrary, it can be clearly proved when the alleged custom first arose, then it ceases to be law, and its observance is no longer insisted on. I propose to adopt the same rule in reference to the traditions found in the Christian Church. If a custom is found to exist universally, and no other account can be given of its origin, I see not how we can look upon it otherwise than as coeval with the first establishment of Christianity, and therefore possessing the sanction of Apostolic authority; if, on the other hand, we are able to show, from authentic testimony, the exact or probable time of its origin, and that time should be at a period long subsequent to the Apostolic age, then we are at liberty to reject it as an invention of men.

The "unwritten verities" of the papal Church are mostly of the latter description. I think there is not one of the erroneous doctrines and corrupt practices of that Church which may not, upon the most abundant testimony, be proved to have had an origin in an age long subsequent to that of the Apostles. In most instances the date can be ascertained with great precision. A few examples will suffice to illustrate our position. Tertullian, and others whom we have noticed, and all within one hundred years of the death of the Apostle John, had some of them living in the days of the Apostles, who have known, with infallible certainty, what were their teachings and practices in the matter. Pretty strong testimony, this, to come from a Presbyterial divine. It is the only subject upon which they knew, with "infallible certainty," what were the teaching and practice of the Apostles? A gentleman who had an excellent opportunity to converse with Mr. Yohannan, (the Nestorian or Chaldean Bishop, who, a few years ago, accompanied Dr. Perkins, the Congregational missionary, to this country), informs me that he asked that prelate how they regarded persons who were unbaptized. "There are none such," was the reply; "all were baptized in their infancy." The question was repeated, and the same answer returned. "But if," said my informant, "it should happen that one should grow up unbaptized?" "Oh! he is a clean," exclaimed the Bishop. We have here a striking testimony to two important doctrines of our Church, from a man who has had very little intercourse with Western Christendom for many centuries. I may remark that the same state of things existed in England three hundred years ago. What a contrast to our condition now, when it is doubtful whether as a people we recognize the Christian name!

Winchester, Conn., Aug. 1846.

BAPTISM OF ARCHBISHOP TILLOTSON.

(From the Banner of the Cross.)

Philed, Nov. 7th 1846.

REV. AND DEAR SIR:—In the conversation we had this morning, you stated that you had heard it confidently asserted, that Archbishop Tillotson had never been baptized, or that there was at least no evidence that he ever was. The object of the statement was to throw a doubt upon the validity of his episcopal character, and thus to impugn the apostolic succession which we claim to have. Now, I would beg leave to say that I cannot imagine what his baptism can have to do with the validity of his consecration to the Episcopal office. He may never have been baptized at all; and yet he may have been a Bishop notwithstanding. The Apostle Paul was made an Apostle three days before he received baptism.—Suppose that in the mean time, he had performed some ministerial act, or exercised some apostolic function,—will any one undertake to say that such acts would not have been valid, and quite as much so as if they had been after his baptism? Let that go as a sufficient answer to the objection.

THE SPIRIT OF CHRIST IN THE BOOK OF COMMON PRAYER.

(From "Village Church Sermons," by the Rev. Francis James, A.M.)

The greater part of our Common Prayer Book, now in the hands of every child among us, is the work of saints and holy men who died while the Church of Christ was yet in its infancy. The greater part of the services which it prescribes have been in use with our forefathers, in their public worship, twelve or fifteen hundred years; from the very earliest period of the establishment of Christianity in this country.—The Apostles' Creed is so ancient, that history cannot fix its date; and (to say nothing of the prescriptive authority, derived from the use of centuries, which our Morning and Evening Prayer, and especially our Litany, possess, having been so long used nearly in their present form,) the separate prayers, the individual petitions of which they are composed, are relics of remote antiquity. This is not merely because it is in the heart of man, especially in matters of religion, to venerate the works of former ages, works of piety and saintly temper, which have adorned the church militant of Christ; not because it is a noble and spirit-stirring thought, that the same offering has been presented to the Throne of Grace by the body of Christ's church on earth from generation to generation; not because it is a noble and awakening thought, that this whole body, though spread over distant ages, is hereby so closely united, that the all-seeing comprehensive view of the Almighty beholds His universal church, as at one and the same moment, praising, blessing, and entreating, pleading the merits of Christ, making profession of the faith He has revealed, expressing their hopes of heaven, their thankfulness for heavenly bounty, all, as it were, with one mouth and one spirit; not merely because, in the knowledge that such is the case with the prayers we now use, we deem it a privilege to pray as our fathers have prayed, to repent and confess as they have done; not because, in our thankfulness for so high a privilege, we are zealous to transmit this privilege and blessing to those who shall come after us, and look forward to the time when lips that have joined in the same prayer, and praise from age to age on earth, shall unite in "a new song" for ever in the courts of heaven.—It is not only for reasons such as these that the Prayer-Book demands our veneration; it is not for these reasons that I now point to it. The humble and devout heart, feeling these things, cherishes the treasure as a source of blessed comfort, and turns over its pages, and breathes its prayers, with deep and hearty thankfulness and devotion; knowing that it can attain to higher spirit of zeal and love, no deeper and more enduring sense of christian humility, than is there expressed.—This will sufficiently recommend it, where the christian spirit seeks for aid and comfort. But, in answer to the cold and heartless, to the proud and willfully ignorant, to the scorner of what saints have venerated,—in answer to such, we refer to the Book of Common Prayer as the undoubted evidence of the Spirit of Christ still abiding in the church. He that would fetch pure water from the stream, let him seek it, as near as may be, at the fountain head; and so, if ever the Spirit of Christ, promised in the text, dwell in the Christian church pure and undefiled as when He gave it, it was surely then when it was fresh from His lips; it was surely so in the earliest ages. And if, in the invaluable writings of those times, we find the confession of the Christian faith, the order of administration of Holy Sacraments, the acknowledgment of one holy order of ministers and forms of christian worship established, can we doubt whether these were dictated by the Spirit of Christ, which He promised to His church? Can we fail to read, in these monuments of christian antiquity, the fulfillment of that gracious promise, "Lo, I am with you always, even unto the end of the world?" The christian world has cherished them ever from their birth; it has used them, from age to age, in its solemn worship; and while the most highly gifted ornaments of Christianity have prized them above all price, look and see who are they that have slighted and neglected them. They have been laid up as a divine testimony in the ark of the Christian church; and while the good providence of God preserves them there, they who abide in the Church, to worship as God has appointed, will still discern in them the Spirit of Christ dwelling with them "always, even unto the end of the world."

Communication.

ALMSGIVING.

To the Editor of The Church.

Rev. and Dear Sir,—An impulse of the heart, I sincerely trust an evidence of the indwelling of the "still small voice," prompted me to trespass upon your columns with a few remarks incident to the above subject.

A friend of mine, a sincere and zealous churchman, has lately made a costly present to the Church in which he worships, as an acknowledgment of the success that has attended his exertions, during the past year, in a commercial undertaking.

Oh, why is such a praiseworthy act of so rare occurrence, that it even loses the force of "an example which should be followed;" why do not sincere christians more frequently sanctify to their own use the fruits of their temporal exertions, by the allotment, in the first instance, of a certain portion to the service of the sanctuary?

They do not hesitate when enquiry is made either by others, or their own hearts, to acknowledge that the Lord alone proceed all temporal as well as spiritual blessings, that their exertions, unless blessed to a good result by Him, would avail them naught; why, then, do we so seldom see a readiness to consecrate a portion of the temporal success thus attained to His service, as some public acknowledgment that to Him we owe the whole?

Such a course cannot but be truly gratifying to one in whose heart dwells many of the best feelings of our nature, he would feel that he was only acquiring himself of a duty; and to society he would set an example which would not be without its effect.

Many I know there are who at the time when great agony of mind or body, their feelings have been softened and their thoughts purified, they have been graciously promised some such evidence of their thankfulness, for the great mercies so frequently vouchsafed to them; but why should we leave such softening feelings to be produced only on signal occasions? When we think of all on the subject we cannot fail to acknowledge that we are every moment in the hands of our Heavenly Father, to receive good or evil; upon Him depends every circumstance, however trivial, which can either give us pain or pleasure; and the result of every exertion, we feel depends upon Him; for without His support, the highest talent, the greatest energy, the most watchful care, may all be spent in vain.

Surely then it would be but showing common gratitude, were we to set apart, cheerfully, a certain portion of the fruits of our daily exertions, to be circulated in the various channels of His ever present mercy and liberality in aid of Him, when we feel we have been blessed by some signal act of mercy (and who does not so feel at times?), then let us make a corresponding effort to show our full and abiding sense of great gratitude to Him.

In this Province the Church of our fathers is chiefly dependent upon its members for support, and thus claims more from us than we are usually accustomed to be home; but on the other hand, we are gratified to feel that the circumstances of our people are such that the claims upon our "charity" in the most usual sense of that word, are but trifling.

Much, it is true, is done in many of our parishes, in building and supporting our Churches, remunerating our hard-working Clergy, and assisting in the support of the Church Society of the Diocese. But it is important to the eternal welfare of all, to be able to assist in the affirmative of the question, "Do I subscribe to the best of my ability?" and how few can do so when they strictly examine themselves.

I have reason to know something respecting the various contributions of the members of our Church in my own parish, and it is with deep regret that I own that though it is on the whole amongst the most liberal in the Diocese, the members do not contribute with an even feeling of their duty. Some are under the delusion of that class who contribute cheerfully, to the full extent of their means, and are only limited in their own subscriptions, by a fear of the appearance of ostentation; resorting to the remainder of their means for the frequent opportunities they have of secret charity or contribution for the various purposes of the Church. These when they have for a little while regularly carried out the system, fortunately prompted by their unavailing mother, language, heart, and eyes, will not to the acknowledgment of such an appropriation of their means brings in itself a blessing; and when the opportunity offers they not only fulfil a duty, but in so doing purchase a real pleasure.

A recent writer, (Dr. Justin Edwards,) in a work published by the American Tract Society, has pursued, as considerable length, this train of argument. He brings forward the following in Scripture, to be sure; but so far from relying upon them to support his theory, he proceeds to quote no fewer than nine Fathers of the Christian Church (Ignatius the office which they held, and the dates at which they wrote. And, finally, he concludes as follows:— "Hence, the testimony of Ignatius and Irenaeus, Dionysius and Theophilus, Clement

It might be run up through several lines.

THE CHRISTIAN SCHOLAR.

(By the Rev. John Williams, M. A.)

Grant that his place may be obscure, his sphere of action limited. Yet he has a place, he has a sphere, and in them he has a work to do, a holy mission to fulfill. No man can live on earth—unless, that is, he utterly withdraws himself from other men, and makes himself what God never meant he should be, an isolated being,—without in some way, generally in far more ways than he can know of fancy, coming in contact with the minds of other men. And that not casually

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