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Poetry.

Over the cloister's eastern aisle Stretches fair the reverend pile; By winding turret gained, the room, Sombre with monastic gloom, Keeps the faint and cedarn smell dious bookworm knows so well; On its mullioned windows shine Saints and martyrs half divine; By desk and chain, in seemly row Stands each ancient folio, And the mellowed sunbeams fall On missal and on gradual; While, through the open casement shewn, And to finer distance thrown, Groves and gardens meet the eye That by the roots of Mendip lie, And, with quaint and antique air, Towers and turrets passing fair .-Towers and turrets passing fair.— 'Mid the felt silence, murmurs low, Just heard, the fountain's ceaseless flow, 'That in sparkfing pleaty fails Ere it clips the palace walls, And ever runs, as erst it ran-Emblem of God's gifts to man.

Within-without,-all things combine For day-dreams of the olden time. And before the mental eye Holy forms pass wavering by,-Holy forms that here have trod Their daily path, and walked with God. Leader of the sacred band, With liberal heart and bounteous hand, Noblest of mitred lords, comes on The sainted prelate *Beckington*; Next *Bubwith*, that with pious care Built these cloistered chambers fair, Whom twice twelve beadsmen daily bless For ages' tranquil happiness; And Fox, old Wynton's after pride, Who, hard by her altar side, Who, hard by her altar side, In chantry rich and rare, that keeps His name and sculptured figure, sleeps. But who is he passed darkly by, With haughty brow, and glancing eye? 'Twas *Wolsey*! warning to all time To shun ambition's damning crime. See where each low and grace combine See, where each love and grace combine, And in Kenn's mild visage shine Who, careless smile of power to win, Dared rebuke a monarch's sin; And, when unhallowed hands at last Upon the Church's ark were cast, Mitre and pastoral staff laid by, Nobly content-to live and die In his own loved privacy ;-He comes, sweet saint, and by his side The church's champion, learning's pride, Martyred father, holiest man, Laud, our England's Cyprian.

But hark ! from grey and lichened tower, Slowly tolls the vesper hour; Startled by the deep-voiced bell, The winged broods that idly dwell, Nestling round the holy fane, Nesting round the holy lane, With sudden scream fly forth amain, Yet soon wheel back their airy round, Fearless of the accustomed sound. Oft may those punctual chimes prolong At matins and at even-song, Like angels' music heard for a Like angels' music heard, for me Their soothing sweet monotony, That hids my willing feet prepare To tread God's courts for prease and prayer! s. Rev. W. I. Nicholls. Wells.

THE MOST REVEREND WILLIAM HOWLEY, D.D. ARCHBISHOP OF CANTERBURY. (From The Church Magazine.)

This venerable personage is the only son of the Rev. William Howley, D.D. Vicar of Bishop's Sutton and Ropley, near Alresford, Hampshire, and was born at the latter village on the 12th of July, in the year 1765. In-tending him for the holy office of the ministry in the tending him for the holy office of the ministry in the Church of Christ, the good Vicar sent his son, at an early age, to the celebrated school of Winchester, where, under the direction of that accomplished scholar and poet, the Rev. Joseph Warton, D.D., he laid the foundation of those high acquirements for which he has since been so prently distinguished. In the year 1783, having completed his course of studies at Winchester, Mr. Howley proceeded to New College, Oxford; and having remained two years a scholar on the Wykeham foundation, he was admitted to a fellowship. He took the degree of Bachelor of Arts in 1787, and that of Master of Arts in 1791. Three years afterwards he was elected Fellow of Winchester College; and in 1804 was appointed Canon of Christ's Church. In the year owing he took the degrees of Bachelor and Doctor in Divinity; and on the promotion of Dr. Hall to the deanery of Christ Church, in 1809, he succeeded him as Regius Professor of Divinity. During the discharge of his official duties as principal tutor of New College, his high utation for profound learning, sanctified by sound piety and devotion, procured him the distinguished hom ing appointed tutor to the present King of the Nether-ids, who, when Prince of Orange, was sent to the celebrated University of Oxford to complete his education. Dr. Howley fulfilled the duties of his high trust with such atisfaction, as to obtain the approbation of his own sove-

in all ages. Dr. Howley entered upon the fulfilment of his episcopal

in all ages. Dr. Howley entered upon the fulfilment of his episcopal duties with faithfulness and zeal, and in the following year made his primary visitation of the important diocese of London. The charge delivered on this occasion was afterwards published at the request of the clergy, and created some little excitement amongst the dissenters of the day, especially amongst the adherents of Socinianism, whom his Lordship justly described as "loving to question rather than learn." Mr. Thomas Belsham, one of the leading teachers of that awful heresy, put forth a letter in reply to his Lordship's remarks, and, as is usual with the various sectaries, charged him with promulgating and enforcing doctrines more in unison with the slavish dog-mas of Popery than with the free and inquiring spirit of protestantism, as defined by dissenters. The Bishop in reply made no apology, but reiterated his original charge against the Socinians as captious people, approaching "the oracles of Divine Truth without that humble docility, that prostration of the understanding and will, which are indispensable to proficiency in Christian instruction;" and thus his Lordship took leave of the controversy. In his primary charge, the Bishop spoke with just ad-minetion of the soundness of principles, and firmness and

and thus his Lordship took leave of the controversy. In his primary charge, the Bishop spoke with just ad-miration of the soundness of principles, and firmness and consistency of the conduct of Dr. Randoph, his prede-cessor, in the following eloquent strain :--- "From the pe-riod of his first entrance on the higher departments of the Church, he opposed a determined resistance to the spu-rious liberality which, in the vain desire of conciliation, increases division and multiplies heresy. by failuating the Church, he opposed a determined resisted to the spa-rious liberality which, in the vain desire of conciliation, increases division and multiplies heresy, by palliating the guilt of schism, or by diminishing the number, and under-valuing the importance, of doctrines essential to Chris-tianity. The principal aim of all his labours was the maintenance of sound doctrine, and the security of the Established Church, which he justly considered as the bul-wark of pure religion, the pillar of Divine Truth. To this conviction, deeply rooted in his mind, must we attri-bute his jealousy of innovation, however specious; his vigilance in exposing the tendency and checking the growth of opinions or practices which, even by remote consequence, might unsettle the faith of the inexperienced, or introduce confusion into the Church. His endeavour to replace ecclesiastical discipline on its ancient footing, to replace ecclesiastical discipline on its ancient footing, to recover the rights, and assert the legitimate authority of the spiritual governor, originated in the same views. For he had been taught by the records of antiquity, no less than by deductions of reason, that the prosperity of our institutions depends on attention to the spirit of their laws; and that the vigour of discipline is relaxed, and its benefit lost, by weakening the hands and fettering the discretion of the ruling power. In pursuance of this wise policy he manifested an inflexibility, a firmness of spirit, which could neither be daunted by clamour nor discou-raged by resistance, a perseverance in labour, which was never relaxed or interrupted by disgust or lassitude." The following quotation manifests that his Lordship clearly foresaw, from the troubles which were then begin-

clearly foresaw, from the troubles which were then begin-ning gradually to come upon the Church, the times in which we live. After stating that he did not dread a re-newal of the excesses committed by the Donatists of old, or even of the troubles excited by the Puritans in later times, the Bishop says: "The evil to be reasonably ap-prehended is a gradual diminution of attachment to the National Church, which, in its immediate effects, would abridge the sphere of her beneficial influence, and might lead in its possible consequences to the subversion of an lead in its possible consequences to the subversion of an establishment, the firmest support and the noblest orna-ment of Christianity. That such is the ultimate object, I do not say of rational and sober dissenters of any deno-mination, but of that mericine the ultimate bind. mination, but of that promiscuous multitude of confede-rated sectaries who have imbibed the spirit of malignant dissent, which in the prosecution of hostility against the Established faith, forgets its attachment to a particular creed, there is the strongest reason to believe. The views of this dangerous faction are unintentionally seconded by a far more respectable description of men, who, rightly conceiving that sound faith and sincere piety are the es-sentials of pure religion, entertain an indifference to ordisentials of pire rengion, entertain an industrence to ordi-nances and forms; overlooking the necessity of perma-nent fences for the protection of the flock; of regular channels for the distribution of living waters; and forget-ting that a well constituted Establishment, though it neting that a well constituted Establishment, though it ne-cessarily partakes of human imperfection, affords the best security which can be devised by the wisdom of man against the vicissitudes of events, the alternations of zeal, and the fluctuations of opinion. If the preceding state-ments have any foundation in facts; if the joint machina-tions of infidels and sectaries, assisted by the indiscretion of short-sideltad vicity, are calculated to explicit the theory of of short-sighted piety, are calculated to excite alarm; the means of resisting a torrent, enlarged by the union of waters which, issuing in different directions from different sources, have at length fallen into the same channel, de-

serve our most serious consideration." What his Lordship here foretold of a "promiscuous

tening, would be summoned to minister to him in his last hours the consolations of religion. Of his Royal Highhours the consolations of religion. Of his Royal High-ness's exemplary conversation with the Bishop at their repeated interviews during the illness which terminated in death, Sir Herbert Taylor makes honourable mention, in his affecting narrative of the last illness and death of the illustrious Duke. When His Royal Highness became conscious of the probable termination of his indisposition, he expressed a wish for the Bishop to wait on him, not with any state or ceremony, but simply as a clergyman with any state or ceremony, but simply as a clergyman on a private person. His Lordship observed the time fixed for the interview, and after conversation of the most pleasing and satisfactory nature. pleasing and satisfactory nature, he administered the Holy Sacrament to the royal sufferer, who afterwards expressed himself to Sir Herbert Taylor as "much pleased with the himself to Sir Heroert Laytor as "much pleased with the good Bishop's mild and encouraging discourse." After this interview, which took place on the 29th of August, 1826, his Lordship had free admission to His Royal High-ness, and availed himself of the opportunities thus afforded him of preparing, by conversation suitable to the case of a dying Christian, the mind of the kind-hearted Prince for that great change which, to the intense grief of the nation, occurred on the 5th of January, 1827. About a week before this solemn event, the Bishor administered the Holy Sacrament to the dying Prince for the last time, and was very much affected, especially at the conclusion when pronouncing the solemn blessing.

On the death of Dr. Manners Sutton, Archbishop of Canterbury, in the month of July, 1828, Dr. Howley was Canterbury, in the month of July, 1626, D., Howey was nominated and chosen as his successor. In that exalted station, which we trust he will long be spared to fill, he has maintained the dignity of the Church, through a pe-riod of great difficulty and danger, and to the general satisfaction of her best friends. In the year 1829, when the second reading of the Popish Emancipation Bill was moved, his Grace opposed the measure, in a powerfully argumentative, unanswerable, and admirable speech; ob-serving, that ever since he had possessed a seat in the House of Lords, he had uniformly voted against any further concession to the Papists, and never did he do so with more pain than on the present occasion : but he had an important duty to perform to the Church of which he was a member and a servant—to the church of which he which that Church was the depository—to the constitu-tion, which he apprehended would be injured by granting political power its result. political power to its enemies; at the same time he en treated the legislature to provide for the religious instruc tion and pastoral superintendence of the people of Ireland, and to deliver them from the spiritual thraldom by which they were so awfully misled. His Grace concluded by moving that the Bill be read a second time that day six

moving that the Bill be read a second time that day six months, the usual form of defeating an obnoxious Bill. But all was useless, for the infatuated government had resolutely determined to carry the measure. In the parliamentary session of 1831, the Archbishop took a decided part in opposition to the Reform Bill, de-claring at the same time that "to a reform synonymous with the extermination of abuses, and the restoration of the excellences of the constitution, he was a sincere friend; and amongst the Right Reverend Prelates who sat near him, he did not believe there was one who did not concur with him in that sentiment. He had heard with great satisfaction, in the course of the debate, the opinions desatisfaction, in the course of the debate, the opinions de-livered by the noble Lords in opposition to the Bill, be-cause they had declared that their opposition was directed, not against the principle of the Bill, or the general prin-ciple of reform, and they had expressed their willingness to accede to a measure of gradual, temperate, and safe re-form. In that sentiment he entirely concurred." In May, 1834, when Lord Brougham, then the Lord Hick Changellor, presented a partition from some sectaries

High Chancellor, presented a petition from some sectaries at Glasgow, praying for the separation of Church and State, his Grace strongly reprehended the principles set forth in that revolutionary document; and in the follow-ing year opposed, with great force of argument and ex-pression, the equally revolutionary project of Lord Rad-nor, for the abolition of subscription to the Articles of nor, for the abolition of subscription to the Articles of Religion at the Universities. On several other important occasions his Grace has spoken in the House of Lords as the first Peer of the first Estate of the Roalm, with his usual soundness of argument, felicity of illustration, and chasteness and elegance of expression. The Archbishop's publications have been confined to Diocesan Charges and Sermons on particular occasions; all of which are eminerity distinguished for accurate

all of which are eminently distinguished for accurate judgment, and profound scriptural knowledge.^{*} It is un-necessary for us to do more than to add, that in every station of life, His Grace's integrity, benevolence, and station of hie, his Grace's integrity, benevolence, and unassuming piety, have secured him the veneration and the esteem of the great and the good, not only of his own country, but of every nation wherever the apostolical or-ders, the primitive government, and the amplitude and purity of the faith, or even the name of the English branch of the Catholic Church of Christ has become known.

ing to the constant custom of the whole Christian Church same learned and pious prelate, to whom he was then lis- world or the other. I knew one young gentleman who had given his worthy father a promise, that he would never, upon any consideration, omit to read over some one chapter of the Bible before he went to bed; and I have reason to think he kept his word faithfully, without failing in several years, though the hour might be some-times a little unseasonable. He is now risen to be one of the first characters in the State; and has done service to his contractions in the state; and has done service to is country in almost every department of it. In turning this matter over a little farther in my thoughts,

coccurs to me, that none of the passions have so quick a ling, and will bear touching so little, as pride; and that pride is always applied to, for the exciting of those vain terrors, which get the better of devotion. "Why," says one, "you wont do so? They'll laugh at you." The power of this shallow artifice over the mind is inexpressible. The courage is blasted; and even common sense is put to flight; for what becomes of his wit, who hazards the loss of all things, and chooses to be really dishonourable, lest he should be apparently ridiculous? From the whole case this reflection arises, that no man

can be a Christian, and perform his duty to God, until he can bear to be laughed at. This is the first victory the mind is to obtain over the world; and till it is obtained, no good can possibly be done. Yet in some natures the struggle will be very sharp; and I make no doubt, but that there are many young gentlemen in the army, to whom it would be less trouble to face a cannon, than to stand the effect of a grin from a silly companion on a principle of devotion.

A popular preacher began his discourse with observing, that "Prayer is a natural duty:" and thus far the obser-vation might be true, that the duty of prayer may be inferred and enforced on the principles of what we call natural reason; but whether the practice is natural to nan, let any person judge when he has weighed the fol-lewing fact, which was well remarked by the author of the Adventurer, that beggars in the middle of the winter will sit freezing upon the stone steps at a church-door all the time of Divine Service, rather than take shelter within it on the disagreeable conditions of joining in the devo-tions of the place. If he has an opportunity, let him also mark the behaviour of the boys of a public school, when they are altogether at the Church; and then let him determine whether prayer, in a practical sense, is a *natu*ral duty.

THE CHURCH UNDER THE PRIMACY OF ARCHBISHOP LAUD. (From Heylyn's Life of Laud.)

Thus have we brought him to his height, and from that height we may take as good a prospect into the Church under his direction, as the advantage of the place can present unto us. And if we look into the Church as it stood under his direction, we shall find the prelates generally more intent upon the work committed to them, more earnest to reduce this Church to the ancient orders, than in former times; the clergy more obedient to the commands of their ordinaries, joining together to advance the work of uniformity recommended to them; the Liturgy more punctually executed in all the parts and offices of it; the word more diligently preached, the sacraments more reverently administered, than in some scores of years reverently administered, than in some scores of years before; the people more conformable to those reverent gestures in the house of God, which, though prescribed before, were but little practised; more cost laid out upon the beautifying and adorning of parochial churches, in furnishing and repairing parsonage-houses, than at or in all times since the reformation: the clergy grown to such esteem, for parts and power, that the gentry thought none of their daughters to be better disposed of, than such as they had lodged in the arms of a churchman; and the nobility grown so well affected to the state of the Church, nobility grown so well affected to the state of the Church, that some of them designed their younger sons to the order of Priesthood, to make them capable of rising in the same ascendant. Next, if we look into the doctrine, we shall find her to be no less glorious within, than beautified and adorned to the outward eye; the doctrines of it publicly avowed and taught, in the literal and grammatical publicly avowed and taught, in the internal and gradinatical sense, according to the true intent and meaning of the first Reformers; the dictates and authorities of private men (which before had carried all before them) subjected to the sense of the Church; and the Church hearkening to no other voice than that of their great Shepherd speaking to them in his holy Scriptures; all bitternesses of spirit so composed and qualified on every side, that the advancement of the great work of unity and uniformity between the parties went forward like the building of Solomon's Temple, without the noise of axe or hammer. If you will take her character from the mouth of a Protestant, he will give it thus: "He that desires to

pourtray England (says he) in her full structure of exter-nal glory, let him behold the Church shining in transcen-

think to save themselves by going to church, saying their prayers, and receiving the sacramen

prayers, and receiving the sacrament." I answer: in some it does; but this is not its natural consequence. You need not be superstitious; you need have no wrong idea of God, by going to church. Indeed you will not, or any one else, if you pay a proper regard to the words of the Common Prayer; for the very vitals of pure and undefiled religion are therein contained. The abuse of the thing is no reason for rejecting the use of it. But indeed it is better even to worship God superstitiously, than not to worship him at all. OBJECTION. "But what sense of God do the general

OBJECTION. "But what sense of God do the general part of church-worshippers discover? Do they not appear as unconscious of God, even at church, as if there were

no God?" Certainly such worshippers, (if we may call them wor-shippers,) are very common; but yet all are not such, nor need you to be such. You may go and set them a better pattern; perhaps your behaviour may so affect some of them, that they may be brought to repentance. I wish every one would well consider this circumstance. Is it not an important one? If you really have the love of God and your neighbour, one would think it should induce you to do all you can, with a good conscience, to forward your neighbour's salvation; but if you renounce forward your neighbour's salvation; but if you renounce all religious connexion with him, you will lose almost all

all religious connexion with him, you will toos and opportunities of doing him good. OBJECTION. "I can see no reason for contending for the worship of the Church of England, rather than any other! Why may I not as well go where my inclination leads me, to a Dissenting Congregation?" If inclination, and not a sense of duty, leads you else-where, you rather go to please yourself than God, and there not const confid

then your going is sinful. OBJECTION. "Indeed, I should always go to Church,

if we had a converted minister; but as it is, it is better to go and hear a Dissenter, where I shall get some food for my soul.

Suppose your minister is unconverted, (which is not always the case,) you do not go to worship him, but God, As to food for your soul, you are sure to meet with it in the prayers and lessons, and perhaps in the sermon, if you have a spiritual appetite. And as to its being better to go and hear a Dissenter, it is frequently far worse.— Are you sure of meeting with food there? If you are, is there no poison mixed with the food? You had better go and hear the moral discourses of *Plato* or *Seneca*, than the poisonous doctrines of absolute predestination, and final perseverance. You had better hear the truth opposed, where here is no danger of your faith being overturned, than hear that preaching which has so insensible, and yet effec-tual tendency to subvert it, and lead into carnal security. OBJECTION. "But I can hear with profit, taking what s good, and leaving the bad."

Is good, and leaving the bad. If you really can separate the chaff from the wheat, it is strange that you should chuse to hear that preaching, which usually abounds with such sentiments as are dan-gerously opposite to your own? At Church, the whole service, at least till the sermon, is *pure goopel*.

OBJECTION. "But I cannot hear our minister, his life

OBJECTION. "But t cannot hear our minister, ins me and conversation are so bad." I am sorry if it be so. But still your chief business is not to hear him, but to worship God. Now can you not worship God because you have not a godly minister?— What hinders? Nothing but your own heart. It is true many have been led to forsake the national worship, because of the ungodliness of ministers, but this is not decrease a wifeignt reason. It is a sufficient reason.

worship, because of the ungodliness of ministers, but this is not always a sufficient reason. It is a sufficient reason, when idolatry or false worship is introduced; but this is not the present case. Eli's sons (1 Sam. ii. 12—17,) were sons of Belial; and their sins were great before the Lord, so that men abhorred the offering of the Lord, but it was nevertheless the offering of the Lord, and the people were still required not to neglect national worship. So our Lord said of the Jewish teachers. The Scribes and Phari-sees sit in Mose's seat, all therefore that they bid you observe, that observe and do, but do ye not after their works. Here that observe and do, but do ye not after their works. Here was a plain command to hear them; but why? Not bewas a plain command to hear chem; but why? All be-cause they were good men, but because they were the legal *authorised teachers* of the Jewish Church: they sat in Moscs' seat. If they had not done this, and read the law, I suppose our Lord would never have given his dis-ciples this command; and it is certain that (as long as the Temple-worship continued) they went to the Temple to worship, notwithstanding they knew that the Jewish worship would soon be abolished. For national worship was a matter of such consequence to the rest of mankind, that they chose not to seem to pour contempt on that which had God's authority for its institution, till God himself should abolish it.

OBJECTION. "I go no where but to the Methodists, and I make no doubt but the doctrine I hear among them, is sufficient to save my soul, without going any where

Doubtless the doctrine we preach is sufficient to save our soul, if you experience an is practice is public worship. Now our's is not, properly speaking, such. Our hours of assembling to hear the word of exhortation, are not the usual hours of going to Church, on purpose that all may attend her service; so that you are quite inexcusable if you do not go. Besides, have you a family? And what will you do with your children and servants? May they go any where, or no where on the Lord's Day, if they please? Can you restrain these from mis-spending the Sabbath, if you do not take them with ou to Church? You would wish them rather to go, than be guilty of idleness and vice. And yet, this they are almost sure to learn, and more effectually too, if you take them not to Church. What! is there no worship holy enough for you to join your family into irreligion. You say, perhaps I can spend an hour or two at home more profitably, in reading the Bible, or any other good book. If you really could, do you? Do you apply yourself to reading and secret prayer, with that true devotion you might feel, if you were at public worship? I doubt God will not help you; you have no business in your closet now. You are out of God's way; so you lazily read a chapter or two, and drop asleep, while your family are following the devices of their own heart; or you sit down with two or three of your acquaintance, like-minded with yourself, and enjoy comfortable hour of useless conversation, perhaps abo religion. Arise man, and shake thyself from the dust! Up and be doing! This is no day for idle conversation. This is not an hour for retirement, and private devotion. Thou and thy family like David, Go to the house of God, with the multitude, with the voice of joy and praise, with a multitude who keep holy day,—Psal. xlii. 4. Go thou to the altar of God, unto God, thy exceeding joy,—Psal. xliii 4. Enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him, and bless his Name,— Psal. c. 4. Regard not so much who is alive to God, minister or people of thing own supl. Do then working minister or people, as thine own soul. Do thou worship him, in the beauty of holiness, and thou shalt not lose thy Indeed, brethren, how can we honestly give you any other advice, or set before you any other example? Did we not tell you, when first we came to preach Repentance towards God, and Faith in our Lord Jesus Christ, that we did not mean to turn any man from the worship or doctrine of the CHURCH OF ENGLAND? We only wanted to persuade you to turn from your sins, to have the true Church of England Faith, a sure trust and confidence that through the merits of Christ, your sins are forgiven, and you are reconciled to God, whereof doth follow a loving heart, to keep the commandments of God. And now God hath called you to that Repentance, and given you that Faith, will you renounce the worship of that Church, whose doc-trine you ought so dearly to love, since you feel it the power of God to your own salvation? Or will you implicitly say, by forsaking her worship and communion, that the Methodists hold another doctrine than that of the Church of England? God forbid.* Nay, my brethren, do not lay a stumbling-block in the way of your neighbour .-What regard will they pay to us, or our preaching, if they think that our's is another doctrine, and that we separate from the Church? Have a more sincere regard for your own profit, for your own family's welfare, and the salvation of your neighbour. So shall you abundantly manifest, that it is not a narrow spirit of bigotry that leads

In the eminent position which he now occupied, his extensive knowledge, urbanity, and unaffected piety shone so conspicuously, that on the vacancy in the See of Lon-don casioned by the death of Dr. Randolph in 1813, ford to it, occasioned by the death of Dr. handorph in 1810, Dr. Howley was promoted from the divinity chair of Oxford to the very important Bishopric of the first city in the world.

of October, 1813, was appointed for the consecration of the Reverend and learned Professor to the high and holy office of a sume te usual preliminaries having been arranged, the 4th ment of his holy Church. The occasion was rendered of more than ordinary interest, in consequence of an inti-mation given by Her Majesty, the consort of "the good old Ki, where the second er intention of being present at the soemnity, Her Majesty not having previously witnessed the consecration of a Christian Bishop to the sacred office. According ordingly, on the morning of the day appointed, Her t Gracious Majesty accompanied by their Royal lost Gracio Highnesses the Princesses Augusta and Mary, proceeded to Lambeth Palace, where the Lord Archbishop of Can-terbury. Thury, Dr. Manners Sutton, and his lady, received the arty, and conducted them to the chapel of the Pawhere the solemn ceremony was about to take place. le offi ciating Bishops having taken their proper places, with the Bishop elect in his Doctor's robes, on the lowest Seat at the right of the altar; the morning service was nced by one of the Archbishop's chaplains. pistle was read by Dr. Huntingford, then Bishop of acester, and the Gospel by Dr. Jackson, Bishop of Oxford. Mord. The sermon was preached by Dr. Goddard, Master of Winchester; and in addition to irrefragable proofs of the divine institution of the order of Bishops or Apostles, and of their continuance to the end of time, by sion from one to another, it embraced a general ketch of the state and circumstances of the Church in gland, from the period of its glorious reformation from errors and idolatrous superstitions introduced under unchristian usurpation and influence of the Bishop of , down to the then present time. The Archbishop Canterbury commenced the Consecration Service at e altar, whither, after the reading of the Prince Regent's indate, the Bishop elect was led in his rochet by the ops of Gloucester and Oxford. The service having n further continued, Dr. Howley again withdrew, and aving been invested with the episcopal robes in full, re-turned to the altar and was made a Bishop by the impo-sion of the hands of the officiating Archbishop and Bi-

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Esq'r.

multitude of confederated sectaries," filled with "the spirit of malignant dissent," attempting the subversion of the Church, he has lived to see partially accomplished; but it is hoped that "the joint machinations of infidels and It is hoped that it is assisted by "the indiscretion of assentiation of the sectaries," even if assisted by "the indiscretion of any essential injury to the ancient and venerable Church of our country. "The full and clear exposition of Christian of the Lordship well observed, "will operate as the country is Lordship well observed, "will operate as the country of the sector when the country of the sector when the country of the sector will operate as the country of the sector will operate as the country of the sector when the sector will operate as the country of the sector will operate as the country operate as th ectaries," even if assisted by "the indiscretion of shorttruth," his Lordship well observed, "will operate as the surest preservative against the sophistry of infidels who would undermine the faith of your flocks, and the insidious practices of schismatics who endeavour to shake their allegiance to the Church and their attachment to their

lawful pastor. Lordship's remarks in reference to the establish-His ment of schools in union with the "National Society for the Education of the Poor in the Principles of the Established Church," which had then been recently incorporated, apply so forcibly to the present time, when so much is said about National Education, that we cannot forego the temptation to insert them, especially as they will fall under the eyes of so many of the clergy, who are so much interested in the great movement which the Church is now making in that important business. "It would be a fatal mistake to imagine," his Lordship proceeded, "that even complete success in the establishment of schools would ersede all further necessity of vigilance and labour. The conduct of these institutions, so intimately connected with national welfare and the stability of our establishments, political, civil, and religious, requires the unrenspection of the wisdom which presided at their original formation. In abandoning the direction of a system which if neglected will cease to be useful, if pererted will be injurious to the community, but maintain in vigorous action on its true principles is pregnant with incalculable blessings, we should incur the just imputation of treachery to that sacred cause which the Clergy beyond any other description of men, by all the obligations of duty, by all the inducements of charity, are engaged to promote and cherish. To you indeed the public natulooks, and never I trust will it look in vain, for the rally faithful discharge of a service appendant to your several professional relations as the spiritual fathers of the poor, the guardians of the Church, and the ministers of our holy religion. In proportion to the success of your attention to this important point, the course of your ministry will become smooth and easy. Your parishioners, fro their infancy initiated in the principles, and inured to the practice of pure Christianity, will crowd with pious affection to the altars of their mother Church; and will learn to regard the pretences and artifices of corrupt or illiterate instructors with indifference or disdain. Your in-structions and exhortations, received with humble docility as the oracles of God, by congregations who revere in your persons the dispensers of divine truth, will no longer wasted on a barren soil; and you will find unspeakable consolation in contemplating the efficacy of your labours in the advancement and maintenance of those high interests which have been confided by your Redeemer, as a precious deposit, to your especial protection and care.

The power, the spirit, and eloquence of these beautiful assages, together with their striking applicability to prent circumstances, will be ample excuse for their insertion. On the appointment of a day, in January 1816, for a General Thanksgiving for the glorious victory obtained over our enemy at Waterloo, the Bishop of London preached an admirable sermon in the Chapel Royal, Whitehall, where the eagles captured from the enemy were then deposited. The following was the apposite text chosen for the occasion :---"Some trust in chariots and some in horses; but we will remember the name of the Lord our God. They are brought down and fallen but we are risen, and stand upright." Ps. xx. 7, 8. His Royal Highness the Duke of York, the beloved friend of

the soldiers, was one of the congregation, little thinking shops, after the manner of the first Apostles, and accord-at the moment, that, within eleven years afterwards, the heard any person quote from the English version.—ED. CH.

ON THE PRACTICE OF DEVOTION. (From "Letters from a Tutor to his Pupils," by the Rev. W. Jones, of Nayland.)

Though I take this serious subject, I shall write neither a sermon nor a lecture to you. Your own experience will bear witness to the truth of a fact, which has often surprised and confounded me. Nothing demonstrates an inborn depravity in human nature so much, as that dread which most young people are under, lest they should be hought to say their prayers, or, what would be worst of all, discovered in the act; though prayer to God is a duty as honourable in itself, as it is necessary to man. Grati-tude demands, that we should daily return something to the Power, from whom we receive all things, as life health, strength, reason, and the capacity of enjoyment and gratitude is a virtue, which all men honour. Prudence requires that we should keep up an interest with Him, from whom we expect every thing in the time that is to come ; and prudence is commendable in all. It is an honour to man, that he is permitted, much more that he is invited, to address himself to his Maker. We are all desirous of being seen in the company of our betters, and speaking to them; and as God is the source of all perfection, infinite in goodness as well as greatness, where can be the harm of having it known that we are some times alone in His company? Every passion of the heart, and every power of the understanding, hope, fear, love, gratitude, admiration, reason, memory, judgment, all call upon us to keep up this intercourse, and yet we are hamed of it!

I would dissect this shame if I could, and discover the causes of the distemper; but it is easier to say what it is not, than what it is. It cannot proceed from ignorance; or there is scarcely one hoy in a hundred, of fifteen years of age, who does not already know nearly as much as have here been telling him. It cannot proceed from nodesty or bashfulness; because the same boy, who is ashamed to say his prayers before one companion, will have the boldness to swear and talk nonsense before twenty. If it should be pleaded, that the appearance of ypocrisy is avoided, then it is to be feared the duty would practiced in hypocrisy; and what an opinion must he ave of his own character, who has reason to think, that he fact of prayer in him must be taken for an act of issimulation! If he thinks he is not good enough to lissimulation! pray to God to make him better, he must then support himself to be past grace, and given over to a reprobate mind, which is a dreadful prospect. Whatever the general reason of it may be, the fact is

as I say. When the eye of one boy is upon another, it has a fascinating power, like that of a rattle-snake, to deter him from the practice of devotion; and few indeed have resolution enough to assert their right of approaching heir Maker, and shewing, that they were born of Christian parents. And what is this nervice the second state of an idle companion terrifying? What is it but the sneer of an idle companion of a And what is this fiery trial, that is so of no more force nor authority than the squalling of an infant? Yet such is the servility of the human mind, on some occasions, that the apprehension of this has more weight than all the terrors our religion has suggested to us; that is, than all the threatenings of provoked Omni potence. If nature in youth were, as it should be, is would be actuated on all occasions, especially on this the greatest of all, by a principle of generosity; and then one boy would encourage another to the practice of that duty, without which he can never expect to succeed in this

* The Rev. Mr. Hill, the Missionary of the American Church at Athens in Greece, told us when in London that, in an inter view which he had with the Archbishop, his Grace quoted the Greek Testament by heart as readily and copiously, as he ever

dent empyreal brightness and purity of evangelical truths. Her religious performances, her holy offices, ordered and regulated agreeable to the strict expedient of truths. such sacred actions. Her discipline, model, suitable to the apostolic form. The set and suit of her whole tribe, eminent a degree, that no Church on this side of the Apostolic, can or could compare with her in any one: all arts and sciences highly honoured, and consequently their academies to flourish." To which last part of the character let me add this much, that the universities never had such a flourishing time for number of students. ivility of conversation, and eminence in all parts of learning, as when the influence of his power and govern-ment did direct their studies.

ON METHODISTS ATTENDING DIVINE SER-VICE IN THE CHURCH OF ENGLAND.

By Samuel Wells,* a Wesleyan Preacher, extracted from the fourth volume of the Arminian Magazine. edited by the Rev. John Wesley.)

My intention is to exhort those who are already members of the Church of England, to continue in the use of her Public Worship. This I shall attempt,

First, by enquiring into the principal intentions of Public Worship: and secondly, by answering the objections that are usually made by such Methodists as incline o renounce her Service and Communio

What are the principal intentions of Public Worship? God has ordained it, to impress on the minds of mankind, a general idea of our duty to him. If we were not o assemble together, and pay him some kind of worship, it is certain the greater part of mankind would become as nsensible of him and his attributes, as the wildest Indians. By this means also, people are led to consider themelves accountable for their actions in a future state, to think of the immortality of the soul, and the certainty of eternal rewards and punishments.

Now, God has, by his wise and gracious providence, given us, in the Church Service, the truth of the everlasting Gospel: both as the Scriptures are read in the vulgar tongue, and as the Common Prayer contains the doctrine delivered by our Lord and his Apostles. The advantage of a form of prayer, in this respect, is of great use: for men of corrupt minds, who may at any time officiate as ministers, have it not in their power to deprive the people of the pure Word of God.

By public worship likewise, God intended to impress the minds of men with a regard for the Sabbath, which, were it not for this, would, by the greater part, be totally disregarded; by this means also, thousands of young people are restrained from evil company, who would othere devote the day to idleness and vice.

Public worship is intended for the conviction and conversion of sinners. And an attendance on this, as well as a receiving the Sacrament of the body and blood of Christ, is intended as a principal means of building up Saints in their most holy faith.

Now, these intentions cannot be answered so well, by any other method, as by our attending the public worship. I will now endeavour to answer the usual objections

that are raised, to justify our neglect of it. It is OBJECTED. "The worship of the Church of Eng-land promotes superstition, rather than religion: the people

* At a Conference held at Bristol, 1780, we find the following Minute-Arminian Mag. v. iii:-

Q. 5. What Preachers have died this year?

* The following is extracted from a scheme of self-examina tion used by the first Methodists in Oxford :--- "Have I praved with fervor? At going in and out of Church? In the Church? Q. 5. What Preachers have died this year? A. SAMUEL WELLS, a sensible, honest, upright man, who put forth all his strength in every part of his work. He was particularly zealous in observing discipline, and in exhorting particularly zealous in observing. And in exhorting