COBOURG, CANADA, FRIDAY, SEPTEMBER 29, 1843.

Poetry.

THOUGHTS OF HEAVEN.

Thoughts of Heaven! they come when low The summer eve's breeze doth faintly blow; When the mighty sea shines clear, unstirred By the wavering tide or the dipping bird. They come in the rush of the surging storm, When the waves rear up their giant form,
When the breakers dash o'er dark rocks, white,
And the terrible lightnings rend the night;
When the mighty ship hath vainly striven; With the seaman's cry, come thoughts of Heaven! They come where man doth not intrude;

In the trackless forest's solitude; In the stillness of the grey rock's height, Whence the lonely eagle takes his flight; On peaks where lie the unwasting snows; In the sun-bright islands' rich repose; In the heathery glen; by the dark, clear lake, Where the wild swan broods in the reedy brake; Where Nature reigns in her deepest rest, Pure thoughts of Heaven come unreprest. They come as we gaze on the midnight sky, When the star-gemmed vault is dark and high, And the soul on the wings of thought sublime, Soars from the world and the bounds of time, Till the mental eye becomes unsealed, And the mystery of being in light revealed! They rise in the old cathedral dim, When slowly bursts forth the holy hymn, And the organ's tones swell full and high, Till the roof peals back the melody.

Thoughts of Heaven! from his joy beguiled,
They come to the bright-eyed, playful child;
To the man of age in his dull decay,
Bringing hopes that his youth took not away; To the woe-smit soul, in its dark distress. As flowers spring up in the wilderness;-Like the light of day in its blessed fall, Such holy thoughts are given to all.

MINUCIUS FELIX. (By a Correspondent of The Church.)

distressing indeed. Exalted by their usurped importheir encroachments; like a fabled king of old,

"Pollicitamque fidem tangendo singula tentant,"

anything but gold.

as she hath ever done since her establishment, a sedulous nurse of our Catholic theology. Much that cannot fail of being conclusive with every reasonable mind, might now be urged in defence of the study of the Fathers, but the limits of the present article forbid us to direct other than a passing glance at the subject. Where the Word of God is of itself liable to misapprehension through ignorance, or perversion by wicked artifice and design, the value of such an authority as the Fathers of the Christian

Literature from undeserved obioquy and senseless

reproach. They have translated the writings of the

Fathers; appealed to their authority; hearkened to

their voice. In this labour Oxford, though she be

afflicted with present infirmities, hath proved herself,

are the bane of spirituality. It cannot then be thought angel of light, is privileged to employ. strange that they should work together for the demolition of the Fathers as an inconvenient obstacle in the way of their exterminating crusade.

"Time was, and pity 'tis such times are fled, When none explained the Scripture, but who read.

Another rule our wiser moderns teach; What matters reading? They profess to preach.
All are expounders now, and children prate All are expounders now, and changes possible.

Where grey-beard wisdom used to besitate.

Religio Clerici.

RG,

openly and plainly. The glorious Liturgy which she abominable practices to seek concealment and to shun hath prepared for her children, next to the Bible her the light. The major part of his invective is pure choicest gift, is a standing monument of her reverence invention, in which that age was fruitful, and which choicest girt, is a standing monument of her reverence inventors, in which the recent death of the recent death of Samuel was called of God to be a magistrate, logical the vulgar, already prepossessed against the truth, sors, up to the age of revolution which threatened exwere content to receive for unanswerable fact. The one of the most diligent laborers in the cause of wherein he was so faithful and upright, that his adver-(Par sors, up to the age of revolution which threatened extinction even to the pursuits of ordinary refinement in remainder applies to the Christians as a body what Christian education. He is known to our readers as saries were forced to justify his doings, and to bear Bar the 17th century, carefully cultivated a knowledge of was true only of the Gnostics, whose detestable creed the author of two articles, "On Attaching the Midhim record that he neither was a bribe-taker, nor and the P. the 17th century, carefully cultivated a knowledge of the data of the Church," which appearance, we were the Fathers: they would have fared but poorly with excites universal abhorrence. The adherents of the church, and the contained no such passage as the the Fathers: they would have fared but poorly with excites universal above; at to make assurance doubly sure, we refertheir wily opponents nad they not done so. We prove the initials are those of the late Samuel Francis that Romanism is modern by the voice of the early the orthodox: it was surely then unfair and dishonest that Romanism is modern by the voice of the early the orthodox: it was surely then unfair and dishonest that Romanism is modern by the voice of the early the orthodox: it was surely then unfair and dishonest that Romanism is modern by the voice of the early the orthodox: it was surely then unfair and dishonest that Romanism is modern by the voice of the early the orthodox is the orthodox in the orthodox in the orthodox is the orthodox in the orthodox in the orthodox in the orthodox is the orthodox in the or that Romanism is modern by the voice of the early the office of the early the Church. The provision made for this valuable deprovement of study in the Diocesan Theological Instipartment of study in the Diocesan Theological Institution augurs favourably for the Canadian Church. is generally the case with blind prejudice. Where that the last of those papers was one of his latest vanity, long for a change, supposing that their state day School Journal.' And now, we repeat our charge, tution augurs favourably for the Canadian Church. Is generally the case with blind projected to exaggeration is a compositions. Just before it appeared in our April will be bettered thereby, and persuading themselves that in every word, from beginning to end, it is an every word. It may be only a commencement; but it will direct absolute field is not resolute to the seat of his father, Sir attention to the subject. The work to which the favourite expedient. The fault of one is laid upon number, he had retired to the seat of his father, Sir that it cannot be made worse. "All change is peri-infamous forgery!" (Paper of August 12.) attention to the subject. The work to which the lavourite expedient. The latter of August 12.)

The latter of August 12.

been esteemed in his life-time no unworthy coadjutor wast empire, answerable for the proceedings of a cer- way of silence is due to that unaffected reserve, magistrate Moses was muttered against; the noble of the English Church, has acted in such a manner as been esteemed in his fire-time no unworthy coadjutor even of his celebrated contemporary Tertullian, it sureven of his celebrated contemporary Tertullian, it surtain party within her pale, who have always delivered wherewith he seemed to withdraw himself from obking David for a time deposed; our faithful Samuel to excite considerable sympathy in his favor, even even of his celebrated contemporary Pertuman, it surprises us that Ecclesiastical history is so singularly their opinions in the capacity of private individuals, servation, and to be wounded by praise. Yet sometheir opinions in the capacity of private individuals, servation, and to be wounded by praise. Yet sometheir opinions in the capacity of private individuals, servation, and to be wounded by praise. deficient in notices of his career. Cave has provided and never professed to speak the voice of the Church? thing in the way of utterance is due to the friends are for the most part rewarded with great ingratitude. To condemn a man without listening to his defence, him with no place amongst his Primitive Fathers, and Admitting that the "sophistries of the Isis" (as they honoured him with a very brief allusion in his Historia have been termed) are as dark and as injurious as they brief allusion in his Historia have been termed) are as dark and as injurious as they brief allusion, and is especially op-Litteraria. The birth-place of our author appears to are sometimes represented to be, do they contaminate out trenching on the province and privilege of near violent foes; Samuel was rejected of such as he most posed to the humane and considerate principles of the be involved in some uncertainty, but the learned, we the purity of the whole Church? Do they affect the und dear friends, who, we trust, will speak of his favoured. Chrysippus, observing the course of these English law. Dr. Pusey may or may not have been believe, have pretty unanimously concluded that he integrity of any great part? Christianity survived nore private life for the instruction of others, it may things, saith that which experience proveth true: guilty of setting forth heterodox dectrines: but, even believe, nave pretty unanimously concluded that he integrity of any great part. Christianity survived was an African. With regard to the period in which was an African. With regard to the period in which the invectives of Paganism; and the Church of our lot be presumptuous to note down a few particulars if he has, that affords no justification of the course was an African. With regard to the period in which he flourished, St. Jerome, in his catalogue of Ecclesi- Mother-land will, we may piously believe, outlive the of those good works, the unwearied discharge of God's, if well, the people's, anger and displeasure." adopted against him. Indeed, the greater his heresy, ne nourisned, St. Jeroine, in his catalogue of Ecclestand will, we may plously believe, outlive the astical writers, places him before Cyprian, and contemus misrepresentations of her modern enemies, which, even to the last, causes him to be missed in the easier it would have been to convict him of it; porary with Tertullian; that is, in the reign of Septi- and continue to be the bulwark of Protestant Chris- o many quarters. mius Severus, about A.D. 210. He was a lawyer of tendom, when the weapons formed against her shall eminence at Rome; and has received from Lactantius | be strown in the dust. this flattering commendation:-- "Minucius Felix held | When Cæcilius has closed his discourse, a smile on no humble station amongst the lawyers of Rome. His his countenance shews that he is fully satisfied with seat. When Antigonus should put on a royal diapunished by his enemies, in his absence; his oppowork entitled Octavius, shows how efficient a cham- his defence. And indeed his information, tact, and or sympathy, and an unvarying charity of judgment dem he brake forth into this speech, "O cloth of more nents are unable to show the grounds on which he It is, unhappily, too clear that the present age is himself entirely to the study of it." Jerome also bemore than usually fertile in religious excitement.— stows his meed of praise: in speaking of him with divest the Pagan's language of its specious colors. Doctrinal discussion, conducted too often with a stows his heed of praise. In speaking of the present work he asks,—"What Hearelation to the present work he asks,—"at though," says he, "your discourse has wonderfully then writing has he passed over unnoticed?" and the delighted me by its ingenious variety, yet am I influenced by higher principles, not connected particularly with the number and force of the profane testimonies he selects by higher principles, not connected particularly with the present discussion, but grounded on the nature of every piety,—a state of things which not seldom presents that anomaly so fatal to tranquil devotion, of those acquaintance which the author possessed with Pagan acquaintance which acquaintance which acquaintance which acquaintance which acquaintance which acquaintanc whose duty it is to hear with reverence professing to writings, and evince the justice of St. Jerome's com- abilities of the disputants, and the power of eloquence. teach with authority.* The multitude of spiritual control of spiritual pliment. His Octavius was for some centuries back of God; because out who the Vice Chancellor is, and I see the Hiber-lierature to which this century has given birth, both magistrate is to dislike and cast off God; because out who the Vice Chancellor is, and I see the Hiber-lierature to which this century has given birth, both magistrate is to dislike and cast off God; because out who the Vice Chancellor is, and I see the Hiber-lierature to which this century has given birth, both magistrate is to dislike and cast off God; because out who the Vice Chancellor is, and I see the Hiber-lierature to which this century has given birth, both magistrate is to dislike and cast off God; because out who the Vice Chancellor is, and I see the Hiber-lierature to which this century has given birth, both magistrate is to dislike and cast off God; because out who the Vice Chancellor is, and I see the Hiber-lierature to which this century has given birth, both magistrate is to dislike and cast off God; because out who the Vice Chancellor is, and I see the Hiber-lierature to which this century has given birth, both magistrate is to dislike and cast off God; because out who the Vice Chancellor is, and I see the Hiber-lierature to which this century has given birth, both magistrate is to dislike and cast off God; because out who the Vice Chancellor is, and I see the Hiber-lierature to which this century has given birth, both magistrate is to dislike and cast off God; because out who the Vice Chancellor is, and I see the Hiber-lierature to which the Vice Chancellor is a control of the case of the control of the case of th empirics which burthen and distract the land, exciting schism in the Church and kindling discord in society, offer to the humble follower of Christ a spectacle. offer to the humble follower of Christ a spectacle lished an edition of the work under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth; unconsciously under the name of its neglect to distinguish falsehood from truth in the negle distressing indeed. Exalted by their usurped importance they suffer nothing, however sacred, to escape their encroachments; like a fabled king of old,

The value of similar productions of early Christian of probability."

The value of similar productions of early Christian of probability."

Cap. 14. (Ed. Cantab. 1707.) writers, this Editor very justly observes,-"We have had enough, quite enough of modern publications on but, unlike Midas, what they touch is converted into religious subjects. Let us now make an exertion to appears without it; and though the prudent and con-And this disputatious intermeddling with things rous of learned antiquity than empty novelty: let us misleads those who evince but little judgment and that earnestness of heart which gives one man power the Church. Yet, amid much that moves regret and and display them to the world, lest we ourselves should Heresy and schism, revealed in their actual deformity, though with such retiring modesty, that he seemed too high for us has, we grieve to say, infected even likewise contemplate the characters of our ancestors, needs amendment, the thoughtful and the devout may needs amendment, the thoughtful and the devout may needs a mendment, the thoughtful and the devout may and display them to the world, test we ourselves should and display them to the world, test we ourselves should and display them to the world, test we ourselves should and the devout may and display them to the world, test we ourselves should and the devout may and display them to the world, test we ourselves should and the devout may and display them to the world, test we ourselves should and the devout may and display them to the world, test we ourselves should and the devout may and display them to the world, test we ourselves should and the devout may appear to be new." "This small treatise," remarks would rapidly decline, were the sage advice of Basil himself unconscious of it; yet sometimes by his pen, would rapidly decline, were the sage advice of Basil himself unconscious of it; yet sometimes by his pen, and a unity of authority. hail with satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance with the satisfaction the satisfaction the appearance and growing establishment of one redeeming principle,—a return—appearance and growing establishment of the satisfaction that the satisfaction the satisfaction that the satisfaction the satisfaction the satisfaction that the satisfaction that the satisf ing reverence for Christian antiquity. If we are free from harsh constructions, obscurity, and inappropained to witness on the one hand an inclination for priate expressions, though doubtless the style and lanpanied to witness on the one hand an inclination for priate expressions, thought doubtless the style and lannovelty and a disposition to esteem lightly the most guage are chaste for the 3rd century, and the Latin is officers. They are God's two hands to build up just the same proportion do you weaken and decomprecious privileges and the strongest obligations, it is probably quite as good as Celsus or Porphyry employed. If the decayed walls of Jerusalem. If the one pose the principle of discipline. The church, so called, precious privileges and the strongest obligations, it is nevertheless consoling to reflect that these unfavournevertheless consoling to reflect that the reflect th able symptoms will, with the blessing of God, soon tine, if we mistake not), to the effect that Africa has blinding and intoxicating in the career of irregularity, in our day supply in some measure the lack of a more work will be ill wrought. The wisdom of God's elect, presenting a solid find their effectual antidote in the respect which is its peculiar character,* and it is possible that many of of corrupted doctrine and violated order. now rapidly on the increase for Primitive Catholicity.

This principle we welcome as the handmaid of Divine

The Octavius is written in the form

The Octavius truth; this it is that imparts solidity to the foundard of Divine provincialisms. The Octavities and dissentent in the form of a Dialogue, or more properly disputation, represented of the National Society was so affectionately community for the National Society was so affection tions of a Dialogue, or more properly disputation, represented at the last annual meeting. As that ventions of a Church, constituting as it does a permanent displayer of the venture of t distinction between those who seek to interpret aright and Octavius Januarius, a Christian, in which the auand those who pervert the Word of God. And in thor himself is the arbiter. This Octavius, it appears, the Christian revelation stands at length conspicuous Nelson in this century, so did he of whom we are long as king Joas and the good priest Jehoida lived divided against itself cannot stand. connexion with this subject, it is but honest to avow was an attached friend of Minucius,—his associate in and undoubted. The result is that the Pagan acknow- writing seem destined one day to follow in the together, God was served according to his word: the writing seem destined one day to follow in the together, God was served according to his word: that the extension, nay the revival of this principle, the errors of Paganism, and his companion in converis owing in a very great degree to the publication of sion to Christianity. Cæcilius opens the discussion gratitude he feels for the light he had communicated, that it seemed as if he was called to take up the the Oxford Tracts, whatever prejudicial results they by alluding to the infirmities of human judgment in and declares his faithful adherence to a religion which may have produced in other respects. We claim not examining matters of religion, the great difficulties and had formerly incurred only his contempt. to be apologists for these writings, but we must dis- divisions in which even every sect of philosophy had tinctly express our dissent from the wholesale con- become involved, and infers from thence the wisdom demnation with which they are frequently visited. of submitting to ancient tradition in preference to pla-They have circulated errors, it is true; but they have cation of the majesty and spirituality of the only one, and lovingly to admonish them. A pattern for all not rather look upon it as entirely human, the result of also called forth a spirit of inquiry. They have roused tigation. He attaches great importance to the extent living, and true God, is well expressed: the Church from her languor. They have subserved of the Roman dominion and the success of his counthe cause of learning by evincing it themselves, and try's arms, arguing that a course of such unexampled awakening it in others. They have especially pro- prosperity was a presumptive evidence of Divine favour. moted the study of the early Church. Their authors A Poet of our own has introduced into one of his have been champions of the Primitive Fathers; they tragedies a Heathen character pleading in favour of

have done much to rescue this department of sacred | Paganism, to the same effect:-"Would'st thou that Rome, whose Gods have raised her up To empire, boundless as the ocean-girt And sun-enlightened earth: that by the side While there were hosts t'enslave, or realms to conquer; That have attended on her ranging eagles Till the winds failed them in their trackless flight :-Would'st thou, that now upon her power's meridian, Ungrateful she should spurn the exhausted aid Of her old guardian Deities, and disclaim Her ancient worship? Did not willing Jove His delegated sceptre o'er the world Grant to our fathers? Did not armed Gradivus His Thracian coursers urge before our van, Strewing our foes, as the wild hurricane The summer corn? where shone the arms of Rome That our great sire Quirinus looked not down

Propitious from his high Olympian seat?" Church can afford, seems to be obvious. On dubious This is the argument to which Cæcilius reverts with suasion of the Church before it became corrupted, and in matters of government and discipline, without which can or disputed points of doctrine they declare the per- national pride. But is the plea, we may enquire, the in matters of government and discipline, without which only be imputed to the spiritual ignorance of a Pagan? it was never intended that Christianity should subsist, Has it been exploded by the advancement of knowthey make known to us the practice of Christians ledge? or has Christianity repudiated the deduction schismatics, and free from superfluous ceremonies. with the experience of mankind, and the word of God? Egypt, is beaten with hammers and fashioned on the They constitute a tribunal of arbitration whose wis- Alas! we fear not: this unscriptural logic is as popular dom and experience, though we pretend not they are now as it was then. How often are our ears assailed "We believe that there are no discoveries to be The extension of schism is made to imply its justice;

made in religion," says Burke. Modern sectarians, and the number of separatists evinces, it is pretended, despite all their swelling pretensions, dare not aver the truth of their cause and the enjoyment of the that they can improve the plan of salvation which the divine favour. Thus professing Christians abstain Christian Church at its first foundation professed to not from availing themselves of a sophistry which receive. There is no room for invention in the scheme heathens could employ in common with themselves. devised and executed by Christ himself. The revela- Does not this manifest inconsistency betoken sometion of God is, and of necessity must be, as unchange- thing unsound? Can the same reasoning be made to able and steadfast as the God who made it. It is, attest at once both Paganism and Christianity? Was then, no better than presumption that we should think not David's heart grieved to witness the increasing and act as though we possessed more accurate infor- prosperity of the wicked; but did this economy of mation than those who enjoyed opportunities far more | Providence, though it might at first sight awaken desfavourable, because they lived in the vicinity of those pondency, cause him to doubt for an instant whether the fee who had conversed with our Lord himself. That the wickedness were hateful to God? Doth not Satan principle we contend for should be disowned by sepa- win over souls to perdition? And may not the sucratists need create no surprise, for it strikes at the root cessful agency of schism itself be one of those subtile of their unlawful fabrications. It rebukes their rash curiosity and their haughty spirit. It presents a cricuriosity and their haughty spirit. It presents a cri- men from the paths of truth and the way of salvation? terion which their views cannot for one moment en- | Schism, then, when it magnifies the partial triumphs | dure, a talisman which dissipates at once their vain that attend its career, and ascribes them to the imaginations. Their creed proclaims (to use the words influence of God's blessing, enlists on its side an arguof quaint Erasmus) "disciplinas humanas esse vene- ment which Paganism and crime might allege, and num pietatis,"—that the restrictions of government even Satan himself, who is often transformed into an

> The Pagan objector, after thus dilating on the vastness and grandeur of the Roman dominion, proceeds earth, and by the patient long-suffering of God, whose sentence is the more deserved as it has been the longer to retail the thousand times repeated calumnies of the day. He charges the followers of Christ with ignorance, presumption, unchastity; he imputes to them the observance of idolatrous rites the most wicked and insane that can be imagined; and as a comprehensive opinion even of the enlightened heathen:-

* "Habet Africa suum quoddam ingenium."

Our Church on this point hath uttered her decision stigma he styles them a sect compelled by their

pion of the truth he might have been, had he devoted versatility are worthy of a better cause. But the

Truth needs no embellishment; falsehood rarely restore ancient remains, and be sometimes more desiteachers, and to embrace what is agreeable to the society, he drew men on to holy thoughts, and to Scriptures, and to reject what is otherwise." But, deeper views of what was passing around them.

We will conclude this article, which has already exceeded the limits we originally purposed, with a few

"The busy tenants of the hive acknowledge one soveruler: can you then believe that the heavenly supremacy is divided; that the authority of that only true and divin government is dismembered? And this, too, when it is obvious that God, the father of all, hath neither beginning nor ending; who, himself possessing the attribute of eternity, bestows on all the boon of existence: who, ere the world was called into being, was to himself a world; who, by his command directeth, by his wisdom arrangeth who, by his command direction, by his written agent, and by his power perfecteth, the vast structure of the universe. This Almighty ruler is invisible, he is too glorious for sight; impalpable, his spiritual essence eludeth the touch. Neither can we comprehend him; he s far beyond our capacities, -infinite, incomprehensible known in all his majesty to himself alone. Our intelle is of a truth confined in its perceptions; and on this account we conceive of him most worthily when we pronounce him inconceivable. I will freely avow my per sion, that he who imagines he understands the glory of God, degrades it; and he who would not degrade it acknowledges that it surpasses his comprehension."-

expose the absurdity of idol-worship.

"If one would only reflect with what implements and funeral pile perchance, or of the stake on which some see! it is cast, and moulded, and carved: it is still no god. It is soldered, proportioned, and raised on a pedestal: nor peculiar interest and watchful care. It owes to his with reverence. Now at length it is a god: that is, when its mortal maker has approved and dedicated it!"*

Con 22

than by introducing here the reply of Octavius to the dow of stained glass; but he was not permitted to

of a future resurrection:ment as a practice of ancient date and more congenial to doth shadow forth a future resurrection! field wither and revive; the trees of the forest, after mporary decay, are again clothed with foliage; the seed apparent destruction the principle of renewed existence. herefore do you anticipate with eager expectation, whilst winter yet asserts his dreary sway, that the tree shall reassume its perished health and verdure? Even well do I know, that very many, from the consciousness of their misdeeds, wish for rather than believe in annihilation. And the delusion of these unhappy beings is only increased by the freedom still vouchsafed to them on this delayed." Cap. 34.

* See Isaiah 44. 9-19.

" Olim truncus eram ficulnus, inutile lignum; Cùm faber, incertus scamnum faceretne Priapum, Maluit esse Deum."—Serm. 1, 8, 2.

THE LATE S. F. WOOD, ESQ. (From the English Journal of Education.)

all, and the occasional errors included to every station are amplified into readical defects of an where he passed into rest on Sunday, the 22d of April, better." A better this people could hardly have had: of this Dr. Pusey, and am glad that he's put down, at

athome and abroad.

totion and deep devotion, it is not surprising that as cannot submit themselves with loving and obedient neeal itself in the guise he took a vivid interest in the struggle which these hearts to the good government of worthy Samuel, tons of the Church. With clearness of intellect to

> adequate ecclesiastical organization. He was early matched Moses and Aaron, two brethren; the one and unbroken phalanx against the world, like Israel same track; indeed, he once was heard to observe, priest rightly counselled, the king gladly followed. conceded, for the time being, by one portion of Chris-

an unaffected deference and delicacy of manner of whatsoever they had. which cannot easily be forgotten.

diocesan operations engrafted on the parent stock of In the course of his argument he takes occasion to the National Society, and, in the operations of the Committee of Inquiry and Correspondence, his was the clear pen to sketch some of the most important commended the plans proposed to the judgment of again.

In how many ways he advanced the cause of educa-But when, prithee, does the divinity commence? Let us rising institution at Stanley Grove also engaged his

We cannot bring these selections to a close better and adorning of the chapel, to which he gave a win(Paper of July 29.) sneers of his Pagan antagonist at the Christian belief live till divine service was performed within its walls. their great leader must be claimed as yours! He was, however, fresh in the memory of the friends "We do not, as you imagine, apprehend any evil effects who there knelt together on the third Sunday after not advanced far enough for us to claim him as our from the mode of burial, though we certainly adopt inter-from the mode of burial, though we certainly adopt inter-Easter, but one week after his funeral; and along own." (Paper of August 3.) Behold how much to our comfort nature with his name, doubtless, were remembered those of The sun sets W. M. Praed and H. N. Coleridge, fellow-workers Pusey has not come out, at last, a real Roman Cathoand rises; the stars depart and return: the flowers of the in the same cause—like him accomplished in mind and gentle in spirit, and like him called hence in the

May the remembrance of such animate the hearts of those who remain, that they slacken not in the work to which they stand pledged; and may God, in His mercy, increase the number of those who labor July 27.) so we look for the spring of the human form. And full in His Church, and grant them a like spirit of pa-

> CHARACTER OF SAMUEL. (From a Sermon before the Parliament by Abp. Sandys.)

I shall crave leave that I may speak somewhat of noble parentage, was by his mother consecrated to the the princely prophet Samuel; who, descending of The well-known satire of Horace is an evidence of the ministry. Of which calling, though Christ himself thought so highly and honourably that, refusing to be verse is the judgment of the world that they think no five hundred and twenty-five have been consecrated.

In the class of this century, twenty Churches were consecrated in England. In the eight years, to 1842, five hundred and twenty-five have been consecrated.

When we consider that the Octavius of Minucius of Minu When we consider that the Octavius of Minucius entire system. The Church of England receives from any rate!

When we consider that the Octavius of Minucius entire system. The Church of England receives from any rate!

It is not in the pages of a magazine that the megod and peaceable government of Samuel notwithat the mory of what we must venture to call his saintly ancient Christian apologists, and when we reflect that, ness of the Oxford Theology; but is this conduct mory of what we must venture to call his saintly standing) they misliked their preserved. Something in the ancient Christian apologists, and when we reflect that, ness of the Oxford Theology, and the state and desired their present state, who loved him, and to the Church which reaped the Moses' dear cousins became his deadly enemies; is contrary to the practice of any tribunal ever heard o many quarters.

During his college life he was, as he has been ever "Send whom thou wilt send." It caused Demosthenes ing him unheard. By the course adopted, the senince, an example to many. He was formed to make rather to wish banishment than place of government; tence is deprived of all effect. His own friends are and retain friendships, of no common warmth, by and Themistocles to prefer hell itself to the judgment already discrediting it, as the condemnation of a man which was most remarkable. He took his degree in honourable than happy estate, wherewith if a man has been suspended; and the public in general look dstinction which he fully deserved, by an unusual number of cares and miseries wherewith thou art of justice and common sense." (Quoted in Boston mion of elegant scholarship, historical knowledge, fraught, he would not stoop for thee though he might | Transcript, August 16.) 'all power is of God." God in his wrath for godly nia is in. With these qualities, so given by nature, so im- Samuel gave them wicked Saul. I pray God in his = poved by cultivation, and sanctified by purity of in- justice serve all such alike as seek after such change, tmes have witnessed for a maintenance of ancient their natural prince, their good and faithful magis-

and a magistrate: so was Melchisedec, Moses, David, clusively) that there can be no effectual disiplineforethought in the formation of their opinions.— over others, he exercised an important influence, Christ. He had need to be a rare man, that should scarcely any thing worth the name—without a unity well answer Sunday offices. When redde rationem, of government, and a unity of authority.

TIMES. (From the Boston Transcript.)

Intelligencer," London, July 19.)

United States [Roman] Catholic Miscellany. "We swers all the demands of the case. He had taken particular interest in the erection acknowledge no alliance with the Puseyite party." Mrs. Smith. But now, surely, since that sermon.

[Roman] Catholic Herald. "Unfortunately, he has

Mrs. Smith. You don't mean to say that Dr. [Roman] Catholic Herald. "The preface points

out the difference of the teaching of Dr. Pusey from that of the Catholic Church, and shows that he is not yet a child of faith. We must pray that the film which dims his vision may be removed." (Paper of

Mrs. Smith. Well, this is very strange! Why, it was only the other day that I read in "the Sunday School Journal," published by the American Sunday School Union, an extract from "the Pastoral Letter of the most Reverend the Archbishop and the Right Reverend the Bishops of the Roman Catholic Church in the United States of America, assembled in Provin-Clergy and Laity of their charge;" which says of

condition more base or vile. The minister with his "the Puseyite doctrines," as it calls them, "on almost master Christ is contemned; this holy office is become all points on which we and the Protestants differ, they The present number of this journal cannot go odious: "All men seek their own," and serve themate are only to be distinguished from the tenets of the selves: it is accounted slavery to serve the Lord. the [Roy of Catholic Church, by the aid of a theoope of exceedingly magnifying powers." igust 2.)

the Cross. "Having attentively read Letter, on its first appearance, we were

ad philosophical thought, with a sound and discrim- have thee for the taking up." Wherefore it grieved Mrs. Smith. Well, it is hard to know what to inting judgment. He was always remarkable for not Samuel to be eased of so heavy a burden; but believe. I'll to "my old and long-tried friend." By acuracy of knowledge and independence of mind, as God was much grieved to see so great disgrace offered this time, Col. Webb, perhaps, has heard from Benwell as for the freshness of interest with which he to his anointed. "They have not rejected thee but nett, who is to furnish all the news about "Our aprehended the merits of the different schools of me," saith the Lord. To dislike and cast off a good Church." He would be sure to go to Oxford, to find

CHURCH AUTHORITY. (By the Reverend Lloyd Windsor.)

Christians have become singularly indifferent to principles and the restoration of life to the institu- trate, whom for conscience sake they ought to honour this fundamental truth of their religion -a truth which evidently lies at the basis of the whole outward struc-Samuel was both a prophet and a prince, a minister ture of Christianity. We have shown (we think con-

matching of these two offices doth teach, what agree- all professing to be members of one household, subment, love, and liking should be between these two jects of one kingdom, servants of one master - and in

Samuel, rejected and put from the office of a ma- tians to another, as a voluntary act on their part? routine of the work of his aged friend; and therefore, gistrate by this froward and rebellious people, yet was Which may be modified, suspended, or wholly annulthough few were more painfully alive to the faults of not so froward himself, as to forsake the office of a led, according to the pleasure of the party from which our religious societies, or longed more earnestly for minister. Neither minded he to revenge this wrong it emanates? What confidence can a man have in deeper principles of united action, he was content, offered him; but with a mild mind he was content, such an authority, in the great and eternal concerns day by day, to do the good which seemed appointed not only to pray for them, but to teach them faithfully of religion? Will he fear or reverence it, or will he chinery. Accordingly, he would spend many a patient princes to be mild in their own matters yet earnest a mutual and voluntary compact between himself and hour, even during exhausting illness, in sifting appliand zealous in the quarrel of God. He prayed for others? And, though, in fulfilment of his agreement, cations for aid, whether for the building of churches or the people his enemies—the cause was his own: he he is, in a moral sense bound to submit to it, there of schools, or for the employment of additional clergy. took the sword in his hand, and cut king Agag in will still be a something more important, that lies be-In the various committees of which he was a member, he was ever diligent in his attendance to the cause was a man most mild; he quietly suffered __something in the depths of his religious being, in his ordinary routine of business, as well as ready to wonderful wrongs: but when he perceived idolatry single relationship to God, which nothing but direct devise plans of extended utility; there was no one committed, God's glory coming into question, he with divine authority can or ought to control. This only more clear-sighted to discern what was practicable his partakers for worshipping of that calf, put to the can enter into the strong hold of his conscience, and from what was fanciful, no one more fertile in expe- sword three thousand men-Christ our Saviour and bind him there-not the outward submission merely, dients to reconcile conflicting opinions, and to bring Master suffered, though undeservedly, yet meekly, all but to the inward submission of the soul. He must various minds to bear on the execution of the com- reproof, yea reproach, yea death itself: but when his realize that the discipline of the church of Christ, not mon object. In all his communications there was a Father's cause came in hand, that the house of God only in the act itself, that is, its justice and equity, peculiar suavity of manner, a consideration for the was made a den of thieves, he bestirred him with his but in the administration of it, is that of God, and feelings of others; and especially in his dealings whip, coursed those simoniacal choppers and changers, not of men. The agency of men must of course, be with those in authority or in advanced life, there was buyers and sellers, out of the temple, and made havoc employed; but those whom he has appointed by a personal communication of authority and who therefore, act in his name and behalf-and, moreover, only He was among the first promoters of the extended WHAT TO BELIEVE: A TALK FOR THE so far as their instructions written in the divine word extend. It is perfectly obvious, that where an act, in itself considered, may be just, expedient, and proper, the right of those who perform it, may be ques-Mrs. Smith. How rapidly the Church of Rome is | tioned; and this is the main point in our argument. gaining ground in England! It will soon be dominant Discipline however unobjectionable it may be, however it may agree with the spirit and precepts of the gospel, The Tablet, Romish paper. "The Anglican Church | may yet be utterly invalid as to the right of those who is growing every day with the growth of a giant. administer it. Thus while its natural or moral force writing victim has suffered, is elevated, fixen, carved, and planed. And your god of brass or silver is fused and planed. And your god of brass or silver is fused tion both in London and in the country, cannot now be Look at this heretical communion now, and look at it remains, its power as an act of Church authority is when Apostolic usage was as yet unmutilated by as one that rests on false principles, and consists not from some filthy vessel, as was often done by a king of told; but it may be interesting to an important, and ten years ago. Then it was broken, discomfitted, wholly void. Now this, my brethren, will not meet we hope a numerous, class of the readers of this trampled on, despised, and its approaching end fore- the necessities of the case. Men will not give their anvil. Your god of stone is chiselled, carved, polished, and all by a creature of flesh. Nor doth it discern the journal, to know that they are in a great measure told. Now, we verily believe, it is stronger than it consciences into the keeping of others. They will ominy of its origin, as it is equally impotent, after its indebted to him for the arrangements by which the has ever been since King William's Revolution. In not submit, in religious matters, to the control of any but dom and experience, though we pretend not they are infallible, are worthy the deference of every Christian communion.

How often are our ears assailed ignominy of its origin, as it is equally impotent, after its by this vindication of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination. In the deference of every Christian of irregularity and insubordination of irregularity and ir of divine appointment, who are to carry out and apply Mrs. Smith. You quite astonish me! Why, it is these instructions—let this great truth be impressed is it yet a god. It is decorated, consecrated, and addressed happy suggestion the name of St. Mark's College, just about ten years since the Puseyites came to your upon the conscience by conviction, and you have an authority-a ground-work for discipline-which an-

DUTIES OF ATTORNEYS. From the London Legal Observer.

I repudiate the common doctrine (says Mr. Justice Willis,) that it is meritorious in a lawyer alike inflexibly to support the cause of his client, be it good or bad. An attorney ought, I think, to the utmost of his ability, to acquaint himself with the merits of every case in which he is consulted. He should discourage suits for frivolous and trivial demands. He should never attach himself to persons who, from a pretended zeal against imposition or oppression, or through a pertinacious humor and an unreasonable jealousy of their most minute rights, are involved in perpetual contention. He should not, in deference to a wealthy or powerful client, much less for the sake of gain, undertake a cause which does not appear to be just, except the fact on which the merits turn, is uncertain, or the construction of law is doubtful; and less still should he support the best cause by falsehood, or prevarication, or suppression of the truth, or by laying an undue stress on suspected evidence. He ought not to encourage, or (if avoidable) produce, bold and daring witnesses, disposed to make free with truth, that they may ensure a victory. He