

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

COBourg, UPPER CANADA, SATURDAY, JANUARY 13, 1840.

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Original Poetry.

For the Church.
JERUSALEM.

Jerusalem—thou city of the great Eternal King!—
The spirit of unnumber'd years comes o'er me as I sing:
I view thy fallen towers and tombs and piles of ruin grey,
And think upon thy glorious sons—thy children—where are they?
Monarch and mighty one of old, prophet and royal seer,
Chief captains, high estates, and priests of princely rank, appear:
I see their wondrous shadows sweep in radiant glory past,
Like clouds upon the whirlwind's wing when morning swells the blast.
Like golden clouds on tempest's wing, when sun of morn looks down
O'er warring winds, in majesty, with sceptre's sway and crown;
When from his palace in the east, his beauteous pomp rolls out,
The storms exulting hail him, and the stars, departing, shout.
Those forms of light, in vision bright, float transiently away,
But lo!—o'er earth, bursts forth a sun, at whose omnic ray,
The dead—laid deep in dreamless sleep,—reading the silent tomb,
Shall rise and reign a thousand years, in life's unfaded bloom.
He comes! He comes! o'er Zion's walls—plenteous in truth and grace,
To gather in her scatter'd sons, His ancient, chosen race;
Beauty for ashes, oil of joy, and balm for every woe,
Jehurun's God, to her low'd tribes, shall bounteously bestow.
Thou enemies and aliens long in her blest courts have trod,
Unhallow'd hands have strew'd in dust the holy house of God,
Yet now her chains are breaking, and the dark clouds fleeing fast,
And soon her ransom'd sons shall sing—the tyrant's o'erpass!
O. H.

REGINALD HEBER, D.D., LORD BISHOP OF CALCUTTA.
PART II. RESIDENCE AT HODNET.—APPOINTMENT TO THE SEE OF CALCUTTA.

The period at length arrived when Mr. Heber was of age to take orders; and when ordained priest, he was, in 1807, presented by his brother to the rectory of Hodnet, in Shropshire. He shortly after took the degree of M.A., and then quitted Oxford as a place of residence. However men may differ as to the correctness of his views on some theological points, points which have divided the Church in all ages, or may question some of his opinions as to the limit of worldly conformity, no one can doubt that he entered on his pastoral labours with the most entire anxiety to do the work of an evangelist, and to devote his energies to the furtherance of the temporal and spiritual welfare of that flock among which he laboured for so many years, and ultimate separation from which caused many a severe pang in his bosom. He found his parish, we are told, not altogether such as he could wish. How few clergy men do, even after the utmost anxiety and zeal on the part of their predecessor! Occasional drunkenness prevailed, and after church a great disregard of Sunday. On the whole, however, it is to be hoped, that there is more attention paid to the Lord's day generally than when Mr. Heber entered on the charge of Hodnet, especially in country places; though, alas, enough of such desecration remains. His own notions, he avowed, were by no means strict respecting the obligation of the Christian Sabbath; but he confessed that he saw much mischief arise from its neglect, and he endeavoured to enforce its observance. Of the young labourers he complained more than of any other portion of his parishioners; they were, he says, a dissolute set. Probably most of the clergy have found them to be the most untractable portion of their flock, and will fully coincide in the remark of the Bishop of Winchester—"In the rural districts, the lads of the parish are the thorns in the minister's side. Freed from the restraint of school, uncontrolled by parents, no longer domiciled, as formerly, in their employer's house, they are as the horse or the mule that have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto us." Much benefit, however, may be expected from Sunday-schools, and by seeking to implant religious principles in the mind at a very early age. In conveying religious instruction, Mr. Heber was peculiarly happy. He condescended to the capacities of those whom he taught. "I like Mr. Heber

much," said a child; "he told me a great many things; but I do not think he knows more than I do." This trifling circumstance testifies the mildness and gentleness with which he addressed "the lambs" of his flock.

In April 1809, Mr. Heber married Amelia, daughter of William Davis Shipley, dean of St. Asaph, and granddaughter of Dr. Shipley, bishop of that see; and he now entered in good earnest on the duties of a parochial minister, testifying in his intercourse with his parishioners the same tenderness and humility, affability, and anxiety to benefit others, that gained him so much esteem among his college-friends. He possessed in its fullest acceptation that "charity which hopeth all things." He not only discountenanced every tendency to illiberal or ill-natured remarks, but had always a kind and charitable construction to put on actions which might perhaps admit of a different interpretation; and when the misconduct of others allowed of no defence, he would leave judgment to that Being who alone "knoweth the heart of man."

Mr. Heber was, in the most enlarged sense of the term, imbued with a spirit of charity; and if the following sketch be deemed extravagant, and drawn by a too partial hand, the fidelity will be admitted by many whose privilege it was to be ranked among his personal friends, as well as by those who were, to no inconsiderable extent, partakers of his bounty. "In his charities he was prodigal; on himself alone he bestowed little. To those whose modesty or rank in life made secrecy an object, he gave with delicacy and in private; and, to use the words of one who had been for some years his companion and assistant, and whose pastoral care the people of Hodnet still feel as a blessing, "Many a good deed done by him in secret only came to light when he had been removed far away, and but for that removal would have been for ever hid; many an instance of benevolent interference where it was least suspected, and of delicate attention towards those whose humble rank in life is too often thought to exempt their superiors from all need of mingling courtesy with kindness." The same feeling prevented his keeping any person who came to speak with him: when summoned from his favourite studies, he left them unreluctantly to attend to the business of others; and his alacrity increased if he were told that a poor person wanted him; for he said, that not only is their time valuable, but the indigent are very sensible to every appearance of neglect. His charities would of themselves have prevented his being rich in worldly goods; but he had another impediment to the acquisition of riches, an indifference as to his just dues, and a facility in resigning them, too often taken advantage of by the unworthy."* Mr. Heber was, however, no solitary instance, I rejoice to think, of boundless liberality, even beyond their means, among the clergy of the country.

About this period Mr. Heber published "Europe," a poem, and began to contribute to the "Quarterly Review," then in its infancy. Naturally of a weak constitution, he had several severe illnesses when a child; and in 1812 he laboured under a cutaneous disorder, which compelled him for a season, much to his regret, to relinquish his clerical duties. In process of time, however, he was restored to health and to his flock. In 1814 he was appointed Bampton lecturer for the following year. He chose for his subject "The personality and office of the Christian Comforter." The lectures, according to the will of the founder, were published, and were dedicated to Lord Grenville, chancellor of the University. A few months after their publication, an article appeared in the "British Critic" for Dec. 1816 and Jan. 1817, which brought unwarrantable charges against Mr. Heber's soundness in the faith. To this article, written by the Rev. Mr. Nolan, he felt it his duty, much as he disliked controversy, to reply.

About this period he lost his brother, Thomas Cuthbert: a very severe blow. A similarity of age, education, and profession, had united them with more than ordinary fraternal affection. From infancy they had seldom been separated; and the younger brother had acted as curate to the elder till the year before his death, when he removed to his own perpetual curacy of Moreton See. The blow thus fell with peculiar weight. Under its influence the hymn for the fourth Sunday after the Epiphany was composed, in the original MS. of which was the stanza—

"He call'd me to a brother's bier,
As down I knelt to prayer;
But O, though sorrow shed the tear,
Repentance was not there."

From this time forward Mr. Heber constantly consecrated every important circumstance of his life by a short prayer. "On the south wall, but upon the chancel wall, higher up," says the writer from whom the note relative to Hodnet Church is taken, "are two other monuments, the most simply elegant of any in the church; both possessing a melancholy interest, for they are memorials of the graves of two young clergymen, Thomas Cuthbert Heber and Charles Cowley Cholmondeley; the first, the younger brother, the latter, the husband of Reginald Heber's only sister. Both of them were tenderly loved; both are still deeply lamented; and both were well worth to be loved and lamented with no common affection."

In 1817 he was appointed canon of St. Asaph by Bishop Luxmoore, and also one of the select preachers before the University. It is almost needless to say, that his sermons were addressed to overflowing congregations; and that his turn to preach was eagerly anticipated by all ranks in the University.

In 1818, to his great joy, he became a father; but the child lived only a few months, when she was taken from her dotting parents. Mr. Heber felt the loss severely; but thus writes in a spirit of calm resignation to the Divine will:—"I am myself more cut down than I thought I should, but I hope not impatient; though I cannot help thinking, that whatever other children I may be blessed with, I shall never love any like this little one, given me after so many years' expectation, and who promised in personal advantages and intelligence to be more than a parent even ordinarily hopes for. But I do not forget that to have possessed her at all, and to have enjoyed the pleasure of looking at her, and caressing her for six months, was God's free gift; and still less do I forget that He who has taken her will at length, I hope, restore her to us."

In the spring of 1820 a putrid fever of more than ordinary virulence broke out at Hodnet, to which many persons fell victims, and which nearly proved fatal to Mr.

Heber. He visited without scruple or alarm the houses of the sick, and at length caught the infection at the workhouse. The disease was communicated to seven of his household. He was, however, in due time restored to health, though at one time regarded as in imminent danger. Perhaps there are few circumstances under which a minister can be placed which more powerfully try his willingness to devote himself to his Master's service than when he is called to breathe the atmosphere of infection, and to minister consolation at the bed-side of one labouring under virulent disease.

In 1822 Mr. Heber was appointed preacher at Lincoln's Inn,—a situation justly esteemed most honourable, and which was the more valued by him, as it brought him into contact with friends from whom in the country he was entirely separated—no small trial in the life of a country clergyman, who is not unfrequently banished from all intercourse with the friends of his earlier years. The unsuccessful candidate was Dr. Malby, the present bishop of Durham, who, however, succeeded him in the office. Mr. Heber had been a candidate at a previous election, when Mr. Lloyd, afterwards bishop of Oxford, was the successful competitor. The appointment reflected credit on the learned body by whom it was made, no less than on the preacher; and it was hailed with peculiar satisfaction by a numerous body in Oxford. In a letter to Mr. Thornton, previous to the election, he says: "If I fail, I trust, however, the disappointment will not be great; and I am well convinced that if I fail, it will be better for me that I should do so, though I may not at present be able to perceive the reason."

With respect to Mr. Heber's religious views, they were avowedly Arminian. He styles himself as such in a paper addressed to the editor of a periodical. He admitted, however, to the fullest extent the sincerity, as well as piety, of those who differed from him, and whose reasonings he deemed inconclusive.

Mr. Heber's character and conduct as a parish priest will long be remembered with admiration and heartfelt gratitude. If he shone in those academic walks, where some of his happiest years were spent, he shone no less in the quiet retirement of his "townlet;" for as such Hodnet has been not improperly described. If it be pleasant to trace, with advancing years, an advancement in the paths of literature, it is more pleasing still to trace the workings of Divine grace in his soul, and to perceive a growing anxiety to live to His glory, and to proclaim His salvation, by whom these talents were bestowed. Once more to quote from the writer referred to—"How many of those who praise Reginald Heber for the natural sweetness of his disposition and character, naturally lovely among men,—how many think nothing of that disposition and that character which distinguished him as a renewed and spiritual man before his God. Had he rested in his natural character, it might have been said of him, 'One thing thou lackest;' he did not, however, rest in that fair and amiable character, but was taught by the Gospel to form his opinion of himself; and on his tomb it might have been written, 'Blessed are the poor in spirit, for their's is the kingdom of heaven.'"

In the latter part of 1822 news of Bishop Middleton's decease reached this country. The Right Hon. Charles W. William Wynn was at that time president of the board of commissioners for the affairs of India, and in him was vested the recommendation of a person to fill the vacant see. He did not hesitate offering his influence on behalf of his intimate friend Mr. Heber, who, however, twice declined before he could be induced to accept the preferment. This might arise, in no small degree, from diffidence as to his ability to occupy so important a situation, and satisfactorily to fulfil its various duties; though doubtless the thoughts of leaving behind him so many comforts, and exposing his wife and family to the fatigues of an eastern climate, could not fail to have some weight. Referring to his ultimate decision, to a friend he thus expresses himself: "I hope and believe that I have been guided by conscientious feelings. And as most of my friends tell me, I should have done more wisely, in a worldly point of view, if I had remained at home, I am perhaps so much the more to hope that it has not been the dignity of the mitre, or the salary of five thousand a-year, which has tempted me. I often, however, feel my heart sink when I recollect the sacrifice which I must make of friends such as few, very few, have been blessed with." The subject of missions had long deeply interested him. He had voluntarily aided some of those religious societies from which some of his friends withheld their support. His attention had been chiefly directed to the state of India; and we cannot doubt but his decision to become its second bishop arose from a humble desire to be an instrument of usefulness in that overwhelming diocese.

The University of Oxford presented Mr. Heber with a doctor of divinity's degree by diploma—the highest honour they could confer. His portrait was placed in the hall of All Souls. The inhabitants of Hodnet raised a subscription, limited to a guinea each, for the purpose of presenting him with a piece of plate; the list of contributors, however, included many names of the poorest of the inhabitants. On the 22d of April Dr. Heber took his leave of Shropshire. From a range of high grounds near Newport he turned back to catch a last view of Hodnet, and then gave full vent to his feelings, declaring "he should return to it no more."

The time which elapsed between his arrival in London and the period of his sailing was busily occupied. His last sermon, on the atonement, was preached in Lincoln's Inn Chapel, on May 18th. He was consecrated at Lambeth, June 1st; preached at St. Paul's before the charity children on the 8th of June; and on the 13th received the valedictory address of the Society for Promoting Christian Knowledge, delivered by Dr. Kaye, then bishop of Bristol; to which he returned an extemporaneous reply, which failed not to make a deep impression on the assembled members. On the 16th he sailed with his family for that far-distant land, from which, in God's providence, it was destined he should never return. The ship safely anchored in Saugor Roads, October 2d; and on his arrival he was received with the utmost kindness by Lord Amherst, the governor-general.

AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION:

BY THE HON. AND REV. A. P. PERCEVAL, B. C. L. CHAPLAIN IN ORDINARY TO THE QUEEN.

CHAPTER I.

CONGREGATIONALISM.—SCRIPTURE.

Scriptural passages and precedents resembling the Congregationalist system examined, and shown to be either condemnatory of it, or irrelevant—Micha—Dathan and Abiram—Jeroobam—The sons of Sceva—Apollon—The man casting out devils—

Matt. xviii. 20—The transactions at Antioch—2 Tim. iv. 3—The seven Deacons.

First, let us consider what from Scripture or ecclesiastical precedent can be urged in behalf of the Independent or Congregational scheme, which considers every assembly of private Christians who agree to unite together, to be a Church in themselves, and independent of all authority beyond themselves; and to be vested with power to commission persons to act and speak as Christian ministers. I must confess myself to be perfectly at a loss where to find in Scripture precedents for such a course—or sanction for such a principle. In the Old Testament we have, indeed, the instance recorded (Judges xvii.) of the man of Mount Moriah, who undertook something of the sort; for he, being a private individual, "consecrated one of his sons, who became his priest." But the thing appeared so monstrous in the eyes of the sacred historian, that he thinks it necessary to explain immediately how such a thing could have occurred; saying, "In those days there was no king in Israel; every man did that which was right in his own eyes;" which he repeats at every monstrous tale which he has there collected together, with a view, apparently, of impressing upon the reader the salubrious state of society when there is no settled order of government. We have also the case of Dathan and Abiram—that of Korah, and the other Levites who were in the same conspiracy, will come under consideration hereafter, who, being merely laymen of the tribe of Reuben, set themselves up against God's appointed High Priest, on the very plea made use of by the Congregationalists:—"Ye take too much upon you, seeing all the congregation are holy, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" (Num. xvi.) But the ruin which fell upon these men, one might have thought, would have been enough to have deterred all from countenancing their course, did we not read that the very next day the people who had been eyewitnesses of the destruction of these impious men, dared to murmur on account of it.

§ 3. We have indeed also the case of Jeroobam: who may be considered as representing in his own person the body of the people who, together with him, had separated themselves from the constituted ministry; and who set up in Samaria "independent" worship; "and made of the lowest of the people priests of the high places, who were not of the sons of Levi;" (1 Kings xiii. 33; xii. 31.) but the sacred historian does not commend this as an example to be followed: for he adds, "this thing became sin unto the house of Jeroobam, even to cut it off, and to destroy it from off the face of the earth." (1 Kings xiii. 34.)

§ 4. We have also, in the New Testament, the case of the seven sons of one Sceva, a Jew; not, indeed, strictly parallel, but sufficiently so, perhaps, to be worthy of notice. These men, it seems, had agreed among themselves to perform some offices of the then Christian ministry; for "they took upon themselves to call over them that had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth;" Acts xix. 13, 14, 15.) which might, perhaps, have been turned into a precedent, if St. Luke had not subjoined the reply of the evil spirit: "Jesus I know, and Paul I know, but who are ye?"—Whereupon "the man, in whom the evil spirit was, leaped on them, and overcame them, so that they fled out of that house naked and wounded." If they had been commissioned by Christ or his apostles, the evil spirit, it seems, would have obeyed them; but because they had no authority beyond what their "voluntary principle" gave them, not only did no success attend their efforts, but the evil spirit avenged himself upon them for the mockery they had used towards him. So that this story tells rather against the independent Congregationalists than otherwise; for, if it was so hazardous a thing to attempt the extraordinary ministrations without Apostolic warrant, it should seem that it cannot be very safe to attempt the ordinary, unless fortified by such warrant.

§ 5. The case of Apollon (Acts xviii. 24.) might be cited, who taught at the first, as it should seem, without communication with the Apostles, even before he had received Christian baptism; but it will not afford much countenance to the Independents; because he, as soon as he was accosted by Aquila, and Priscilla, (Acts xviii. 26.) the Apostles' "fellow helpers," (Rom. xvi. 3.) was willing to receive guidance and instruction from them; and instead of setting up congregations, "independent" of them, was ever afterwards in communion and co-operation with them. (1 Cor. iii. 6; Tit. iii. 13.) Whereas the Independents broke off from them who up to that time had ever been looked upon as standing in the place of the Apostles, and have ever since remained in opposition to them.

§ 6. The case of him, whom the Apostles mentioned to the Lord as casting out devils, and yet not following with them, looks more like a case in point; but, that while the miracle which he wrought gave such an attestation of Divine sanction to his course, as is not, I believe, alleged on the part of the Independents, the very request of the Apostles to our Lord to forbid him, and the very ground assigned by our Lord for not doing so, namely, for that he had wrought a miracle, (Mark ix. 39. Compare Numb. xi. 26.) lead us to conclude that, but for that miraculous attestation, it would have been a reprehensible irregularity; or, if we take the reason subsequently added, "he that is not against us is for us, (Luke ix. 50.) this will afford little consolation to the Independents, who set up their congregations in direct opposition to the successors of the Apostles.

§ 7. The saying of our Lord, Matt. xviii. 20, if it might be taken absolutely, and without reference to the rest of Scripture, would be the strongest in their favour: "Where two or three are gathered together in my name, there am I in the midst of them;" but if taken, as it must be, together with the rest of Scripture, "O they that have the rule over you, and submit yourselves, for they watch for your souls;" and the like, its applicability will turn upon the point in dispute: namely, whether Christ has left any settled government in his Church. For if he has, we shall see reason to conclude that none can be truly said to be gathered together in Christ's name, except it be in conformity to the government, and in subordination to the officers he has appointed.

§ 8. Sometimes the passage, Acts xiii. 1, 2, has been appealed to in support of congregational ordination, by some who suppose that St. Paul was then ordained an Apostle. But as it is clear by a comparison of Gal. i. 1. with Acts ix., that he had exercised the office of an Apostle, which he distinctly declares himself not to have received either from men, or by men, but immediately from Christ,—for many years, at least, before the occurrence at Antioch,—that transaction can only be regarded as the valedictory benediction on the part of that portion of the college of Apostles situated at Antioch to two of their number, on the occasion of their undertaking a new mission, and not as ordination; and therefore is not a case relevant to our present inquiry.

§ 9. There is only one other text which I think it necessary to cite; but that is apparently more conclusive against the Congregationalists than any of those we have yet considered. It is that where the Apostle, foreseeing the dissent which would disturb the Church, spake of it in this wise: "The times will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears;" (2 Tim. iv. 3.) which how far it describes those who think themselves free at every impulse, to set up new teachers in opposition to their old ones, and who apparently consider the hearing sermons the chief part of religious worship, I had rather leave the con-

sideration of those most nearly concerned, than express an opinion of my own upon the subject.

§ 10. The method adopted in regard to the seven deacons, shows indeed, that, in that instance, the choice of the persons was left with the congregation; but it equally shows that the appointment was reserved to the Apostles. "Look ye out seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business;" (Acts xvi.) To alter this testimony, during the reign of the Independents under Cromwell, the text was changed, and the Bibles printed with "whom ye may appoint;" which if it showed nothing else, showed, at all events, how much importance they attached to the passage.

CHAPTER II.

Ecclesiastical precedents for the Congregational scheme, None.

CONGREGATIONALISM.—ECCLESIASTICAL ANTIQUITY.
From ecclesiastical antiquity I am not aware that a single precedent is, or ever has been, alleged in favor of the Independent or Congregational scheme.

MINISTERIAL RESPONSIBILITY.

I have been speaking only of the natural effects of Christian habits and Christian thoughts. There is something yet higher and yet letter beyond. For that blessed Spirit who watches over and co-operates with the endeavours of his faithful ministers will shed his own consolations and his own joy over their bosoms. He will indeed be their Comforter, that they faint not; so that, "when troubled on every side, they shall not be distressed; though perplexed, not in despair; though cast down, not destroyed." He will tranquillise and calm them in all the storms of life, comfort them in their worst afflictions, and be their exceeding great reward, alike in the struggle through time and the passage to eternity; renewing the inward man day by day, pointing their view to the house not made with hands, and to the season when their ministry shall pass into empire, their watchfulness into fruition, and their labour into rest. Compare this comfort, my brethren, with the prospects and the hopes of the worldly and thoughtless priest.—Look, I would especially beseech you, to that period of life, when even the unbeliever confesses that a browner shade is cast on his declining years by the abbreviation of time and the failure of hope; when even the heathen moralist feels that there is something from within required to support and to sustain, to give dignity to the frailty of age, and cheerfulness and comfort to the long and weary hours of unoccupied infirmity; when, as far as relates to our mortal nature and mortal state, all forward-looking thoughts are closed by the grave, which is opening for us, and all mortal hopes are departing from those dreary days when there is no pleasure in them. Tell me, I beseech you, what must then be the thoughts of the priest who has deemed lightly of his office, and lowered its dignity by his own neglect, or his own carelessness? What is there with him of the thoughts which cheer and comfort the declining years of other and better men, by setting before them the remembrance of a course of honour and of usefulness, of duties performed, and good effected? What is there with him but this, that he commenced his course by entering, from the mere hope of lucre, on a profession which he disliked, or lightly respected; that he continued his career by neglecting all its duties but those to which the law compelled him; and that so he closes it, as he deserves, without self-respect, without respect from man, or favour from God? He has called himself God's servant, and has stood in his place, and worn his garb, and received his earthly reward; but he has done none of God's work in the world. He has called himself the minister of joy and health and salvation to his brethren, but where are the tokens of his ministry? where are the feeble knees which he has strengthened, where the drooping heart which he has taught to sing for joy, where the soul which he has saved? What can he see but the sinner unconverted, the ignorant left in his ignorance, God not glorified, his kingdom not filled? But I am speaking only of a careless priest. What shall be said of the declining years of a sinful one? What can he hope suggest, what consolation can he minister to the stings of his conscience? Can he say that he was ignorant, and so fell into the snare of sin and of Satan? But it was his business to teach the law of God, and shall he plead that he knew it not? Shall he say that the lust of the flesh, and the lust of the eye, and the pride of life, the temptations of riches and honour, which slay their thousands day by day, slew him also? But did he not of his own free choice vow a vow to the God of Jacob that he renounced the world, and forgo, and forsook it, and resigned the treasures of earth for the higher treasures of heaven? Nay, whatsoever other men may urge to soothe the terrors of their age, whatsoever they may plead in prayer of ignorance or infirmity, to him who knows whereof we are made, and remembers that we are but dust, that cannot be pleaded to God by the profligate priest, nor minister consolation to his declining years. And if from his declining years we turn to his dying hour, what spectacle will it present? Shall I speak of the agony arising from the remembrance of souls lost by his carelessness, which, but for his carelessness, might have shone as angels in the courts of the living God, but shall now rise against him in condemnation from the house of woe? Shall I speak of the most solemn duty neglected, the most awful charge forsaken? Who would draw the picture, who would not shrink from surveying it? Let us draw a veil over its horrors in the certainty that earth has no sight in woe or in terror like the death-bed of the faithless servant of God, the careless shepherd of the souls of his brethren, who is going to his own place to receive from the Master he has dishonoured the portion which he has righteously earned; and let us all who are, or are about to become, ministers of God, pray for our inmost hearts, and on our bended knees, that such a dying hour, such a place, and such a portion, may not be ours.—*Rev. Hugh James Rose.*

A WESLEYAN'S OPINION OF THE CHURCH OF ENGLAND.

He [the Rev. Richard Watson] cherished no feelings of hostility to the religious establishment of his country. An Established Church, recognizing the grand principles of Evangelical truth, and accompanied by a legal protection to all who prefer a different creed and mode of worship he declared to be, in his view, the most likely means of promoting true religion and morality, and, by consequence, the national welfare. He was far, indeed, from thinking that the Church of England had done all that she ought to have done for the instruction and spiritual benefit of the people. But her formularies embody all the vital truths of Christianity. Her services mark the subject of religion continually before the public mind. Not a few of her Clergy have been, and still are, among the most useful and exemplary of the ministers of Christ; and her general influence is therefore great and salutary. In his writings he speaks of her as "the mother of us all;" and he describes the sanctified and profound erudition embodied in the works of her Divines, as "the light of Christendom." It was not, indeed, either his wish or his hope, that the Church should sanction all the functionaries and machinery of Methodism; or that the Methodists should abandon any of the peculiarities of their discipline, which had been of such great utility in promoting the interests of religion; for this, he thought, would be beneficial to neither party, and would require from both such a sacrifice of principle as they ought not to make. But he was desirous that the Methodists should always stand in a friendly relation to the Church, aiming not at party purposes, but simply at the advancement of true religion. His admiration of the

* From the Church of England Magazine.
† The name of Hodnet, or, as it was anciently written, Odenett, was taken from Odo, probably the father of Baldwin, the lieutenant of the celebrated Roger, first earl of Shrewsbury (or Schrotesbury) and Montgomery at the time of the conquest. For five generations the Hodnets owned the lordship, and church, and lands bearing their name, till, in the reign of Edward II., Matilda de Hodnet, the heiress of the whole property, bestowed her hand and all the wealth of her ancestors on William de Ludlowe of Stoke-say, near Ludlow, knight. Their descendants for seven generations were possessors of the demesne. The largest part of Hodnet Hall was built by them in the fourteenth century, and finished by the Vernons in the sixteenth. The Vernons, a noble family, originally from Vernon in Normandy, intermarried with the Ludlows some years after the battle of Shrewsbury, and succeeded to the estate on the failure of the Ludlows. In the Vernons it remained till 1754, when the male line failed, and the property passed to Bishop Heber's grandfather, who descended from them in the female line.
The work of spoliation seems to have been carried on at Hodnet with a bold and reckless hand during the rebellion. The rector, Dr. John Arneway, archdeacon of Lichfield, being devotedly attached to the royal cause, was driven from Hodnet by the garrison of Wem. His rectory and his books were burnt; and not merely to the rectory, and his own personal possessions, did this persecution extend,—the church was stripped of its ancient memorials, even the registers were destroyed. Dr. Arneway has related part of his sufferings in two little pieces called "The Tablet," and "An Alarm." In one of them he says, "they offered me £400 per annum, sweetened with the commendation of my abilities, to bow to it (meaning the covenant). I replied, I had rather cast my staff and tuckling all overboard to save my passenger and pinnace (soul and body), than sink my passenger and pinnace to preserve my staff and tuckling." Again, he complains that his persecutors left him not a Bible of his library to comfort him, nor a sheaf of his means to nourish him, nor a suit of his clothes to cover him, nor use of common air to refresh him. He lost a large fortune, which he did not lament in his extreme penury, and never recovered either his books or papers; but after being imprisoned and very ill-used, he fled, first to the Hague, and then to Virginia, where he died in poverty before the Restoration. "He was a very worthy and excellent man; he yearly clothed a certain number of poor old people (I think they were twelve), and dined as many every Sunday at his table; and his loyalty kept pace with his charity; for he furnished out no less than eight troopers for his majesty's service, which alone is sufficient to account for the true reason of all his troubles."
The spacious church is divided into two broad aisles and chancels by a row of six pillars, five of them circular, and one octagonal, running lengthways the whole extent of the building, and supporting five circular and two pointed arches: the capitals of the pillars are without any ornament. The ceilings of the north and south chancels are panelled with dark oak, and small but flowered trees. The royal arms are painted between the south aisle and the chancel, with the date 1660. The church is dedicated to St. Oswald. At the principal entrance is a small oak box for alms, with two locks, and the words, "Remember the poor," in raised carving upon the front of it.—*See Correspondent, British Magazine, No. IV.*
Charge, 1837.
See an interesting anecdote of his ministerial labours in "Church of England Magazine," No. 37.