JEREMY TAYLOR.*

A poet should be the critic of Jeremy Taylor, for he interpreter and eulogist. Bald criticism becomes still more barren, (by contrast,) when exercised on the flowery genius of the prince of pulpit orators. Taylor thought in pictures, and his ideas were shrouded in lovely images of beauty. His fancy coloured his understanding, which rather painted elaborate metaphors, 'long drawn out,' than analyzed the complexity of a problem, or conducted the discussion of a topic, by logical processes. The material world furnished his stock of similes. He drew foundation to the dome of the Infernal Hall. on it for illustrations, rather than seek them in the workings of his own mind. His descriptions are almost palpable. They have an air of reality. His landscape He is all grace, beauty, melody. He does not appear for the beautiful. This was with him almost synonymous ing cadences and sweet intonations. with the good, 'the first good and the first fair.' Is it ritual conception is nobler and truer.

to Taylor in his lecture on pulpit eloquence. The pre- yet made those morning stars of the Church to rely too to the inhabitants of the place where he resided, and, sent race of critics, unlike Blair, are for elevating Taylor completely on their own internal light—they rather having sold the rest of his possessions, he distributed and place, but upon the moral disposition of men's hearts and as the very first of orators. Of pulpit orators, he is, reflected and gave back the light from above. indeed, the Chrysostom: but Burke holds the first, the highest place of all orators. With the poet's imagination, he had, also, the logician's art, and the deep reflection of the philosopher. Burke had less multifarious acquisition, and his intellect worked all the better. Taylor had a vast quantity of useless learning, which had the ill effect of inducing a certain laxity of belief. I mean laxity in a good sense. He was too credulous. His faith, as well as his memory, was equally tenacious of all statements, whether well or ill founded. Bishop Heber notices this individual characteristic of Taylor in his life.

Undoubtedly, Taylor is a first rate genius, of the descriptive kind. His strength lay in that. And his rank, too, was universal. He painted every scene and every varying phase of any one. He is Claude, Rubens, Rembrandt, and Raphael conjoined. He unites softness, richness, depth of shadow, and pure beauty.

Taylor has been called the "Shakspeare of Divinity;" a parallel that requires some limitation. If, by this, it be meant, that, compared with other preachers, he had a richer fancy, greater copiousness of poetic sentiment, and an unequalled profusion of beautiful metaphor, the praise is just; but, if it be intended to express, that, like Shakspeare, he was gifted with an union of wonderful and various powers, almost superhuman, the criticism is from intercourse with him every approach to severity or extravagant, if not absurd. For, t in his printed works, we can find not a gleam of wit or humour; scarcely any talent for portrait painting, no profound depth of reflection, no nice observation of real life. We say this with no intention of undervaluing Taylor; but only to shew the folly of any close comparison between him and Shakspeare. We should rather say Taylor was the the desire to do good always predominated. It was Spenser of Divinity. In a former paper we have called Temple a sort of prose Spenser. This phrase would apply with much greater force to Taylor, who was really all the charities of domestic life, with the purity and a poet in prose. With Spenser, Taylor is eminently a tenderness of a human angel, and discharging the duties descriptive writer. His imagination is pictorial; though, without the allegory of Spenser. He has the same bland amenity of sentiment, the same untiring particularity of extensive correspondence, and a frequent attendance at description, the same angelic purity of thought, the same religious and charitable meetings, left him little time for harmonious structure of composition.

reason, and to Clarke, in reasoning: without a tythe of sure, and a visit to the rocks of Cheddar, or the ruins South's wit or epigrammatic smartness; less ingenious of Glastonbury, under his auspices, never failed to leave than Donne: he has a fancy and a style far more beau- behind it the most delightful impressions. tiful than any prose writer before his time, and perhaps since. It has been called "unmeasured poetry." The promoting the building of new churches in populous or Edinburgh Review and Coleridge, (critics wide apart,) neglected districts of their dioceses, and none according have joined in pronouncing his writings more truly poetic to his means contributed more liberally to their erection than most of the Odes and Epics that have been pro- and endowment. His labours as a preacher, even after duced in Europe since his day. And Hazlitt, (surest he became a bishop, were incessant, and exceeded those critic of all,) quotes a fine passage from a poem of Beau- usually undertaken by active parochial clergymen. It mont, which is apparently a translation of Taylor's prose was sometimes suggested to him that he preached too into verse, and made too, merely by occasional transposition of the words, from the order in which they origi- this charge, he one day said to a friend, "Does not the anally stood. Taylor is therefore, confessedly, a master consecration service for bishops exhort us diligently to of poetical prose. This term is sometimes used by way preach the word of God; and is not the clerical body of dubious praise; since most writing of the kind, is a wretched farrago of such tinsel and faded ornaments as indolence and secularity should exclude more of their would disgrace Rag Fair. Taylor's composition is of a order from heaven, in proportion to their number, than quite different grain. His style is naturally poetic, from from any other profession. the character of his mind; he had that poetic sensibility of feeling that saw beauty and deep meaning in every twice on the Sunday, once at the cathedral, and again in thing. His imagination coloured the commonest objects | the large parish church, which was then destitute of any on which it lighted, as the bow of promise throws its evening service, except when he thus voluntarily officiated. tints over all creation; through this, as a veil, every object | The crowded auditorics on these occasions attested his appeared bright and blooming like the flowers of spring, powers as a preacher. His sermons were truly impresor dark and terrible like the thunder-cloud of summer. sive and composed in a strain of simple, persuasive, and Its general hue was mild and gentle,—he had a more genial feeling for beauty than for grandeur; though his the slumbering souls of men to a lively concern for their awful description of the Last Judgment is stamped with eternal interests, and to attract them in the spirit of the sublime force of Michael Angelo, or rather like Rem- | deep humility and penitential faith to the cross of Christ. brandt's shadows, terrible with excess of gloom. In It is often difficult to select particular incidents out of this grand picture are collected all the images of terror | the daily tenor of a life spent in doing good, but the and dismay, fused into a powerful whole by his so potent following will illustrate some of these general statements. art. It is first, a solemn anthem, a version of the monkish canticle; then you hear (in imagination) the morning, when at Wells, the bishop disappeared at a deep bass notes of the last thunder that shall ever peal very early hour, and did not join the party again till through the sky. You are almost blinded by the light- dinner time, inquiry was made into the cause, and it apnings that gleam in his style. Presently, a horrid shriek | peared that the two large parishes of Mark and Wedmore, of despair (the accumulated wailing of millions of evil forming part of his peculiar charge as dean, the former spirits) rises on the affrighted ear. And anon, the distant from Wells twelve miles, the latter eight, were trumpet, with a silver sound is blown several times, and in a state of much spiritual destitution, from the distance all is still. With what a subtle power this master plays of a great part of the population from their respective on the conscience of his reader! He makes the boldest | churches, as well as from the want of church room. tremble—he magnifies, he reiterates, until the best of men shall think himself a fellow of the vilest!

temper. In his description, he most affects the tender prompt and effectual remedy would be to act the part open for a public promenade; facing upon which, are and pathetic notes of humanity. He plays admirably of curate to them himself, he undertook and discharged on every chord of passion; but on some much oftener, this office with equal zeal and cheerfulness every other and more artfully than on others. He is both "a son | week for many successive years, during his official resiof thunder, and a son of consolation." With all his dence at Wells. Early in the morning of the day menpower of terrifying the soul, he most loves to intreat its | tioned, he mounted his horse or drove over thither, in gratitude to God and the practice of religion. He takes order to give the full service of the church in each; and delight in painting the innocence of childhood, the purity so much was his heart interested in this labour of love, of virgins, the sacred mystery of marriage, the gentle that no weather, however unfavourable, no guests, howvoice of pity, the mercy of our Father, the love of His Son. ever distinguished, were allowed to interfere with it.-

zephyrs, than

The wind Euroclydon ;-The storm wind.

* From the Church Record.

+ Dr. Rush speaks of his conversation as having all the pleasantness of a comedy, with all the usefulness of a sermon.

the offspring of his temperament and genius.

Taylor, in his pictures, further resembled Spenser in was one himself; and hence needs a poetic mind for his the prolixity of his style: dwelling on minute points, a National School. In the parish of Wedmore, aided which were written to prove that the proper observance epithet or a line. If Taylor had the building of Pande- in the hamlets of Blackford and Theale, and also of point of view. From the subject being thus conspicu-

It may be proper here to notice a peculiarity of Taylor's illustrations; they are almost always for ornament: to a received sentiment. He is more descriptive and we hear of his wonderful success, which was not slightly less speculative. He reposes on the lap of beauty. heightened by a beautiful person; a face 'like an angel,' He revels in her creations. The thirst of his soul was and an elocution that ravished all hearers with its swell-

not so? Is not the highest truth the highest form of almost a Burton. A reason for this deference to foreign it is embalmed in the veneration of the Church of Christ. beauty? Our common idea of beauty is more natural, testimony may be gathered from the fact of the respect and tinged with earthliness. But the platonic and spi- for authority cherished by the early divines. Just loosed from the Church of Rome, it was but natural they should There was a period, when the volumes of Taylor lay cling to the first vouchers of the truth, the primitive comparatively neglected; when the Blair taste was domi- | defenders of the faith. Modern free-thinking and the nant. This sensible but cold critic, does not even refer fashionable doctrine of independency of opinion had not

BISHOP RYDER.*

Born of a noble family, familiar from his youth with the best society, naturally kind and affectionate, he united to gentlemanly ease and polish, a peculiar suavity of demeanour and manners. He left the University of Cambridge, where he completed his education, an elegant scholar; and literature, both classical and general, never ceased to form, in subservience to higher and professional pursuits, one of the pleasures of his existence. The rectory of Lutterworth, in Leicestershire, was his first preferment; he afterwards became Dean of Wells; but the former place was his home, except when officially resident at Wells, until he was raised to the Episcopal bench. At an early period of his clerical career, he attained to such "ripeness and perfectness of age in Christ," that he gave himself wholly to the duties of his office, and proved himself worthy of filling the pulpit of Wicliffe, faithfully preaching the great doctrines of the Gospel, and earnestly labouring for the salvation of souls. His piety was both elevated and practical. It was accompanied by a humility and gentleness, which shed their benignant influence over his whole deportment and conduct, blended with a cheerfulness which banished gloom. Happy himself, it was his delight to see others happy also, and his presence in the friendly circle, among his clergy, or in general society, operated as a sun-beam; so diffusive was his kindness, so attractive his cordiality. His style of conversation was lively, interesting, and instructive. It abounded in anecdote and incident, and pleasant to behold him in the prime of his days, sustaining, in the midst of a blooming and delightful family, of his high station with the zeal of an apostle. Prompt at every call of duty, his professional engagements, his personal recreation of any kind; but when he was able Taylor is the painter: inferior to Barrow, in point of to relax, he was the life of every party of innocent plea-

> Few bishops have been more zealous, or successful in often, and made himself too common. In allusion to solemnly warned by St. Chrysostom to take heed, lest

During his residence at Wells, he usually preached affectionate eloquence. Their great object was to arouse

Observing, on various occasions, that on Tuesday

The state of these parishes had so deeply affected his feelings, that he could not be easy to bestow upon Such, however, is not a scene congenial to Taylor's them only a barren sympathy; and finding that the savage or deserted. His favourite breezes are rather attendance of large congregations. The people belonged almost exclusively to the labouring class; and such kind condescension in a bishop, such disinterested zeal for their spiritual good, naturally excited their gratitude His florid genius, like his sweet disposition, delighted and attachment, an impression which was greatly heightened by his amiable, affectionate manners, and by the earnestness of his preaching. Before he quitted the has been placed in the public library.

* From the London Christian Guardian

in heavenly lays, and doubtless his piety was not a little deanery of Wells, he perfected this work of charity by the government,—the lecturers being officially appointed raising a sum of money to establish a second full service and paid. Among the awards for the present year, was every Sunday in the parish of Mark, where also he built | a medal to the author of an essay, the best of many and carefully finishing every trait. He had none of by the contributions of the public and the landholders, of Sunday is, apart from the obligations of the command Milton's concise force, that painted a picture by an he was the means of building and endowing two chapels ment, essentially useful, both in a moral and physical monium, he would have occupied six times the space founding a school. In his Tuesday pastoral visits, the ously entertained and countenanced by public opinion, Milton took for its construction. Milton made it to instruction of the children was not overlooked. His an encouraging conclusion may be drawn, since 'rise like an exhalation;' Taylor would have expanded benevolent care was repaid by the affectionate gratitude undoubtedly, at present, one of the most objectionable the line into a page, where each member of the sentence of those who were its objects; and so long as any among points in the habits of the French, is that of trading and would have formed a series of steps leading from the the inhabitants survive, who personally attended his attending the theatres on the Sabbath day. ministry, the name of Bishop Ryder will not cease to be pronounced with a heartfelt blessing. Only a short linguist, Monsieur Franck; in whose society and time before his lamented death, he was reminded of his acquaintance, it is needful for me to say, we have had he does not employ a simile to clinch his argument: he constant rides to Wedmore and Mark, when he replied that much pleasure. This gentleman, a proficient in many is enveloped in a warm and glowing atmosphere: his does not make even his fancy logical; but describes and he looked back to the hours he had thus spent as among languages, is a member of the Asiatic Society of Paris, light is 'from heaven.' His style is rich and luxuriant. paints for the pleasure of the picture. His similes, so the happiest of his life. Such was bishop Ryder—such delightful in the reading, must have been intolerably were the lessons he had learnt in the school of Christ. so anxious to get at the result of an argument, to fix the long for delivery. Public speaking requires greater The same spirit of charity, the same zeal for the salvation translation into French, of the psalms and prophecies of certainty of a proposition, as to give the finest colouring compactness of mind than Taylor possessed, and yet, of souls, which prompted him, overlooking ordinary considerations of personal dignity, to go to these two neglected parishes, and to labour assiduously and in the most disinterested manner for their good, influenced the daily course of his life and feelings. His memory is Taylor, in his frequent and curious quotations, is fragrant in the affections of his family and friends, and

ST. ANTONY. From Palmer's Church History.

Antony was born in Egypt, A. D. 251; and being left an orphan at an early age, he gave his paternal lands upon them, from what they now have. But all this is a very great them among the poor. Then associating himself with those who were zealous in religion, he emulated all their in the wilderness were not at all reformed even by the sight of virtues, and finding a religious life delightful in practice, numerous miracles. And the Pharisees in our Saviour's time, though difficult at the commencement, he continually who said, If we had been in the days of our fathers, we would not devised new methods of devotion, self-denials, and tem- have been partakers with them in the blood of the Prophets, did yet, perance. His food was bread and salt, and water for by their deeds, show themselves to be the genuine sons, and drink; and he frequently remained fasting for two or inheritors of the temper, of those who killed the prophets.-Dr. three entire days. He sometimes passed the night Samuel Clarke. without sleep, engaged in continual prayer, in which a large part of the night was always spent. His couch was a mat, or more commonly the bare ground. After fifteen years thus spent, he retired to a ruined castle in subscribing only to the Scriptures at large," is a mere pretence, far the desert, where he remained in perfect solitude for too thin to conceal the cloven foot which lurks beneath. Arians twenty years, and where his existence only was known and Socioians profess to believe the Bible. Papists, Arminians, forth from his retreat, and it was then seen that he was sadness or joy; he was neither troubled to see the multitudes who came to visit him, nor pleased with their applause. He was exceedingly meek, most benevolent, agreeable, and inoffensive to those whom he met and conversed with, even though they should differ from him. The sanctity of his life influenced many persons to follow nis example, and place themselves under his guidance, and thus the monastic institution commenced in Egypt. St. Antony died in 356, at the age of 105. Amongst other instructions, he advised those who were desirous of avoiding sin, to occupy themselves in some employment; "and let each of us, he said "remark and write down the actions and movements of his soul, as if we ought to render an account of ourselves to each other. Be assured, that the sname of being known, will cause as to cease from sin, and from evil thoughts: our own writing will supply the place of our brethren's eyes."-St. Antony is said to have cured many sick persons by his prayers. His humility and reverence for the clergy were very great. He was so humble, that he bowed himself before bishops and presbyters; and, when consulted by deacons, he gave them his advice, but did not offer prayer before them. He knew no other language than the Egyptian, and was not able to read: but, by continual attention, he had perfectly learned the Scriptures. He was never ashamed to learn,-listened to every one, -and if any person made a useful remark, that. -Rev. A. Toplady. he acknowledged his obligation. His countenance was so pure and calm, so undisturbed by any passion, and so full of a holy joy, that they who had never seen him were Then, recommending them to abstain from all __Dr. Samuel Clarke, communion with the Arians, and not to permit his body to be carried into Egypt, lest it should be embalmed and preserved in houses, he continued, "Bury it yourselves, and cover it with earth, in some place known it incorruptible from the hands of the Saviour. Fare- by us. Our relations unto them, our dependencies upon them, well, my friends. Antony departs, and is no more with

BESANCON. From a "Tour through Europe," by W. Nixon.

Having thus spoken and embraced them, he

Besancon being, in the time of Charles V., the chief place of residence of Cardinal Granvelle, the minister; and his house is still a conspicuous edifice in the city.-It has a front of 160 feet; presenting three stories, each of which is ornamented with a cornice, supported by a row of doric pillars, running the whole length of the building. The entrance, in the style of that period, leads directly into a quadrangular court, surrounded by a colonnade and covered gallery. The 'Granvelle palace' is at present a place of business, and affords a habitation for no less than forty families. The garden at the rear, shaded by its ancient elms, has been thrown some of the principal cafes; and a very elegant establishthe most comfortable manner imaginable.

immediate neighbourhood.

Among the literary men at Besancon, is the celebrated and is considered one of the first Hebrew scholars in Europe. He has been engaged, for some time, upon a published at Paris, in very beautiful style.

The Garner.

RELIGION INDEPENDENT OF CIRCUMSTANCES.

Many are very apt to imagine, if they had lived in some other place or age of the world, if they had been placed under some other circumstances than they are, if they had lived in our Saviour's days and at a time when one rose from the dead, (Luke xvi, 31), the principles of religion would have had a very different effect fallacy, and experience has shown that not upon differences of time minds, does the influence of religion entirely depend. The Jews

ADVANTAGES OF ARTICLES OF FAITH.

To say, that "the church would be sufficiently secured by by those of his friends who approached and heard him and Pelagians, profess the same. So does every sect which affects nging psalms. At length he was prevailed on to come to shelter itself under the name of Christianity. Besides: upon the petitioners' own principles, subscription to the Bible itself Just published, & for Sale by H. & W. Rowsell, King-st. Toronto, indeed a holy man. His soul was calm, unshaken by would bear quite as hard on some men, as subscription to the Liturgy and Articles is supposed to do on others. One man may be every whit as sincere in infidelity, as another can be in heterodoxy. And if, in after times, a candidate for holy orders should happen to be an infidel, it would (according to the mode of reasoning adopted by the feathery divines) be full as grievous au encroachment on the right of private judgment, to insist on such a man's subscribing to the Scriptures, as it can possibly be to insist on other people's subscribing to the Thirty-nine Articles. If the exaction of the latter be now cried out against, as an imposition; so, in a short time, would the former. And with full as much reason: for, can it be proved, that God has given heretics a charter reason: for, can it be proved, that God has given herecies a charter of ease, to the exclusion of poor infidels? The Socinian goes but London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. one step farther than the Arian: and the Deist goes but one step beyond the Socinian. Is the difference of a single step so very mportant, that every ecclesiastical door must be thrown wide open, to admit the Bible-subscribing Socinian; while the non-subscribing Infidel has every door flung in his face, though he stand but a few inches from his admitted neighbour, yea, so near him, that their elbows might touch? Would not a Deist, a Mahometan, a Jew, a Pagan, or a Papist, have as much cause, in that case, to exclaim, as an Arian or Socinian pretends to have now? I conclude, therefore, that subscription to the Bible, and subscription to the Liturgy, Articles and Homilies, stand on one and the same bottom; and the argument, for abolishing subscription to these, would hold with equal force for the abolition of subscription to

CHOICE OF A PROFESSION.

Whatever profession, though not in itself directly unlawful, yet able immediately to distinguish him amongst many other | leads men needlessly into many and strong temptations to sin, brethren. St. Antony supported himself by the labour will always, if possible, and if he is not under any pressing of his hands, and whatever he possessed beyond his necessity, be avoided by a man who is sincerely desirous to do all mmediate necessities he gave to the poor. He rarely things to the glory of God. Every innocent profession may left his retirement, except to plead the cause of those equally and indifferently be chosen by any good man; but yet, who were oppressed; for many persons brought their even in that choice, his main and ultimate end will be the exercise complaints to him, and urged his intercession in their of right and truth, and the mutual comfortable support of men in favour with the magistrates. St. Athanasius was on justice, faithfulness and charity. Profit, power, credit, reputation, terms of friendship with this venerable man; he induced and the like, may very innocently and very justly be aimed at by nim to come to Alexandria, for the purpose of declaring men in any business or employment whatsoever. But these publicly his condemnation of the Arian heresy; a things must always be desired with a due subordination to the circumstance which was of very great service to the interest of virtue, which is the glory of God, and the only true and cause of orthodoxy. When about to depart this life, he final happiness of men. Whoever, in the great lines and main called his disciples, and said, "I enter, as it is written, course of his life, aims merely or principally at worldly and the path of my fathers; for I see that the Lord calleth temporal ends; in the attainment of those ends, he has his reward.

REPROOF, THE DUTY OF THE CLERGY.

The pride, frowardness, and humours of men, will many times mind us [the clergy] of this duty. Usually men will expect to only to you. At the day of resurrection I shall receive | be pleased and flattered, when, indeed, they ought to be reproved will tempt us to forbear unwelcome truths lest we forfeit our reputation with them, our supplies from them. In this case we must resolve to deny our relations, our dependencies,-to prefer the truth of God, and the conscience of duty, before the favours of men, though the more we love, the less we be loved. Cowardice in a minister is baser than in a soldier, by how much our warfare is more honourable. A faithful reproof will get more love and honour at the last, than a sinful and fawning dissimulation .town of the Spanish possessions in France, became the Though Paul reproved the dissimulation of Peter, yet Peter praiseth the wisdom of Paul. A man can have no worse enemy in the world than a flattering and fawning minister, that dares not deal plainly with his conscience. We are in much more danger to wrong the souls of men by our oil, than by our salt,-by our praises, than by our reproofs.—Bishop Reynolds.

A GOOD MINISTER.

When a minister walks conscientiously and exemplary before his flock, his doctrine gains a mighty advantage to work upon them by his life. This is building up the Church of Christ with both hands, showing them both the equity and the easiness of that holiness which he persuades them to, by his own practice. When ment of warm baths, conducted, as is usual in France, in he reproves, his reproofs break in upon the consciences of his hearers with conviction and authority; and if they do not reform, Among the public buildings are a college, a museum, yet at least daunt and terrify them, and make them self-accused, and an extensive public library. In the museum is the and self-condemned Here is one reproves me for sin, who finest collection from the estimated five hundred varieties | believes it to be as evil as he represents it, by his own eschewing of the two great families of the humming-bird (termed lit. Here is one that denounces wrath if I repent not, who by the French, fly-bird and colibri) I have ever seen; doubtless believes it to be as terrible as he declares it, by his own and some curious specimens of that remarkable produc- carefulness to escape it. Certainly, preaching never comes with His landscape is oftener quiet and in repose, than His Christian kindness was quickly rewarded by the tion, the geode or eagle-stone. The cabinet of antiquities such power and energy into the conscience, as when the minister contains some excellent Egyptian and Roman remains, preacheth as well by his works as by his words; and to induce the including numerous mosaics that were found in the people to it, is first obedient himself to the truths which he teacheth them. Men are easier led by examples than by precepts; The department of the Doubs counts among the for though precepts are the more exact, yet examples are the more eminent names it has produced, Tissot, Marshal Moncey, easy way of teaching. And he is a perfect workman who joineth Victor Hugo, and Cuvier: of the last, a colossal statue both together, neither teaching what he will not do, nor doing what he dares not teach; and therefore it is observed of our Lord The Academy of Sciences of Franche Comte holds | Jesus Christ, the great teacher of his Church, that he began both its sittings at Besancon. It is under the patronage of to do and teach, (Acts i. 1).—Bishop Hopkins, of Londonderry. H. C. Barwick, Esq. Rev. S. D. L. Street,

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THE Steamer GORE will until further notice, leave Toronto for Rochester every Sunday and Wednesday evening, at 9 o'clock, and Rochester for Toronto every Tuesday and Friday morning, calling at Cobourg both ways; commencing on Sunday evening the 4th inst.

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King Street, Toronto, 18th Sept., 1840.

11-46

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SAMUEL SHAW,

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Cobourg, June 19th, 1840.

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