

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER 1, 12.

VOLUME II.]

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Poetry.

A SERMON FOUND IN A BROOK.

And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brook,
Sermons in stones, and good in every thing.

SHAKESPEARE.

Listen to yon merry bird
Warbling in the apple-tree;
Taught by the sunny day to pour
Its gladness into melody.

When the dying yellow leaf
Flutters in the autumn air,
Its drooping spirit chilled with grief
Will not carol there.

But a pure and guileless heart
In sunshine singeth all day long,
Nor doth Summer e'er depart
From its quiet home of song.

Through the shady alders look,
Where the moonlight gilds the ground,
See the limpid village brook
Journeying on with pleasant sound.

In the cloudiest Winter night,
It floweth, though unseen;
We trace its course at morning light
By a brighter hue of green.

Such thy gentle life should be,
Ever peaceful and serene;
That each joyful eye may see
Where thy freshening path hath been.

Conversations at Cambridge.

CHURCH AND STATE.

From the Church of England Quarterly Review.

The great characteristic of the political system of England, is its indissoluble connexion with the Church. In foreign countries, if religious questions arise, they are few, and the few are feeble. Their period of interest has long since passed away. Their flame now neither scorches nor illumines the land. The Continent has frigidly settled down since the Reformation: a direct religious question has scarcely awakened the public mind during the last hundred years.

But in England—and we regard the distinction as an eminent privilege, and proof of national superiority—all legislation is connected with the Church. However remote the original object, it finally comes round and gravitates to religion. However dexterously separated from all connexion with the affairs of the Church, it finally obeys the original principle. All the great changes in English government since the days of Elizabeth, have thus turned upon the national belief. The prejudice of a monarch, or the bitterness of a faction, may have begun the change; ministerial violence, or popular folly, may have propagated it; but the impulse has always ended by involving the Establishment. The "prerogative" of Charles I., and the "divine right" of James II., seemed to range altogether in another horizon; but the quarrel finally gathered over the Church: the cloud no sooner rose, than its lightnings converged round the consecrated spires; and, as the fall of the Establishment preceded the fall of the Constitution in one instance, the recovery of the Establishment preceded the recovery of freedom in the other.

The ground of the distinction is this; that the principle of English government is freedom,—that freedom cannot subsist without morals,—and that morals live upon religion. The Constitution is not, as in other lands, a fortress, or a dungeon; it is a temple, built by hallowed hands, filled with the memorials of martyrs alike for the faith and freedom of posterity; where the most casual fallance on things consecrated by the victories of conscience; where the spoiler cannot lay his hand on the simplest object without violating some relic of ancestral virtue; and where Religion, surrounded by the shapes of valour, wisdom, and public prosperity holds the central shrine.

The Church may have no fear of force; the scaffolds of Mary and the prisons of Cromwell are obsolete: rapine itself, has refined, and modern persecution abjures the coarse instrumentality of the axe and the chain. But it is only to simplify, and to secure, the ruin. The Church may be martyred without the startling apparatus of public execution. She may be harassed, insulted, and libelled, till she grows weary of resistance. Her revenues may be dilapidated, until the rising generation shall leave her offices to enthusiasts or clowns; time-servers may be thrust upon her; schismatics may be appointed to preserve her unity, and infidels to defend her doctrines. Her character may be lowered, until her popular honour perishes, and with it her popular strength, utility, and virtue. Where are now the great Churches of Africa and the East? Where the magnificence and power of the Church of Constantinople? We read the same inscription on the sepulchres of all,—the same arts of faction,—the same fatal security,—the same rapid degeneracy,—are legible through the dust of centuries. What is there in the soil of England to confer immortality? What restorative process in her institutions to counteract, at once, the will of authority, and the course of nature? Religion is the soul of the State; once parted, it is, like the soul, irrecoverable. There is no voice in legislation to control the grave, and bid the Lazarus "Come forth."

The Establishment of England contains no privilege to make it more imperishable than the still mightier Establishments, which, for a thousand years, have covered the history of the East and South with their ruins. The vital connexion of the Establishment with the frame of the State makes its peril even more perilous than theirs. Every shaft levelled at the one, strikes the other. The passions of the multitude, armed only for the assault on the state, are thus, on system, moved against the Church. Built on the same

ground, the spade that would undermine the Constitution, necessarily digs into the foundations of the Establishment. This was the course of events in France,—this would be, by still stronger reason, the course in England. In France, the same bell which tolled for the death of the Establishment, tolled for the death of the Monarchy: the same hand which rang the knell, rang the tocsin. But, in England, with religion, as the living principle of all her civil order, the connexion is so clear, that it is never overlooked even by the most brutish. All our Reformers are antichurchmen by profession. Down with the Establishment! is the cry of men who know no more of the Church of England than of the Church of Egypt. Down with its forms! is the cry of men who never enter a place of its worship. Down with its doctrines! is the cry of men who never ask whether there is a God. Not one in ten thousand of those Dissenters who compliment themselves with the universal appellation of "enlightened," knows the actual difference between the Church and his own rash, ignorant, and rambling miscellany of belief. But he knows, that the Church must be assailed before the State can be captured, and he therefore assails it; leagues himself with the Papist, the Jew, the impostor, and the Atheist, in their common rebellion: sees the Establishment, like the Jewish temple, the sign of national strength, as well as of religious purity; and feels that the conquest of the State can be secure only by the conflagration of the shrine.

And this we say, with a full acknowledgment of the high promise, that Christianity shall be beyond the power of human extinction; that against it the "gates of hell shall not prevail." But this does not preclude the transfer of the gospel from an ungrateful, a negligent, or a corrupted empire. With the Establishment, Protestantism will have lived and died in England. The religion is immortal, but the form will have passed from our eyes. The spirit will return to the God that gave it, but the body will vanish in the tomb.

HOMER LITURGICAL.

No. XVI.

THE VERSICLES AFTER THE CREED.

Having, as the first of duties when we assemble together in the sanctuary of the Most High, made confession of "our manifold sins and wickedness," and implored the pardon of them through Him who died for us,—having expressed our thankful praises for the mercies of God's Providence, and the riches of His grace,—and having, especially, contemplated the recorded wonders of his love in the gracious Word of Inspiration,—we come to the last portion of the duty of public worship, "to ask" at His hands "those things which are requisite and necessary as well for the body as the soul." As "we cannot call on him in whom we have not believed," so in the Apostles' Creed, we have publicly and formally declared our belief that "God is, and that he is a rewarder of them that diligently seek him"; and with the "full assurance of faith implied in this profession," we now draw near unto the throne of grace with our petitions for the supply of our bodily and spiritual wants.

But before we unite in prayer for these needful blessings, we are directed by the Church to address to each other a mutual salutation, expressive as well of the love as of the faith that pervades us all.

"THE LORD BE WITH YOU," the pastor is instructed to exclaim, earnestly and affectionately, to his congregation;—adopting in this the same manner of salutation as Boaz addressed to the reapers, "The Lord be with you," and similar to that in which St. Paul spoke to his Thessalonian converts, "The Lord be with you all." And the reply which the people are directed to make, "AND WITH THY SPIRIT," is equally in correspondence with Scriptural usage; for when Boaz addressed his kindly salutation to the reapers, their reply was, "The Lord bless thee."

This is a manner of salutation which succeeds, with great propriety, to a solemn and public profession of faith,—intimating an union and brotherhood in Christ; for as St. John forbids us to say to a heretic "God speed," and as the faithful in the primitive Church were not allowed to salute those who were excommunicated, the minister of Christ, after hearing this general and hearty repetition of the Creed, is fully authorized to salute his congregation as brethren, and to receive their affectionate expression of blessing in return. The salutation of the Priest serves also to remind the people, that unless "the Lord be with them," their services cannot be acceptably performed; and the responsive prayer of the congregation is equally necessary for him who is the organ of their petitions to heaven. "These expressions," says Dean Comber, "will not barely signify the affections between the minister and his people, but may be used as the exercise of their charity by way of prayer for one another. Let the spiritual man meditate how often Satan is among the sons of God; how many of his flock which are now preparing to join with him, are oppressed with hard hearts or disturbed with vain thoughts; and then let him earnestly pray 'the Lord be with them,' that his prayers be not in vain for them. Let the people also remember how comfortable and advantageous it will be to them, that he who is their mouth to God may have a pure heart and fervent spirit; and with these thoughts let them most heartily requite their pastor's prayer, by desiring 'the Lord be with his spirit,' that both may (by acknowledging their insufficiency and declaring their charity) obtain a blessing of God for each other, and find the benefit of these short petitions in every part of the succeeding offices."

We have seen that the versicles above mentioned are of Scriptural origin: they were also very early used by the Christian Church, being found, says Shepherd, "in the western Liturgy ascribed to St. Peter, and in most of the ancient Liturgies of the East. When some proposed to alter those expressions, a council, held in 535, thought fit to ratify this form of salutation, and to enjoin that it should be

* Ruth ii. 4.—2 Thess. iii. 16. † 2 John, 10. 11.

used, without variation, according to the custom of all the East, where, as the acts of the Council inform us, it was looked upon as an Apostolic institution."

This mutual benediction having been exchanged, the minister invites the assembled people to the throne of grace, by calling upon them in this short but impressive exhortation,—"LET US PRAY"; "a short and ancient exhortation," says Comber, "so often repeated in all the old Liturgies, whereby the priest gives the signal of battle, or the watch-word, to all the assembly, that they may set on their enemies with courage, and besiege even heaven itself with a holy importunity."—"Hear him, then, brethren. It is a call from God to rouse your attention to your soul's safety. O! hear God's minister as a slumbering soldier would hear his officer awake him to resist the foe. Hear him, as a suppliant for pardon or honour would hear the herald, announcing the sovereign's presence, from whom his suit was to be obtained. Follow the directions of the Rubric, and, falling on your knees, acknowledge how great is the privilege to which God's herald invites you. Let your hearts as well as your lips, in humble adoration, confess your deep sense of the goodness and condescension which permit sinful dust and ashes to approach, through Christ, the mercy-seat."—"And what petition for the humble and the penitent is more appropriate,—what more suited to the state of the unclean, the afflicted, and the needy, than the thrice-repeated cry for mercy which we are directed to make to the Triune majesty,—"LORD, HAVE MERCY UPON US; CHRIST, HAVE MERCY UPON US; LORD, HAVE MERCY UPON US?" Being under a threefold misery, observes an ancient writer, of ignorance, guilt, and punishment, we thrice implore mercy; and from the acknowledged propriety of soliciting the divine compassion when we pray, this form of petition was used both in the Eastern and Western churches as early as the beginning of the fifth century.

And knowing "our ignorance in asking," we commence our petitions to Almighty God for the necessities of the body and the soul, by repeating that most prevailing form of prayer which our Lord himself hath taught us. "As before," observes Dean Comber, "it was applied for the confirmation of our pardon, so now it must respect the following petitions, to which we may so heartily unite it, that they may be more acceptable for its sake, and we may make amends for any petition thereof, which was not so zealously put up (by reason of intervening distractions) when it was said before; by asking that with a doubled earnestness now, which then we forgot or slightly passed over."

After the recital of the Lord's Prayer, as the foundation of all that is to follow, we proceed to the interlucory petitions,—taken, as the writer just quoted observes, "out of the great store-house of divine offices, the Psalms of David, and being an epitome of the ensuing collects for Grace and Peace, for Kings, Priests and People, that they may be replenished with all sorts of blessings." The first petition, for mercy and salvation, is taken from the 85th Psalm (verse 7) and answers in general to the Sunday Collects: the supplication for the King occurs almost literally in the 20th Psalm (v. 9) and corresponds in substance to the prayer which follows for the King and Royal Family: the petition for ministers and people, which we find in Psalm cxxii. 9, and xxviii. 9, answers to the Collect for the Clergy and people: the prayer for peace, contained in 1 Chron. xxii. 9, is embodied subsequently in a Collect framed for that especial object; and the last petition, that "God would make clean our hearts within us," embraced also in Psalm li. 10, 11, corresponds to the Collect for Grace which succeeds. By having the substance of the ensuing prayers embraced in this narrow compass, and expressed by alternate petitions between the Minister and the people, a grateful variety is afforded, the attention is quickened, and the hearts of the petitioners are more fully united.

C. R.

* Penny Sunday Reader, vol. v. p. 323.

EMBARKATION OF THE ROYAL FAMILY OF PORTUGAL FOR BRAZIL IN 1807.

From Alison's History of the French Revolution.

The fleet, at first, was in a state but little prepared for crossing the Atlantic, and still less for conveying the motley and helpless crowd of old men, women, and children, who were preparing to follow the Court in their migration to South America. By great exertions, however, and the active aid of the British sailors, who, overjoyed at this extraordinary energy on the part of the Prince-Regent, exerted themselves with unheard-of vigour in their assistance, eight sail of the line, three frigates, five sloops, and a number of merchant vessels, in all six-and-thirty sail, were got ready on the following day, when the Royal family prepared to carry their mournful, but magnanimous, resolution into execution. Preceded by the archives, treasure, plate, and most valuable effects, the Royal exiles proceeded in a long train of carriages to the water's edge. Never had been seen a more melancholy procession, or one more calculated to impress on the minds even of the most inconsiderate the magnitude of the calamities which the unbounded ambition of France had brought on the other nations of Europe. The insane Queen came in the first carriage: for sixteen years she had lived in seclusion, but a ray of light had penetrated her reason in this extremity, and she understood and approved the courageous act; the widowed Princess and the Infanta Maria were in the next, with the Princess of Brazil, bathed in tears; after them came the Prince Regent, pale and weeping at thus leaving, apparently for ever, the land of his fathers. In the magnitude of the royal distress, the multitude forgot their own dangers; their commiseration was all for the august fugitives, thus driven by ruthless violence to a distant shore, with the descendants of a long line of kings, forced to seek, in mournful exile, an asylum from the hand of the spoiler. Such was the crowd which assembled round the place of embarkation, that the Prince was compelled to force his way through with his own hand.—There was not a dry eye among all the countless multitude when they stepped on board; uncovered and weeping, the people beheld, in speechless sorrow, the departure of their ancient rulers. In the general confusion of the embarkation, parents were separated from children, husbands from wives, and both remained ignorant of each other's safety till they landed in the Brazils; while the shore resounded with the lamentations of those who were thus severed, probably for ever, from those whom they most loved. It was some consolation to the crowd, who watched with aching eyes the receding sails, to see the royal fleet, as it passed through the British squadron, received with a royal salute from all the vessels: emblematic of the protection which Great Britain now extended to her ancient ally, and an earnest of that heroic support which, through all the desperate conflict which followed, England was destined to afford to her courageous inhabitants. Numbers, however, observed with superstitious dread, that at the moment of the salute the sun became eclipsed, and mournfully repeated the words, "the House of Braganza has ceased to reign." Never had a city been penetrated with a more unanimous feeling of grief; the Royal family, kindly and warm-hearted, had long enjoyed the affections of the people; the bitterness of conquest was felt without its excitement. In mournful silence the people lingered on the quay from whence the Royal party had taken their departure; every one, in returning to his home, felt as if he had lost a parent or a child. The embarkation took place from the Quay of Belem, on the same spot from whence, three centuries before, Vasco de Gama had sailed upon that immortal voyage which first opened to European enterprise the regions of Oriental commerce, and whence Cabral set forth upon that expedition which gave Portugal an empire in the West, and had provided for her an asylum, in the future wreck of her fortune, in the Old World.

THE KING'S SUPREMACY.

From Rev. I. T. Blunt's Sketch of the Reformation.

Nor, in transferring the supremacy from the Pope to the King did the Church of England act unadvisedly, however it was objected to her that civil princes should confine themselves to civil matters. Certainly, nothing could be more inexpedient, whether for the good government of the country, or its spiritual improvement, than that there should be in it two sovereign heads, each desirous to have the pre-eminence, and a struggle be thus perpetuated between politics and religion; such a mingling of hot blood with sacrifice could never be acceptable to a God of order and peace; and how was the inconvenience to be avoided except by making one and the same person in all causes, ecclesiastical as well as civil, supreme? Neither was this a new thing under the sun: God had of old time commissioned kings to execute many holy offices.—Isaiah had spoken of them as nursing fathers of the church;—Moses, the civil magistrate, had rebuked Aaron the priest for a breach of duty.—Joshua had set many things in order which pertained to God; enjoining circumcision, communion, sacrifices to be made, and the blessings and curses of the law to be sounded in the ears of the people;—David had directed and superintended the removal of the ark to Jerusalem;—Solomon had reared the Temple, addressed his subjects afterwards in a godly oration, deposed Abiathar the priest, and set up Zadok in his place;—Josiah had restored and reformed the worship of his time; cleansed the Temple, broken the brazen serpent, now become an object of idolatry, and despatched his priest to enquire of the prophets respecting the copy of the law which he had recently discovered; and whatever may be said of a change of times and systems since these dynasties passed away, still the principle itself is not affected by such change; and nothing can be more certain than that these persons were temporal and not spiritual governors of their nation, and that in matters ecclesiastical they were authorised to a certain extent to interfere:—we say, to a certain extent; for neither could these sovereigns, nor can any sovereigns, as such, excommunicate, or bind, or loose, or perform, one of the priestly functions; still they may lawfully see that others, duly commissioned, do perform them; it is one thing to exercise the office of a bishop, and another to provide that a bishop there be, and a fit one, to execute it for himself.

Neither does it seem to be unmet that they who are themselves the "ministers of God," (as St. Paul expressly calls the supreme magistrates,) the "powers ordained of God," the men to whom "every soul," without any reservation of ecclesiastics, is to be subject "because they are of God," should have some voice in the approval of the servants of God's church, and some control over them: more especially when it is remembered that it is the duty of a king to rule well, and that it would be difficult for him to rule at all, with a body of men within his realm and out of his own reach, who must always possess, so long as the concerns of a world beyond the grave can touch mankind, a very powerful lever in their hands, which, however honestly it may be, and is in general applied, is nevertheless capable of misapplication, as the history of every nation can testify, and none more than our own. And without any reference to extreme cases, to the danger, for instance, of religious meetings becoming, in critical seasons, schools of sedition, and of the divine resolving himself into the demagogue; a danger, however, by no means chimerical when there is nothing to connect the system of religious instruction with the office of the civil magistrate; even in ordinary times it would be found, and it has been found, that the spirit of the independent congregation and that of the government under which it exists, but to which it owes nothing, coincide but little—and that the state is apt to feel its energies crippled by the positive opposition, or at least the non-co-operation of these, its members, in their religious capacity.