

*From the Episcopal Recorder.*

*Regius Professor of Divinity at Oxford.*—Much dissatisfaction has been occasioned in England, by the appointment of Dr. Hampden to the Regius Professorship of Divinity in the University of Oxford, vacant by the death of Dr. Burton. Many remonstrances have been made by the clergy, both at Oxford and elsewhere. Among others we notice the following, which is quoted by the Churchman from the London Times:—

"At his majesty's levee on Wednesday, 16th March, an address was presented to the king by lord Kenyon, on the Archdeacon and several clergy of the county of Chester, expressing their serious alarm at the appointment of Dr. Hampden to the chair of Regius Professor of Divinity at Oxford, considering that his published writings contain opinions tending to subvert vital truths of God's holy word, which are embodied in our creeds and articles; and therefore feeling it their duty most respectfully to implore his majesty to command the advice of those archbishops and bishops in whom his majesty can confide, in the disposal of such high and influential stations as those of bishops and dignitaries of the Church, and praying that the great Head of the Church may enable his majesty to protect its interest."

The Episcopal Recorder, after quoting from a pamphlet published since the appointment of Dr. H. by Professor Pusey of Christ Church, Oxford, some of the heterodox opinions of the new professor as set forth in his former works, adds the following from his inaugural address, which certainly goes far to redeem him from the charge of unsoundness in the faith:—*Ed. C. C.*

"The great foundation then that I would lay for all my teaching is no other than that on which all our Scriptural instruction is built, Jesus Christ himself, 'God with us,' 'The Lord our righteousness,' the Divine Being condescending to take our nature upon Him, and submitting to sufferings and death on the cross for our sins. 'For other foundation,' as the Apostle says, 'can no man lay than that is laid, which is Jesus Christ.' Whatever either minister of the Gospel may preach, or professor of theology inculcate, it is all valueless unless it have reference to this primary 'mystery of godliness.' For without it, all our thoughts of eternal life and happiness are groundless. 'If Christ be not raised our faith is vain; we are yet in our sins.' The preachings of prophets calling us to repentance would lose their spiritual force and meaning—the types and shadows of the Old Testament would want their antitype and substance—the discourses of evangelists and apostles would no longer sound in our ears as lively oracles of salvation—the precepts of holy living scattered through the volume of Scripture would be divested of their quickening efficacy.

"It is this great truth then received into the heart by faith as a living principle of conduct, and confessed by the mouth with the confession of the humble and contrite sinner, to which I shall direct all my exposition of Scriptural doctrine. By this standard I demand to be tried; and to the persuading, and understanding and love of this holy truth, I pray, that all my endeavours may successfully be directed. As it is the animating principle of the Scriptures, both of the Old and New Testament, so would I desire that it should never be forgotten amidst all the various studies and labours of the theological student. He must in fact 'draw all his studies this way.' All must tend to bow him down in lowliness of adoration and praise before the cross of his divine Redeemer. It is the holy task of the Christian minister to bring the souls committed to his care to the true knowledge of this saving truth. It is the prize of exertion to the theological professor, to impress the stamp of it on all his teaching; so that he may in truth 'know nothing among you but Jesus Christ and Him crucified;' and you may with him 'count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.'"

The Regius Professorship of Divinity at Oxford, together with those of Civil Law, Medicine, Hebrew and Greek are so called from their founder Henry VIII., who endowed them with small stipends, which have since been increased. Among the Regius Professors of Divinity have been, Peter Martyr, A.D. 1547; Bishop Prideaux, 1615; Archbishop Patter, 1707; Bishop Randolph, 1783.

## BISHOP WHITE'S MEMOIRS OF THE PROTESTANT EPISCOPAL CHURCH.

In the recent edition of this valuable work, we find an interesting note relative to the consecration of four bishops in New-York, at the General Convention of 1832. This occurred on the 31st day of October: "the day," says the venerable author, referring to the part which he took in the service, "concluding the forty-sixth year since the administrator of the service embarked for England in the said city, with the view of receiving consecration." In reference to this fact Bishop White remarks:—

What a wonderful change has the author lived to witness, in reference to American Episcopacy! He remembers the ante-revolutionary times, when the press profusely emitted pamphlets and newspaper disquisitions on the question whether an American bishop were to be endured; and when threats were thrown out of throwing such a person if sent among us, into the river; although his agency was advocated for the sole purpose of a communion submitting itself to his spiritual jurisdiction. It is true, that the subject was entangled with the affirmed danger of subservience to the designs of the government of the mother country, in her hostility, to the rights of her colonies. Such was the effect of the combining of these two opposite interests, and so specious were the pretensions of the anti-episcopal opposition to the measure, that it would have been impossible to have obtained a respectably signed lay petition for it, to our superiors in England, although to relieve us from the hardship of sending candidates for the ministry to that country to be ordained. When, after the revolution, it was hoped that the door would be opened for the accomplishing of the object, even among those who were zealous for the obtaining of it, there arose the question, whether, in deference to prejudice, there should not be dropped the name of bishop; and the succession be continued under another name.

Behold the difference of result. The order has now existed among us for nearly the half of a century; and not a single complaint has been heard, either of usurpation to the injury of any other denomination, or of arbitrary government within our own. If, in one instance, there has been made the charge of such a character, it has not been in the department of the Episcopacy, but in one of another nature.

In regard as well to that property of ecclesiastical administration, as the Church herself, the author prays in the words of Father Paul, of Venice—"Esto perpetua."—*Epis. Rec.*

## RELIGIOUS PERIODICALS.

The influence of religious periodicals upon the Church and the community is exceedingly great, and proportionate to their importance is the responsibility of their support and direction. And yet how few feel that such a responsibility exists, or at least that it extends beyond the compass of a few individuals. Whether we should have many papers or few, whether those we have are supported or are sinking for want of support, whether there are any means by which the general influence of the periodical press may be rendered more extensive, powerful and salutary, with other similar inquiries, seem to be considered as the business of a few individuals only, who are very welcome to all the sympathy and all the assistance which they can purchase by their labours or obtain by their solicitations.

To these remarks there are certainly some exceptions, which are as gratifying to those engaged in the direction of the religious periodical press, as they are rare. In general there is no combination of counsels or effort in relation to the subject, or if there be, it is too short-lived, if not too feeble and fickle, to be productive of any permanent results.

The evidence of these facts is to be found in great abundance in the history of the religious periodical press of our country. The cause of the evil is probably to be found in the very erroneous impression that religious papers are always able to sustain themselves, if not to prove a source of profit to their owners. The remedy for the evil, we leave to the judgment and conscience of those who have as much ability to discern a remedy, and much more to apply it, than we have. The subject is one which concerns the Church to act in a spirit of enlarged wisdom and liberality. The practical appreciation of this truth will necessarily ensure the liberal support of the re-

ligious periodical press, and in view of the importance of this end the subject cannot be too earnestly commended to attention.—*Ibid.*

*The faithful Minister.*—Fuller, the celebrated author of the history of the Church in Great Britain, in his work entitled "the Holy State," published in 1648, describes the character of the faithful minister. The following is an extract:—

"He will not offer to God of that which costs him nothing, but takes pains beforehand for his sermons. Demosthenes never made any oration on the sudden; yea being called upon he never rose up to speak, except he had well studied the matter; and he was wont to say, *That he showed how he honoured and revered the people of Athens because he was careful what he spake unto them.*"

The importance of this maxim as a general rule will be generally admitted. There are cases where duty requires a minister to speak without such preparation as he may desire, and then he must proceed without it, but these should be considered as the exceptions, not as the rule.

On this subject, among other maxims Fuller gives the following, which is perhaps less transgressed in modern times, in the particular way which he specifies, than any other of his recommendations.

"He makes not that wearisome, which should ever be welcome. Wherefore his sermons are of an ordinary length except on an extraordinary occasion. What a gift had John Halsebach, Professor at Vienna, in tediousness, who being to expound the Prophet Esay to his auditors read twenty-one years on the first chapter, and yet finished it not!"

Another characteristic of the faithful minister is thus happily expressed.

"He doth not clash God's ordinances together about precedency. Not making odious comparisons between prayer and preaching, preaching and catechising, public prayer, and private, premeditate prayer and extempore. When at the taking of New Carthage in Spain, two soldiers contended about the mural crown (due to him who first climbed the wall) so that the whole army was thereupon in danger of division, Scipio the general said, he knew they both got up the wall together, and so gave the scaling crown to them both. Thus our minister compounds all controversies between God's ordinances, by praising them all, practising them all, and thanking God for them all. He counts the reading of Common prayers to prepare him the better for preaching; and as one said, if he did first toll the bell on one side, it made it afterwards ring out the better in his sermons."—*Ibid.*

## FLETCHER.

Mr. Gilpin informs us that "his preaching was perpetually preceded, accompanied, and succeeded by prayer. Before he entered upon the performance of his duty, he requested of the great 'Master of assemblies,' a subject adapted to the condition of the people, earnestly soliciting for himself wisdom, utterance and power; for them a retentive heart." This necessary preparation for the performance of his ministerial duties, was of longer and shorter duration, according to his peculiar state at the time; and frequently he could form an accurate judgment of the effects that would be produced in public, by the languor or enlargement he had experienced in private. The spirit of prayer accompanied him from the closet to the pulpit, and while he was outwardly employed in pressing the truth upon his hearers, he was inwardly engaged in pleading the last great promises of his unchangeable love—"I am with you always, even unto the end of the world."—*Bridges' Christian Ministry.*

*St. John Chrysostom.*—We rejoice to know that the Rev. John Wood Warner is engaged on the *Life and Labors of St. John Chrysostom*, "anxious to do," says the British Critic, "for that eminent father of the Church Catholic, what has been so admirably done by Bishop Kaye for Tertullian, and Clement of Alexandria;" and we add, what was doubtless omitted through inadvertence, for Justin Martyr. We do not know a more valuable service recently done for the Church, than the notices so ably furnished by the Bishop of Lincoln of the three last named writers.—*Missionary.*