

promised a magnificent reward, even half the kingdom, under sanction of an oath, the revengeful and jealous woman bid her ask, "The head of John the Baptist."

The strongest affection of our nature, is that which mothers have for their children. That country in the world in which this has displayed itself most strongly is Judaea. In the case of Herodias, her affection to her daughter, though not indeed so strongly assailed, survived that to her husband. It is natural to suppose that after the first excesses of passion were over, and after the enjoyment possessed was found to be inferior to that expected,—in the moments, I say, of remorse, and intervals of returning affection to her deserted husband, that daughter was regarded with somewhat more of interest than usual; she was caressed the more as the memory of her injured parent came across the mind of the mother; and the maternal wish would be what it is in the breast of every one, that the child might be shielded from the sins and follies of her who gave it birth. But here again appears still more strongly illustrated the Apostolic affirmation, that he who offends in one point, offends in all,—that he who slights one commandment of God, slights his authority altogether, and whenever tempted, will manifest his contempt; for Herodias, at a loss, no sooner perceives that she can gain her purpose by sacrificing her child, or whatever at least was best worth in her child, than she stifles every feeling of nature and duty. There was a time, perhaps, when the mother would have shuddered at such a thought,—a time too when she would have believed herself as incapable of harbouring so bloody an intention, as of profligately using so costly an instrument. Not maternal affection only, but the heroic pride of a high-minded woman,—for such she seems once to have been,—would have made her reject with disdain the thought of sending in to the drunken lords of Galilee a daughter of the house of Herod, that she might dance before them as a hireling. But it is lamentable to remark how a course of sin debases the noblest minds, and perverts the holiest affections; and the studious manner in which the daughter appears to have been schooled for this occasion, obliges us to believe that it was no transient effervescence of hatred, which obliterated maternal love in the mind of Herodias, but that it was the cool, settled determination and habit of her soul,—that she was so far fallen, that she regarded the securing her interest with Herod, as the faithful regards heaven, the sole purpose for which she cared to live—to which every thing must be sacrificed—and which filled her with unceasing solicitude.

And yet after all these considerations,—after weighing every circumstance of depravity and progressive degradation in this unhappy woman—after being thus prepared for expecting a tissue of heinous crime,—there is something so shocking, so unnatural, so revolting to every feeling of humanity in what follows, that the blood runs cold with horror, the mind is stupefied with amazement, as often as it recurs to the dreadful narrative. This daughter—this poor sacrificed daughter—returns from the scene of her disgrace to her mother, that she may acquaint her with the promise and oath of Herod. She went forth, and said unto her mother, that Herod had promised to give her whatsoever she chose to ask; that if it were the half of his kingdom, he would give it her; and that he had confirmed his words by the inviolability of an oath. Here was much to tempt every passion of a woman; here was a gift indeed worthy of a prince, offering as great scope to the kindly affections, if such Herodias had, as to the base ones; here, if she valued the welfare of her fatherless and un-mothered child, was a sure opportunity of providing for her settlement in life. But she overlooked all these advantages; the first object which the insatiable woman had made to herself in life, was the removal of her virtuous adversary, and, dreadful to relate, she sent her daughter back with the prompt message—to ask "the head of John the Baptist." If there be any thing essential to the character of woman, it is modesty:—if there be any thing in that character next or equal to this, it is meekness; and without these qualities, they are not woman, but fiends—the mind and the eye is averted from them, and refuse to recognize them as sisters. But both these were sunk by Herodias in this transaction, and what was worse, she gave effect even to such depravity, by the mode which she adopted, and the agent she employed. For this was not a woman suddenly enraged, and stung by unexpected and intolerable wrongs, crying out for vengeance on her insultor; but there was every feature and circumstance that could give the broadest character of guilt to her conduct. It was premeditated—the machinery of the tragedy was got up with careful and subtle and long preparation: then the boon was asked through another person—that person her own daughter, her innocent and obedient daughter, in tenderness of years and undipt in crime. Bring only before your imagination, my brethren, the bloody head of the Baptist brought in by beauty and youth, and presented by the bearer to her mother, and in all that has ever been mentioned of crime, nothing will be found to exceed this.

The "bleeding head" presented in preference to the richest gifts of a kingdom by a blooming daughter to her mother, was surely shocking enough. Still I am obliged to call your attention to one further circumstance, which will not lessen your horror of the crime. Whose head was it? Not that of a public malefactor—not that of an unprincipled rival—not of a rash, intemperate counsellor, persuading a husband to repudiate his hopes and lawful wife—but it was that of a calm, upright man, who having the ear of his prince, advised him to take a measure on which the welfare of his people and himself in a great measure depended. It was a patriot doing his duty to his prince and country; it was a provident friend of Herodias herself, who considering the tenure by which she held her distinction, and the enemies her elevation had excited, counselled for her reasonable removal, when by yielding herself to peaceful retirement, the vacillating prince and her triumphant rivals might not require her blood; it was that of a sage consulting for the general welfare of mankind, by upholding the interests of virtue and morality; it was that of a prophet sent by divine commission to preach a doctrine of vital importance to mankind, under one of the heads to which the supposed wrong was reducible; it was the head of John the Baptist, one of the greatest of the line of prophets, announcing the coming footsteps of the Deity on earth, and bidding prince and people purify themselves to receive him.

And yet with all these circumstances of horror, Herodias effected his death,—that Herodias, who had once been a respectable mother of a family, who had moved in affluence and honor, and was unstained by great commissions of sin.

The death of John the Baptist, so shockingly brought about is, I conceive, mentioned thus in the Gospels, that we may fix our minds upon the subject; and when we see such sad effects—such a revolting, inhuman scene—that way

ask ourselves, how any woman could be brought to such a pass of cruelty and depravity, as this; and that by tracing back the effect to its cause, and reasoning upon every branch of the story, we may learn the nature and influence of sin, and its discordance with the welfare of mankind, and that we may accordingly avoid it.

But when the wretched Herodias had gone such lengths in guilt; when she had acted a part, in which neither the meekness and modesty of womanhood, nor the common feelings of humanity were to be distinguished; what was it that she accomplished by such heavy sacrifice? The Baptist indeed was cut off; but being dead, his blood cried from his grave, with an eloquent appeal to all mankind, more powerful than any he could have made while living, against her. The public opinion in her favour, doubtful perhaps before, was by this utterly lost;—reflecting men beheld her with detestation; the superstitious vulgar attributed every misfortune to the vengeance of heaven revealed against her crime. The love and attachment of Herod must have been changed into shuddering and disgust; her daughter must have become an odious object awakening hated recollections; her own mind thus debased could not have relished the choicest gifts of fortune, that might have been submitted to it; the world to her must have become a solitude, in which no friend, no favorite could be found; the goods of life must have palled upon her taste; the happiness of others have increased her misery; and all the horrors of a reproachful conscience, all the gloomy anticipations that God reserves for the last stages of the wicked, have been her portion in her vacant hours. It is with admirable judgment that nothing after this is said of her in Scripture:—her tale was told—it was simply and energetically told. Her daughter said unto her, "What shall I ask?" and she said, "The head of John the Baptist;" and this being mentioned, her fate is left to our reflections to make out. This silence shows a great respect to human nature, and it argues more than any words could have expressed.

In the history of Herodias, there is yet another thing to be considered—another instance of the manner in which Providence deals with mankind. For her first and ambitious object, she commits every crime, and is disappointed at last; but she suffers not alone:—a curse seems to attend her—all around her are under an evil influence, and those most whom she most loves. Is it her daughter on whom her affections are fixed?—she renders her a pander to her sin; she destroys, even perhaps while she would have aggrandized her, every seed of excellence, every principle of enjoyment within her. Is it Herod to whom in unlawful love she attaches herself? dissensions and treachery are brought into his household—war and defeat attend his armies. In his unguarded hours he is betrayed—the character of the governor and the man is compromised—and he is seduced into guilt that terrifies him, more than the lightning of heaven can terrify the animal frame, at every shadow and imagination that he forms.

It was of little consequence to Herodias, how long God suffered her conscience to slumber after this act of guilt: that perhaps might have been some time, though the contrary is the more probable. But we know that an apparent lenity is often the forerunner of the most signal displays of divine vengeance—the calm which precedes the earthquake, or the storm. The more she might busy herself in the occupations peculiar to her sex, or might intrude with intriguing disposition into matters of government, and thus engage and soothe her mind, only so much the more did she balance all its powers, and duly dispose them, when she did come to think on time past, to see her guilt in its true deformity. And if the period of recollection did not come till the day of her death, only so much the more horrible was it to have the curtain then drawn up for the first time, and her atrocious guilt beheld as it really was.

Moreover, whatever passions faintly play round the heart of the person lying on the bed of death, these however are stilled when the objects are withdrawn which excited them. In the grave, they are torpid; at the resurrection they have nothing to arouse them. And at that day, when the assembled generations of mankind shall be confronted one with another, and the holy angels shall be spectators, and the twelve apostles sit on their eminent thrones, and Christ the Judge shall take his seat at the tribunal, and the books shall be opened, and every man judged out of the books, according to what in this life he hath done, whether good or evil, Herodias will be in that assembly. There too will be her injured husband—her prostituted daughter—her deceived paramour—the first wife of Herod who had been forced to fly—the murdered Baptist—the Jews deprived by her fault of their heavenly monitor—and all who, in every age, have been affected by her story of shame. There the righteous judgment of God will be revealed upon her, and ages of dishonour and suffering, the nature and intensity of which we cannot now penetrate, will be awarded her,—where there will be no hope of escape—where the worm dieth not, and the fire is not quenched.

But whatever may be the fate of Herodias in another world, nothing, my brethren, is more clear than this, that her life in this was depicted in the Gospels for our warning and instruction. We are by it taught to watch over the heart out of which are the issues of life; to regulate our minds by the salutary principles of God's gospel; to review and examine our inner man from time to time, trying it by the rules of scripture; to bear constantly in mind a sense of the over-riding Providence of God; to be careful not to place ourselves in the way of temptation; to guard against overt acts of sin. When we have fallen, to retrace our steps as fast as possible, and never to continue in a course of transgression.

The holy Gospels in which this is narrated have elsewhere opened other and more engaging arguments for our shunning the conduct of Herodias, and following that of the Baptist. For we there learn, that our sins brought down the Son of God from on high, that at the price of his own blood he might redeem us from their effects; that God in consequence beholds us with favour; that he will bountifully reward our pious exertions, beginning in this life, and rendering the recompense complete in the next; that as our nature is weak, our habits bad, our wills perverse, our affections entangled, our intellects benighted, the kind Ruler of heaven considered those things and with his Holy Spirit sanctifies the faithful heart; that if we avail ourselves of the divine motions of this holy Spirit, we shall be filled with unutterable joys both now and evermore.

by their not joining in the responses, and I concluded that it was the approved custom of that branch of our Church. The same opinion, I am sorry to say, might be formed of many congregations of the Church of England in this country; which is the more to be wondered at as many of the members must have raised their voices in Churches at home, where one unacquainted with the discipline of our Church might not have known that there was a Clerk to lead,—on account of the unanimity in the voices.

The spirit of our truly beautiful Liturgy is much injured by the neglect alluded to, and whether arising from ignorance or indolence, I think that the insertion of the following address—(which has been widely distributed by Clergymen among their Congregations in England)—into the columns of 'The Church' might prove useful.

I am, Yours &c.
ΟΥΤΗΔΟΧ.

AN ADDRESS

To Congregations of the Church of England on the devotional use of the Church Service.

It appears to be a fault in the character of the religion of our day, that too exclusive importance is attached to preaching, to the neglect of the other part of the Divine Service.—Yet needful as it is that we should hear of Jesus Christ and his salvation from the pulpit, this is certainly not more needful than that we should have "communion with the Father and with his Son Jesus Christ" in prayer and in the holy eucharist.

The Congregational use of our highly-prized Liturgy could not fail very much to promote such communion. Every one must feel the great difference of the Church Service when it is merely read over by the minister and the clerk in the hearing of the congregation and when it is used in behalf of and with the congregation;—all feeling their interest in the prayers and praises, and all evincing that interest by cordially and audibly uniting in the responses.

If such were our practice, the service of our Church would no longer be regarded as cold and formal, and the best answer would be furnished to those who may bring this accusation against it.

It is therefore, earnestly to be desired, that each worshipper would charge it upon himself or herself, as an imperative duty, to promote as far as possible the devotional character of our service;

First, by taking care to be in Church before the service begins.

Secondly, by diligently attending to the directions of the Rubric, kneeling or standing &c., as there ordered.

Thirdly, by repeating ALL THE RESPONSES, not omitting the "AMEN" at the end of each prayer, in an audible voice.

Fourthly, by joining in the singing, with the best endeavour to produce devotional harmony.

Let every one feel that this is not a trivial matter, but one which is worthy of the effort; that we may with our mouth glorify God our heavenly Father through Jesus Christ our Lord! Amen.

THE CHURCH.

COBourg, SATURDAY, JULY 14, 1838.

In the London 'Times' of the 26th April, we have the report of the first of a series of Lectures delivered by Dr. Chalmers, in that city, upon the establishment and extension of national Churches, as affording the only adequate machinery for the moral and religious instruction of a people. The fame of the reverend Lecturer, and the importance of the subject to which he was about to call the attention of the public, attracted a very numerous and respectable audience, amongst whom were the Duke of Cambridge, several of the nobility and gentry, and two prelates of the English established Church.

The learned Doctor adverted to some of the popular prejudices against Establishments, and met the arguments generally adduced in opposition to them, by the following forcible and practical observations:

"Many persons," he said, "have a misconception as to the necessity of Church establishments, because they considered them mere pieces of machinery. These persons considered human aid and human agency unnecessary for the extension of religious truths. In answer to such persons, it would be sufficient to shew that their opinions, if acted upon, would be at variance with all the analogies of nature and prudence. Were they to do nothing, but to depend upon the Ruler of all for the shower which gave the produce of the fields? If men ceased to labor there would be no produce. It was with the working of man and the inscrutable workings of the God of nature—it was by their working harmoniously, that the produce was found to be good for the support of man. In the work of religious instruction, the same law held good. Men were to put their entire dependence upon the ruling power of God, but that dependence must not supersede their own efforts. Every minister and every man who felt the importance of religious truth were bound to use every exertion to spread the eternal Gospel. For the prosperity of the work of spiritual cultivation there must be a descent of the living waters from God, but that, instead of being a reason to abstain from labor, was rather a stimulant for increased exertion on the part of man. It was not enough that there should be a descent, there must be a distribution also of the blessings of divine knowledge by which they should be carried to every family and house.—While they acknowledged a celestial descent of grace, they must not neglect terrestrial distribution. A machinery was not the less essential on earth because the spirit by which it was guided and animated came down from heaven. He would call that a drivelling, though it might be a sincere piety which underrated the importance of a visible economy in things ecclesiastical, and which set it aside as a mere system of earthly expedience."

This led at once to the grand point under discussion,—what was the best and most efficacious human machinery for working thus in co-operation with the divine munificence? Facts, staring and incontrovertible, demonstrated the inefficiency of individual or voluntary effort for bringing home the Gospel to every man's door. Confined to that means of its propagation, a vast proportion of the community must be left without its advantages.

"On that ground," says Dr. Chalmers, "it was the object of himself and his coadjutors to shew that the certain dissemination of the Gospel could only be effected by a National Church, and that it could not be effected by the voluntary system, or by what he would call free trade in Christianity.*** It was only by the establishment of Church and State that the waters of life would flow in their proper channel. The effect was to bring the Gospel to thousands of immortal creatures, who otherwise would be without its benefits. The State supported the Church, and the Church repaid the State tenfold. The cheap defence of nations was universal Christian education; and that could be alone accomplished by the endowment of National Establishments. The State paid the Church, but the Church might maintain the integrity of her worship. An establishment, and an establishment alone, was the only power by which religion could be perpetuated."

Dr. Chalmers next adverted to a subject upon which much misconception has prevailed, viz. the assertion that the es-

tablishment of Christianity by the emperor Constantine was the cause of the corruptions introduced into that holy system. The author of 'Spiritual Despotism,' a Dissenter, affirms, upon this point, that "no allegation can stand more fully contradicted by the records of antiquity than does this; nor can any thing be more easy than to disprove the assertion. We must in charity impute extreme ignorance to those who have professed to think that the political establishment of Christianity was the cause of its corruption."—On this subject Dr. Chalmers contended that

"The corruptions of early Christianity were not to be referred to an establishment, but to the ascendancy and prevalence of superstition and fanaticism, and with the investing ecclesiastics with powers, which they had made use of for temporal aggrandizement. It was fortunate, (be continued), that the reformers of former days, unlike those of these times, knew how to draw distinctions between the machinery and those by whom it was worked. They had substituted the Gospel of Christ for the errors of Popery. The lessons taught by the machinery might be bad; admitting they were bad, should they then change the lessons or demolish the machinery? So long as the religion disseminated by the machinery was a moral poison, the machinery had the prerogatives of an establishment; was that machinery now to be destroyed, were the aqueducts by which the waters of life were now spread abroad to be destroyed?"

After contrasting the Reformers of the past with the present times,—the object of some of the latter of which he contends is to mutilate and utterly to destroy the machinery of an Establishment,—he adds,

"The reformers of the present day might be compared to the machine-breakers, and frame-breakers, and the incendiaries of the midland and southern counties. John Knox did not destroy the machinery of the Popish church, but took possession of it, and turned it to good purpose.*** The Reformers of the present day, with a personal enmity to the Clergy, were doing all in their power to wrest from their hands the effectual engine they possessed for the diffusion of the blessings of religion. The Reformers of the present day were impetuous, bustling agitators, in whose breasts politics had taken the place of religion, and who wished to destroy the altars which their forefathers had cherished and upheld."

The able lecturer concluded his observations by citing several extracts from the writings of the late Mr. Cobbett on the Established Church of England, tending to shew the benefits resulting from that establishment; and pending the prosecution of these remarks which we intend soon to resume,—being in possession of Dr. Chalmers's second and third lecture,—we cannot perhaps better gratify our readers than by adducing one of the testimonies of Mr. Cobbett, alluded to.

"Get upon a hill, if you can find one, in Suffolk or Norfolk, and you may find many in Hampshire and Wiltshire, and Devonshire—look at the steeples, one in every four square miles at the most, on an average. Imagine a man of some learning, at the least, to be living in a commodious house by the side of one of those steeples, almost always with wife and family, always with servants, natives of the parish, gardener, groom, and all other servants. A huge farm yard, stables, thrashers, a cart or two, more or less globe. Imagine this gentleman having an interest in the productiveness of every field in his parish being probably the largest corn-seller in the parish, and the largest rate payer, more deeply interested than any other can possibly be in the happiness, morals, industry, and sobriety of the people of his parish. Imagine his innumerable occasions of doing acts of kindness, his immense power in preventing the strong from oppressing the weak; his salutary influence coming between the hard farmer (if there be one in the parish) and the feeble and simple-minded labourer. Imagine all this to exist, close alongside every one of those steeples, and you will at once say to yourself, 'Hurricanes or earthquakes must destroy this island before that Church can be overset.' And when you add to all this, that this gentleman, besides the example of good manners, of mildness, and of justice, that his life and conversation are constantly keeping before the eyes of his parishioners—when you add to all this, that one day in every week he has them assembled together to sit in silence to receive his advice, his admonitions, his interpretations of the will of God as applicable to their conduct and their affairs, and that too in an edifice rendered sacred to their eyes from their knowing that their forefathers assembled there in ages long passed, and from its being surrounded by the graves of their kindred; when this is added, and when it is also recollected that the children pass through his hands at their baptism, that it is he who celebrates the marriages, and performs the last sad service over the graves of the dead; when you think of all this, it is too much to believe it possible that such a church can fall."

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF GRIMSBY.

The congregation of the Church of England in Grimsby was originally organized by Mr. Andrew Pettit, one of the first settlers in that township. At his suggestion, the settlers regularly assembled in a house set apart for that purpose, where he himself usually read the Liturgy of the Church, and some printed sermon. This pious and truly exemplary member of our communion had the satisfaction of seeing the flock which he had collected and kept together delivered over to the care of a regular minister of that Church, of which he had proved himself so staunch and useful a member. The Rev. Mr. Sampson, first Missionary of Grimsby, commenced the discharge of his sacred office in the year 1817:—two years after, in May, 1819, Mr. Andrew Pettit departed this life, at the age of 63, deeply and worthily lamented by numerous relatives and friends. He left a large family: his widow (an excellent, high-principled and intelligent woman) and four sons are resident in Grimsby, all warmly attached to the church, never "meddling with them that are given to change."

The truly melancholy event that deprived the church of the valuable services of Mr. Sampson is well known. His loss was greatly felt by his parishioners, who duly appreciated his talents, and had become much attached to him.

The Rev. A. N. Bethune succeeded him in the mission in 1823, and remained until the year 1827. During the time of his ministry, the church was finished—a substantial stone building, 40 feet by 50. The interior of the arrangement, as respects the Pulpit, Reading-Desk and Altar, all made of handsome black walnut, reflects great credit on the taste of the Rev. Gentleman who planned and supervised the work.—On Mr. Bethune's proceeding to Cobourg, which at present enjoys the benefit of his labors, the Rev. George R. F. Grout was sent by the Bishop to Grimsby, in 1827, where he continues to reside. During his Lordship's visit to the Upper Province in 1828, the Church was dedicated to the service of Almighty God by the name of St. Andrew, at the Bishop's suggestion, and principally in reference to the name of the worthy individual who might truly be considered as the founder of the church in Grimsby.

During the incumbency of the present minister, such parts of the outside of the building as required it have been painted; the burial ground has been enclosed with a substantial fence, and an excellent bell purchased, at a cost of \$200, forty of which were most handsomely contributed by Ramsay Crooks Esq., of New York, brother to the late Wm. Crooks Esquire, of Grimsby.

The female members of the congregation have lately got up a subscription for the purpose of procuring suitable draperies

RUVUS.

To the Editor of the Church.

REV. SIR,—Upon attending divine service at the Episcopal Church in New York, I (recently from England) was much struck by the apparent want of devotion in the Congregations