

Poetry.

COLUMBUS.

(A Poem after a Picture by Parmegiano.)
By B. SIMONS.

FAME, LOVE, AMBITION! what are ye,
With all your warring passions war,
To the great strife that, like a sea,
O'erwhelms his soul tumultuously.
Whose face gleams on me like a star—
A star that gleams through murky clouds—
As here heighs by struggling crowds
A spell-bound Lothario I stand,
Before a print show in the Strand?
What are your eager hopes and fears
Whose minutes wither men like years—
Your solemn defiance to the world,
To the emotions dread that thrill'd
His frame on that October night,
When, watching by the lonely mast,
He saw on shore the morning light,
And felt, though darkness veil'd the sight,
The long-sought world was his at last?

How Fancy's boldest glances fall,
Contemplating each hurrying flood
Of thought that to that aspect pale
Sent up the heart's prophetic word
Through that vast veil, while his eyes
Watch'd till the slow reluctant sails
Should kindle, and the vision dead,
Of all his living years be read!
In youth, his faithful spirit down'd,
Still to be baffled and betray'd,
His manhood's vigorous noon consumed
Ere power bestow'd its niggard aid;
That morn of summer, dawning grey,
When, from Huelva's humble bay,
He fell of hope, before the gale
Turn'd on the hopeless world his sail
And steer'd for seas untraced unknown,
And westward sail'd on—sail'd on—
Sail'd on till ocean seem'd to be
All darkness as Eternity,
Till, from its long-lord's Star estranged,
At last the constant Needle changed,
And fierce amid his murmuring crew
Froze terror into treason grow;
While on his tortur'd spirit rose,
More dire than north winds, talk of ice,
The awaiting world's loud fears and scorn
Yell'd o'er his profligate return;
No—none through that dark waste may trace
The feelings will beneath whose swell,
As leaves the bark the last of hope,
His Being rose and fell!

Yet o'er doubt, and pride and pain,
O'er all that flash'd upon breast and brain,
As with those grand immortal eyes
He stoop'd—his heart on fire to know
When morning next illum'd the sky,
What wonders in his light should glow—
O'er all one thought must, in that hour,
Have sway'd supreme—Power, conscious Power—
The lofty sense that Truths conceived,
And born of his own starry mind,
And foster'd into might, achieved
A new creation for mankind!
And when from off that ocean came
The tropic's dusky curtain'd cloud,
And those green shores and happy bays
And rose-tinted hills appear'd!
Silent and bright as Eden, ere
Earth's breezes shook one blossom there—
Against that hour's proud tumult weigh'd,
LOVE, FAME, AMBITION, how ye fade!

Then LUTHER of the darken'd Deep!
Nor less intrepid, too, than he
Whose courage bore EARL'S biggest sleep
Whit his train unbarred the Sea—
Like his, 'twas thy prophetic eye
Against your grim bright gleam'd eye,
With all its friends of Fear and Hate,
War, single-handed war to wage,
And live a conqueror, too, like him,
Till Time's expiring lights grow dim!
O, Hero of my boyish heart!
Ere from thy pictured looks I part,
My mind's mature reverence now
Thoughts of thankfulness would bow
To the Omnipotent WILL that sent
Thee forth, its chosen instrument,
To teach us love when sin and care,
And the vile solings that degrade
Our dust, would bid us despair—
Hope, from each varied deed display'd
Along thy bold and wondrous way,
That shows how far a steadfast mind,
Serenely suffering as in glory,
May go to defy our kind.

[Blackwood's Magazine.]

October 11, 1492.—At the evening darkness, Columbus took his position on the top of the castle or cabin, on the high point of the vessel. He was looking towards the west, and his eyes were fixed on the horizon during the day, it was to him a time of the most painful anxiety, and he maintained an intense and constant watch, ranging his eye along the dusky horizon in search of the most vague indications of land. Suddenly, about ten o'clock, he thought he beheld a speck in the distance. Fearing that his eager hopes might deceive him, he called to Pedro Gutierrez, gentleman of the king's chamber, and made the same enquiry. By the time the latter had returned, the speck had disappeared. Columbus yet doubtful whether it might not be some delusion of the fancy, called Rodrigo Sanchez, a Spaniard, and made the same enquiry. By the time the latter had returned, the speck had disappeared. Columbus yet doubtful whether it might not be some delusion of the fancy, called Rodrigo Sanchez, a Spaniard, and made the same enquiry. By the time the latter had returned, the speck had disappeared.

It was on Friday, the 8th of August 1842, early in the morning, that Columbus set sail on his first voyage of discovery. He departed from the bay of Palos, a small island in front of the town of Huelva, steering in a south-westerly direction. It was about thirty miles from the bay of Palos, that he discovered the island of San Salvador.

THE FIRE-MARK OF THE LORD IN THE FLAMES OF HAMBURG.
BY THE REV. JOHANN JOHN, DEACON OF ST. PETER'S HAMBURG.
TRANSLATED FROM THE GERMAN.
(Abridged from the Church of England Magazine.)

"Holy is our God. Holy is our God. Holy is our name."
He gave, and he has taken away; praised be his name.
A voice spoke to me, saying, "Preach!" But what shall I preach? "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it." (Is. xl. 6, 7.) O my beloved friends, how true must we feel this to be on our re-assembling together in this place! We little thought, when we met together on Ascension morn, in our now dismantled temple, that we were then assembled there for the last time. I yet perfectly remember the words with which I then closed my discourse: "Is the glory of the earth, which withereth as a flower, so valuable that we should set our hearts upon it? Is the sorrow of our period upon it, which endures from morning until night, so desirable that we shall afflict ourselves to part from it? Is the whole world so prizeable that an immortal soul should stake its whole happiness upon it? No, my spirit shall turn heavenwards, and be directed to that place where Jesus builds habitations: it is there I would desire to take up mine abode. Mine eyes once closed in him, what happiness shall then be mine!"
Thus we expressed ourselves at that time. God has taken us quickly and awfully at our word. What possessions have since sunk to the earth! How many heart-rending scenes have we since lived to witness! We saw fathers with their children by the hand; mothers with babes at the breast, hastily withdrawing them from their devastated dwellings; saw the sick and dying speedily borne away: we saw the popula-

tion of a whole town put to flight, although no enemy pursued them. Over still smoking ruins and half-consumed walls, we are come to this chamber, and mournfully through its windows the scene of devastation breaks upon us. The surrounding space, where we hitherto worked, lived, loved, suffered—which had grown to our affections by a thousand ties—where many of us have spent our years of childhood and youth, and afterwards found our bread and our family joys, is scattered for ever: a world of remembrances is now only sunk in ashes to us. True, we may see it rebuilt, but it will no longer be our old Hamburg. Alas, too, our dear and noble church, the pride and ornament of the town, which had escaped the shock of sieges unscathed—that house in which our fathers have praised God for five hundred years; where we so often in peaceful silence have supplicated the Lord, sung his praise, and tasted the power of a future world; over whose holy threshold your parents first took your children; on whose altar you, young people, have concluded your covenant with God; that house which is consecrated by the sighs and prayers of so many pious souls, whose floor has been stepped by so many tears of devotion, is gone! Its cheerful chimneys will no more awake us of a morning—no more its sweet tones summon us to the service of our God. O, it was a heart-piercing feeling yesterday, when all the other bells ushered in Whitsuntide, and the ruins of St. Peter's tower stood there mute as death! And to think that all this is come upon us as lightning from the serene sky; that that which had taken centuries to rear is in a few hours reduced to dust. We know not ourselves; we know our native town no more. "Is this the joyful city, whose antiquity is of ancient days? Who hath taken this counsel against it, that Hamburg, 'the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth, shall be laid waste?" (Is. xxxiii. 7.)—It is fallen! It is fallen! "The joy of our heart is ceased, our merriness is turned into mourning, the crown is fallen from our head." (Lament. v. 15.)—Hamburg was a queen—she now sits in the dust as a widow, bewailing her children's misfortune. Alas! what shall I now preach, when every thing preaches; when every stone of the streets lift up their voices; when every heap of ruins—when the look of every one of our acquaintance proclaims, "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth."

Never shall I forget the night between the 6th and 7th May, the night before the fall of our Church. The sea of fire from the west bore irresistibly down upon us, beating the heavens with its flaming billows; a rain of fire covered the streets; the flames now roared wildly here and there like giants up against the very clouds, and anon hid themselves again in thick smoke and steam; but still our noble tower looked majestically down upon the flames which whirled around it. The bells had long ceased to sound; the cries of the distressed, the strokes of the axe, and the cracking of falling buildings now and then were all that could be heard. However, at two o'clock, in the dead stillness of night, the fearful knell of St. Peter's alarm bell resounded its solemn stroke; as much as to say, "Nothing more now can be done; pray for us." Yes, with clenched hands we prayed to thee then, and pray still, "Thy will be done, O Lord!"—Could human strength have preserved our noble tower, those individuals who, for twelve hours together, amidst the raging element fought for its preservation, must have saved it. But even ye also, valiant friends of our sanctuary, have learnt by experience "there is no one that can deliver out of his hand." We acknowledge yet, with grateful thanks, that all that man is capable of doing, was done; the devouring flames were not wrested with children. Hamburg's citizens have again proved themselves to be men, and their exertions for skill and address were worthy those of experienced men. But for once the Lord made the flaming fire his angels, and the winds his ministers, (Ps. civ.) the flames mocked at every exertion that was made to set bounds to their rage; and we must all, be obliged to confess there is no one who can deliver out of his hand. O remember this, my beloved brethren! and again peaceful ordinary times shall come, and that proud confidence in your own skill and strength shall arouse itself, then turn the eye of your spirit upon the Lord's fire-mark in the flames of Hamburg, and confess the truth, that "He alone is God, and there is no other God beside him." He can kill and make alive; he can wound, and he can heal; and that "there is none that can deliver out of his hand."

God had made Hamburg rich and great. Riches and abundance are no sins: they are his gifts; but they must, like fire and light, be watched with humility and piety; they must be considered only as the means, not as the end of life, or else they only conduce to the undoing of a people. Alas, yes; we own it here, standing with our prayers and tears in the presence of God, we took too much pleasure in voluptuousness and outward splendour; we were in the way to forget that moral strength and virtue is the essence of a people; a moral laxness had ensued from our prosperity, which excited and softened down what pampered our senses, and every serious word against the prevailing immorality was retorted with scorn.—Alas, we must grant it, that our arrogance had waxed too great. No house was any longer good enough, no material too expensive, no furniture too magnificent, no viand too select: public and private feasts must always be luxurious: the number of intoxicating public pleasures increased in an incredible manner: the proud passion for expensive dresses extended itself to the wives and daughters of the middle ranks: the old-fashioned honest-heartedness continually gave way to a grasping after pomp and splendour. What wonder, then, if numerous families through prodigality and bad housekeeping are brought to ruin; if the hardly earned gains of the week are in a few hours dissipated at the shrine of pleasure; if the upper classes seek their fortune in playing at hazard, and the lower in other games of chance; if an impetuous straining after riches in all grades is awakened in order to be able to partake of the enjoyments of the highest; that poverty is thereby advancing with silent but solemn steps?

At five o'clock in the afternoon of the 7th of May, exactly at the time when the danger was past, and our anxious Hamburg first began to breathe again, was described in the heavens, towards the east, a magnificent rainbow—an open, radiant gate, through which an appressed God drew near to his people with fresh grace and with fresh blessing. That too was a fire-mark, and how elevating a one! In the old promise was renewed—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth, and I will remember my covenant which is between me and you." (Gen. ix. 13-15); and then that later prophetic promise—"The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isaiah li. 10). No, too falsest not, covenant of my God, if every thing else fail—God! God, our refuge for ever and ever! It is impossible: "The Lord will not cast off his people, neither will he forsake his inheritance." (Ps. xciv. 14). What he has destroyed in the fire of his anger, he will rebuild again through the fire of his love, and give the end we expect.

THE PRIMITIVE CHURCH IN ITS EPISCOPACY.

(By the Author of "Doctor Hookwell.")

CHAPTER I.
Difference of opinion—Causes of difference of opinion—Toleration of error in opinions—Anecdote from American History—Duty of members of the Church of England—The Church of England conforms to the Gospel—all sects cannot be right—Vincent of Lirin's Character of Bishop Hooley, and of his writings—Scripture before all—Quotation from Dryden.

It has been amusingly recorded, that once on a time when some question of importance was being much talked of and canvassed in the University of Cambridge, two Cambridge scholars went forth to walk together into the country. "Strange," said one to the other, "that this question should excite so much conversation, when there can be but one opinion in the matter."
"It is strange, indeed," replied the other; "for it is impossible that there can be any doubt or difference, the matter is really so plain and intelligible."

The two scholars proceeded on their walk, and in their talk on this subject, when it very soon appeared that, although both confidently affirmed there could be but one opinion on the matter, yet each of them entertained very opposite opinions on this same subject; and that after a walk of several miles, and very much earnest debate and argument, each still kept his own opinion, and they returned to Cambridge with the discovery that the question in agitation could very easily be productive of more opinions than one.

Now this is the case with nearly every question that comes before our limited minds, and it is even so with those first and greatest of all questions—what is Religion? and what is the Church? I speak of Religion, and the Church as regards Christianity; for Religion, as universally considered, is a wide and most various question, since the very inhabitants of Terra del Fuego (the most ignorant and debased people yet discovered) have their religion, and that religion, in the widest acceptation, is Church. But why, in regard to every question, not excepting that of the Christian Church, is there so much doubt and difference of ideas and sentiment in men's minds? The answer seems to be, that it is owing to the contrariety and diverse capabilities discernible both in the disposition and the reasoning faculties of the human race. On the most important subjects that we can name, such as the Atonement, Operation of the Holy Spirit, &c., we shall find great thinkers that cannot arrive at one and the same conclusion, and this, because their minds, as a whole, are differently constituted. One ready and eager to believe in mysterious agencies and spiritual influences; another, constitutionally unwilling to advance beyond the limits of mere sense; just as one great mind soars mightily into the realms of poetry, while another is equally great, in its way, in writings that are prosaic. These men shall both be equally amiable and inoffensive in disposition, but widely different in the constitution of their minds.

But again: we shall see the disposition greatly interfering with the decisions of the mind. St. Paul says, that the natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned. He cannot, then, discern true things, because he lacks the necessary disposition. Just so, for one man that can bring any argument against the Christian religion, many embrace it not because their dispositions will not allow them to love those things of purity, humility, love, and peace. And just so, again, many a man may not love the Church (as established in England) because his disposition will not allow him to walk in her large and serene path. If he is worldly or wicked, he cannot love to pray, as the Church prays, to pass every day in righteousness and true holiness; and even should he be religiously inclined, his disposition may be turned towards more noise, and bustle, and excitement, than he will find in the wide calm ordinances of the Church. And, moreover, he may like to indulge a vain disposition, and seek to be an office-bearer or preacher among dissenting companies, when he would be nothing but a calm spiritually-minded Christian in the congregation of the Church. These latter are painful instances when they occur, especially as they are usually accompanied by boasts of religious superiority. But in all such cases of difference, the path of the genuine and sincere Christian is clear. He may lament that others cannot see things of essential importance as he sees them, but he must be tolerant of all error;—he may, and ought, to make endeavours of persuasion, but to judge no man before the time. This was our blessed Lord's manner, and his precept. He bore the contradiction even of sinners; issuing the mildest protest against his very murderers. And when such an one beholds infirmities of disposition rather than errors of mind, swaying the creed and conduct of a professing Christian, he must still more deeply lament, but still be tolerant. It may be Satan in the assumed garb of a saint that is annoying and opposing the Church; but still he must only mildly protest and persuade as occasion may require or offer.

Both Romanist and Protestant foes, as either Ridley or Servetus testifies, mark too horribly the brutalities that may follow when once we think that we may punish or persecute any man, under any circumstances, who differs from us with regard to those essential questions on which our minds are positively made up, and which we conscientiously regard as absolutely and entirely necessary to the eternal peace and salvation of men. In short, we may be in the truth, and our opponent in deadly error, yet we dare not do other than protest and persuade. It is true that the State does not act in this merciful way. The State fines and imprisons for treason and other crimes where life is not in jeopardy; and even if life be in peril through rebellion and conspiracy, what is that when compared with the crime which brings distrust, poison, and death to the soul? The Church, therefore, has greater cause, speaking after the manner of men, to fine, and to imprison; but, no, she leans on the heavenly words that inculcate love to enemies, that suffer no retaliation in word or deed, and that defer judgment to a higher and future tribunal.

Such is the course of the Church as regards contrariety of opinion on religious matters; and her gentle manner every individual Christian should endeavour to imitate. At the same time let us not give the least encouragement by our leniency to any mind to foster the indulgence of any bias or disposition which may obscure the view of right things; not even to the love of singularity, effort after originality, nor any other follies which excite little minds; for these things, inadvertently cherished at first, may lead on to serious results when we stand before Him who looks into every secret imagining of the heart and intellect.—Wordsworth saith truly,

"That heresies should strike (if truth be scanned)
Presumptuously, their roots both wide and deep,
Is natural as dreams to feverish sleep.
Lo! Discord at the altar doors to stand
Uplifting towards high Heaven her fiery brand,
A cherished Priestess of the new baptised!
But chastisement shall follow peace deposed."

There must be also heresies, saith St. Paul, in order that the truth by comparison or contrast may be known. It is thus with good and evil. But there are lesser things than heresy that agitate and divide those who deem themselves members of the Christian community. We too often forfeit our inward tranquillity on very foolish terms, and then pettishly grumble at the infliction of calamities which are the pure result of the

littleness of our minds, and the puerile passions of our hearts.

The historian Robertson tells us (in his History of America) that, "Williams, a minister of Salem, in high estimation, having conceived an antipathy to the Cross of St. George in the standard of England, declared against it with so much vehemence as a relic of superstition and idolatry which ought not to be retained among a people so pure and sanctified, that Endicott, one of the members of the Court of Assistance, in a transport of zeal, publicly cut out the cross from the ensign displayed before the Governor's gate. This frivolous matter interested and divided the colony. Some of the militia scrupled to follow colours in which there was a cross, lest they should do honour to an idol; others refused to serve under a mutilated banner, lest they should be suspected of having renounced their allegiance to the crown of England." Thus, through a mere matter of no moment at all, a body of men might have scrupled to serve together in matters of importance; and how often is this the case in religious matters, when people will boast themselves of this sect and that sect, and bring many bad passions of the heart into the contest; be eminently zealous in party controversy, but forgetful of serving the Lord Jesus at all; forgetful that at every successive retirement from meanness and self-abasement, they are retreating from the ranks, rather than effecting a movement in the advance of the religion of Jesus Christ, whose first sentence in his first sermon was, *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

But let Church of England Christians ever remember, that they have not so learned Christ. Let the Church of England stand forth as the Gospel of God—in doctrine, in discipline, in form of government, as essentially the Gospel of God. Whoever teaches the doctrines of the Church of England, teaches the Gospel;—whoever teaches the discipline, and episcopal form of government of the Church of England, teaches the Gospel;—the pure, plain, unexaggerated Gospel as taught in the writings of the Evangelists and Apostles. And if the Church of England sets forth the Gospel in word and in pattern, it must necessarily follow, that the doctrines and forms of sectarians and separatists do not set forth and teach the Gospel.—For instance: if infant baptism be a doctrine agreeable with the Gospel, then the rejection of infants from the baptismal font is not agreeable with the Gospel. If the episcopalian form of government be in agreement with the Gospel, then the presbyterian and other forms are not. We must speak and write kindly of those who differ from us, but it would be the very height of unkindness not to endeavour to persuade them that they are in error. We must not sacrifice the truth, and simply because our Christian duty forbids us to do so. It would be shewing cowardice in ourselves, and cruelty and duplicity towards others, to do so. And, therefore, though firmness in the cause of the faith once delivered to the saints may guide the writing in these pages, yet nothing shall be stated which ought to offend the feelings of the strictest dissenter. We say "ought to offend," because perhaps some are offended without just cause. I once knew a dissenter's pride angrily arise within him, because a pious clergyman in speaking of him said that, "He was a good and sincere, but mistaken man." That he could be "mistaken," seemed to him a censure on his intellect, which no acknowledgment of the rectitude of his heart could mollify. This is his sin. No man should feel offended because any one endeavours to place his steps in the right path, or in the path he humbly and conscientiously conceives to be right. With churchmen or dissenters this rule should hold good; and dissenters should remember that they have placed themselves in their awkward position. They have gone out from the Church, and may not regard either the pity or the censure of the Church. They have gone out, and should the Church endeavour to warn or recover them, they ought to regard such endeavours with courtesy at the least. Did the Church not endeavour their restoration, they might well cast on her the taunt that she did not, after all, think these things of importance. But they have gone out, and by their various denominations (we speak of all sectaries) have exhibited the painful truth that large bodies of religionists must be in error.—They cannot all be right. The assenter and the denier of the Atonement cannot both be right. Let the Church of England be wrong, still the sectaries cannot all be in the right. This is a melancholy fact exhibited to the world through multifarious dissent. They have gone out—and if they be right, Christ has had no Church on the earth until they arose. Presbyterianism is not four hundred years old, and what then becomes of the fourteen or fifteen centuries of Christianity that existed before? Was there no Christian Church during the first three centuries? Have Christ's words to His Church, "Lo, I am with you always," been nullified by only commencing in practice with the reformation? Well may Vincent of Lirin write, *Profano vocabitur vox, (saith St. Paul, I Cor. v. 11)* that is, novelities of doctrines, novelities of things, novelities of opinions, contrary to old usage, contrary to antiquity, which if we receive, of necessity the faith of our blessed ancestors, either all, or a great part of it must be overturned: the faithful people of all ages and times, all holy souls, all the chaste, all the continent, all the virgins, all the clergy, the deacons, the priests, so many thousands of confessors, so many great armies of martyrs, so many famous and populous cities and commonwealths, so many islands, provinces, beings, tribes, kingdoms, nations: to conclude, almost now the whole world, incorporated by the Catholic Faith to Christ their head, must needs be said, so many hundreds of years to have been ignorant, to have erred, to have blasphemed, to have believed they knew not what. I find still, however we may be able, with God's permission, to convict our opponents of want of reason, and humility, and prudent consideration in their dissent, let us judge no man before the time:—let us remember that an Apostle says, that heresies must needs creep into the Church as offences must needs enter into the world; and although with him we may ask of all who make division in the Christian Church, are ye not carnal? and also know that to be carnally minded is death, still let us shew pity while we would persuade, and love while we would censure opinions, and not (morally and spiritually speaking) place our own souls in jeopardy by uttering one severe word, or giving way to one feeling of anger or hatred, although often tempted by an opposite party to do so.

But are we sure that the Church of England is the Gospel—that it sets forth the truth as it is in Jesus? To prove this shall be the object of the following pages; and although we cannot be so presumptuous as to commit the Church of England to stand or fall on our arguments alone, yet if we shew enough for sincere and humble Christians to hold in order to give an answer for the belief that is in them, we shall be content; and to more able hands we assign the pleasing duty of adding more proof, and rendering assurance doubly sure. Bishop Hooley (and surely his opinions would be likely to be favourably received by our opponents) has written in his *Persuasive to Lay Conformity*, to the very point that we would urge on all, when he says, "Our duty is to do all lawful things for the sake of peace, and to promote love amongst Christians; and yet many among us act as if they thought it their duty to do every thing possible, in order to encourage divisions and hatred in the Christian Church. Why else do they rather choose to find out such new doctrines in the Gospel as never heard of before in the Christian Church, than to practise the old? And why do they refuse to

walk in that path which leads plainly and directly to greater degrees of unity and concord? A true Christian spirit cannot direct us to such a behaviour, any more than it can direct us to disturb the peace of society, and to render all designs of accommodation ineffectual.

And then he proceeds in this way of orderly charity: "It is true that it is our duty to acknowledge all Christians to be such; to love our neighbour as ourselves; to do unto all men as it is reasonable for us to wish they would do unto us; we are in their condition; to be kind and tender-hearted one towards another; to practise all instances of humanity and charity towards our brethren; to abhor all thoughts of rigour or inhumanity for the sake of any religious difference; and to do them all the good that is in our power, and that is consistent with the obligations we are under to ourselves, and to the rest of the world. All this, and the like, we are strictly obliged to; but this does not at all bring us under the necessity of giving any encouragement to the errors of our brethren, especially such errors as have a bad influence upon human society, and prove the occasion of much unhappiness to it;—but christian charity rather obliges us to the contrary—to endeavour to convince them of their errors, and to put a stop to the evil consequences of them. But it is wonderful to hear this divine virtue alleged against the reasonableness of constant conformity, when it is so very evident that there is not one single branch of it, but what may be duly and punctually performed by a Christian in communion with the Church of England. Nay, I will add, that this grace may be practised in greater extent by such an one, than it can be by any who give encouragement to separation from it; because the former neglects no part of charity which the other practises, and besides this shews a sacred regard to public peace, by giving no encouragement to any thing that is the occasion of uncharitableness or disturbance amongst Christians, which seems to be one of the first and principal branches of charity." And then he asks: "What nobler instance of christian charity can there be supposed, than to regard the peace of the Christian Church? And what more genuine and natural effect of a truly catholic spirit, than to endeavour to put some stop to the divisions, and consequently the uncharitable heats amongst Christians?" These words from this latitudinarian divine administer rather the rebuke of a friend than of a decided opponent; for it is well known that Bishop Hooley was not strictly orthodox in regard to his views of church-membership, and other important matters;—but he was a man who sought to make peace, and could see that there could be no hope of Christian peace so long as the various denominations of sectaries were permitted to introduce new discords and conceits among Christian brethren. His writings entitled the *Reasonableness of Conformity*, also a *Persuasive to Lay Conformity*, and the *Defence of Episcopal Ordination*, are well worthy the perusal of the peaceful Christian, albeit in some matters very important positions are overlooked, and lower views entertained; but even these, in absence of the higher, are quite sufficient to beat off and vanquish the sectaries.

But in preference to all that man can say, Scripture should rank first and foremost in our minds and hearts. That beautiful prayer of the blessed Saviour should never be sacrificed to any consideration of an opposite tendency, "That they all may be one, as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." This eternal visibility of the Catholic Church, presenting itself as an evidence of the divine mission of Christianity, should never be disturbed; and those who by the introduction of novelties, as the Romish Church has done, force others to seek a restoration of the Primitive Church, and thus present an apparent non-conformity; or those who through restlessness, conceit, or love of contention set up divers and heterogeneous systems all over the land, are certainly to be condemned as violators of the fraternal bond that should cement all Christians in close fellowship and love.

May not the satire of Dryden convey a salutary memento?

"Though Luther, Zuinglius, Calvin, holy chiefs,
Have made a battle-royal of beliefs;
Or like wild horses, several ways have whirled
The tortured text about the Christian world;
Each Jesu lashing on with furious force;
That Turk or Jew could not have used it worse;
No matter what dissension leaders make,
Where every private man may save a stake:
Ruled by the Scripture and his own advice,
Each has a blind eye-path to Paradise."

While the Church may rightly exclaim,
"We claim no power when heresies grow bold,
To coin new faith, but still declare the old!"

THE CONSECRATION OF SCIENCE.

(From the Church Magazine.)

With such a preparatory course as we have endeavoured to recommend, the clerical labourer will enter on any parish with many advantages over the mere scholar and systematic divine; for men will be likely to listen with some attention to him, when he discourses in his own particular province, since he shows some acquaintance with their wants and feelings; for though it will ever be true that "Omne ignotum pro magnifico habetur" men will be still more favourably disposed to pass from what is made clear to their senses to what is propounded to their faith. The late Rev. Thomas Scott found himself listened to by a rural people with more attention, when he found that, from early habits he was well acquainted with agricultural pursuits.—Hence Herbert says, "The country parson is full of knowledge. They say it is an ill-mason that refuseth any stone; and there is no knowledge, but in a skilful hand, serves either positively as it is, or else to illustrate some other knowledge. He condescends even to the knowledge of tillage and pasturage, and makes great use of them in teaching; because people, by what they understand are best led to what they understand not. But the chief and top of all his knowledge consists in the book of books, the storehouse and magazine of all life and comfort, the HOLY SCRIPTURES." The various missions to the heathen have called forth all the energies of some of the most intrepid men, and far more than their previous acquirements. We observe therefore with pleasure that the preparatory education which the Church Missionary and other societies prescribe and provide for, includes some acquaintance with the useful arts and all the sciences, which become the handmaids of religion in an uncivilized country; and well indeed are those hours employed wherein science is dedicated to the glory of God. And thus should every other student endeavour to increase his influence in his own particular calling, not by neglecting his peculiar science, but by embracing such collateral aids as may come within his reach.

The happy results may be seen in our colonies, especially New Zealand, thirty years ago an inaccessible island of cannibals, now, through the zeal and enterprise, the intelligence and moral influence of Christian Missionaries, a province of the British crown, and containing a branch of our Holy Apostolic Church, with a bishop and clergy presiding over and teaching thousands of converted and civilized natives.

(Dr. Thirlwall) who in less than twelve months became able, by a dedication of his native and acquired talents for language, to minister, speak, and officiate in the ancient British tongue. So that tears of joy have run down the eyes of aged Welsh clergymen at the sight and hearing of a bishop "speaking in their own tongue the wonderful works of God."

Nor were instances of such successful devotedness wanting in the Church. We have the lives of pastors Oberlin and Neff abroad, and Bishop Wilson in the Isle of Man, who in Herbert's phrase, were "all in the parish." But enough has probably been said on the duties of the clergy to acquire and dispense all the human learning, in subordination to the divine, which their talents and diligence command. And this was necessary in the first instance, because they must be in the van of every successful campaign against ignorance and vice; and the consequent duty of so dedicating their stores of knowledge has been shown from their general obligation and sacred office; it remains that the LATTY be stimulated to a similar consecration of their knowledge and talents to the glory of Him who created and redeemed them. "For we are not our own, we are bought with a price."

And here we would again first address those who have the high privilege of being diligent members of either of our Universities; and who if ambitious of distinction, are in danger of neglecting religion and devoting themselves too exclusively to the classical and mathematical studies of the place, or of occupying those hours which are not thus employed, with idle pleasures. They may very securely devote a considerable portion of their time, if well husbanded, to devotional study, to sacred literature and science, and even to such popular knowledge as may make them useful in society in general; or if intended for the legal and medical professions, or public life, give their minds a ballast and a readiness for common life, which they might otherwise want. A desire of usefulness to man, with a sense of responsibility to God, will make every hour precious, and even if they are not gifted with talents to rise to very great eminence, their habits always quickened to diligence by the ever wakeful thought that they have a duty to perform to God, which will transcend all the motives of ambition or worldly gain; because it is not only an intense, but, like gravity, a constant force. For religious motives embrace ETERNITY; the quality which gives it an infinite value.

Let therefore the student labour with eternity in view and he will not neglect the necessities of Time. For Time well employed in faith and practice, is the isthmus by which he hopes to pass to the continent of a blessed eternity; and with the Cross in view he will be kept from all absorbing ambition on the one hand, or listless indolence on the other. But if he is pursuing only the beck of worldly prudence, he may be journeying successfully to some bright point of temporal eminence, but he may have lost his peace of soul in the effort.

The world is full of improvements, inventions, discoveries, enterprises and schemes of external and passing advantage. But fruitful will be the day when the soul's immortal interests are exchanged for them. On the contrary, not only may and ought the clergy to promote the serious concerns of their peculiar calling; but as members, though not ministers of the Church, lawyers, physicians, merchants, statesmen, men of general literature, and science, may very often and most effectually, privately, and by their writings, call the attention of those with whom they may be called to mingle in their several vocations, to the grand impasse of salvation, without intruding on the sacred commission.

Instances are not rare of a very special blessing attending the private labours of men of science, and men of business among the young, the sick, and the thoughtless; and sometimes with more influence because their appeals to conscience have not been thought to be merely professional. Their own secular studies may be frequently sacrificed by giving some attention to the evidences and doctrines of the scriptures, which may enable them to silence cavils, answer objections, remove doubts, and correct evil habits, which the eye or ear of the minister may never detect; and in circles where he cannot exercise influence; but whose aid they may timely call in, and whose labours they may effectually second by their extra-professional, but most laudable zeal.

And such voluntary and unrequited service is the only kind of lay help, which the minister can safely promote, apart from the recognised office of schoolmaster and parish clerk. We are not, therefore, advocating any system of paid lay agency, which even if "lawful," is not, we believe, "expedient."

The gospel has given to every one his proper office in subordination to the sacred orders. Hence St. Paul enumerates among his lay helpers, Luke the beloved physician, Zenas the lawyer, Priscilla and Aquila the tentmakers, and Erastus the chamberlain of Corinth. But it was not only with reference to the direct inculcation of religious truth and sentiment, that zealous and intelligent laymen may find an ample field. There are improvements to be made of their own professional studies and gifts, which will redound to God's glory and man's happiness. They may not only point out the wisdom of providence in the various arrangements of the natural world, but may also frequently indirectly illustrate the scriptures, whilst they are directly developing nature. Thus Dr. Olinthus Gregory observes of Dr. Mason Good: "among our author's interesting treatises upon different diseases, that which relates to leprosy is one of the most elaborate and curious. He traces the history of its technology from the Hebrew, through the Arabic and Greek languages; and is thus enabled to assign reasons for much of the vagueness and confusion which have prevailed respecting this disorder.—The theologian, as well as the student of medicine, may here derive benefit from his researches."

But although many and glorious exceptions are thus to be found to the "Idolology of Science," in men of various learning, who have gladly rendered to God his due, it is but too evident that a very opposite tendency prevails among the younger members of the lay professions; although, we trust, the infidelity which has been charged on the medical students in particular has been exaggerated, and is diminishing; and if zeal for the Church in its externals be a proof of reviving piety the restoration of the Temple Church evinces a strong feeling on the part of the members of the Bar.

The degree to which scepticism existed in the time of Dr. Good, was attributed by him to the relaxation or want of moral discipline in the hospitals, and the separation of their studies and pursuits from religion; and he expressed a hope that these sources of evil would be nearly extinguished in a few years, in consequence of the great improvement rapidly making in every department of medical education, and the strong desire evinced by several eminent men, that there should be incorporated with the habits of study, such rules as shall best insure the professional benefits, while they most effectually check the contamination of loose principles.

This relaxation of morals and exclusion of religion, is an abuse of modern times. Our Inns of court, hospitals, colleges, indeed all the institutions of our ancestors, were under the influence of religion, and connected sound learning with it: and some of the profoundest theology has emanated from the pulpits of the Temple and Lincoln Inns.

* Does not Aristotle affirm, "Κακια οτι φθαρτικη της αρχης?"
* History of America. Book x., page 105.
* The Hind and Panther, vol. ii. pp. 52, 76.