The Church.

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Poetry.

THE BELL OF THE ATLANTIC.

BY MISS P. M. CAULKINS.

(From the New York Churchman.)

[When the steamer struck the shore, the dashing of the waves against her frame caused the bell to toll. The tone of this bell is uncommonly shrill and clear, and heard at such a time, must have seemed like a peal from another world. It has been frequently heard since the consummation of the catastrophe, and is still sending forth at intervals, its solemn and piercing sound.]

Storm-spirits ye did well,
To swing the funeral bell,
That sad night;
Noting down with iron pen,
When the struggling souls of men,
Took their flight.

Mid the raging tumult round,
How the shrill entrancing sound,
Fills the air!
Over mastering the gale,
Childhood's shriek, woman's wail,
Man's despair.

From eternity's dark land,
On whose cold brink they stand,
Hark! it rolls;
Pealing forth the notes of woe,
Ringing loud, ringing slow,
For the souls.

Ah! 'tis not the broken deck,
Man, man's the only wreck,
Worth a tear!
Oh ye seas! what a prize,
What a costly sacrifice,
Ye took here!

Yet they perished not in vain;
From their peril, from their pain,
Let us turn
To the lessons they unrolled,
Worth an argosy of gold,
But to learn.

For the sons of God were there,
Men of faith, men of prayer
Unsurpassed,
And the love of Christ had power;
'Twas an anchor in that hour,
Holding fast.

There was *one** whose face was seen
Like a shining and serene
Crystal sea:
Sublimed, as if the soul,
Had already passed the goal,
And was free.

There was *one*† of manly brow,
"*We are nearer Jesus now,*"
Was his cry;
Then the rushing surge swept o'er
And the loosened seraph bore
To the sky.

One‡ calmly said, "Of old
My Saviour's voice controlled
All my woe;
And if through the raging sea,
Now he says, *Follow me,*
I will go."

No thought amid the strife,
Of his own death or life,
Had the chief;§
The burden on his breast,
Was the lives of all the rest,
And their grief.

They dropped into the wave:—
Some found in it a grave.
Some an ark.
Down, down into the deep,
As they fall, as they leap.
Hark! oh hark!

Now the loud and silvery bell
Like an anthem seemed to swell,
Shrill and sweet:
And a group of angels came,
With their bosoms all on flame,
Friends to meet.

They caught the jewels bright,
As they burst forth in light,
From the clay;
And the souls and seraphim
In a sweet thanksgiving hymn
Passed away.

Yet upon the deck,
Mid the breakers and the wreck
Swings the bell:
Now an anthem floats around,
Now a low and dirge-like sound,
And a knell.

Above the thundering breeze,
And the heavy booming seas,
Peals its woe;
Like a requiem in the air
Wildly mournful: it is there,
Swinging slow.

* Dr. Armstrong. The serene and heavenly expression of his countenance during the whole of that trying Thursday, has been mentioned by several of the survivors.

† This gentleman, (whose name was not known to the passenger who related the circumstance,) who was heard several times expressing his confidence in God, and encouraging others to trust in him. He was in the saloon, and was heard to utter the words quoted above, just as the sea broke over, and dashed the saloon from the deck crushing or drowning all who were in it.

‡ A gentleman from Ohio, name not known.

§ The noble self-forgetfulness of Capt. Dustan cannot be too highly praised, since it seemed to spring from a high sense of the responsibility of his post, and his duty as a man and a Christian. Calm, gentle, self-possessed, assisting and counselling others, or toiling for their safety, without rest or refreshment during their protracted peril, he was probably too much exhausted and benumbed, to struggle with the waves and secure his own safety.

MEMOIR OF BISHOP BEVERIDGE.

(By the Rev. John Dakins.)

William Beveridge was born at Barrow, in the county of Leicester, in 1638.* On the 24th of May, 1653, he was entered at St. John's College, Cambridge, and admitted in 1656, to the degree of A. B. A.M. in 1660, and D.D. in 1679.† He was so well versed in all the learned languages, that, at eighteen years of age, he wrote a treatise on the excellency and use of the Oriental Tongues, especially of the Hebrew, Chaldee, Syriac, Arabic, and Samaritan. This he published in octavo, when he was about twenty.—He also distinguished himself by his early piety and seriousness of mind.

In 1660, Dr. Sheldon, Bishop of London, collated him to the Vicarage of Ealing, in Middlesex. In 1672, he was chosen by the Lord Mayor and Aldermen of the city of London, rector of St. Peter, Cornhill, on which account he resigned Ealing.‡ Upon his being thus placed in the Metropolis of this kingdom, he applied himself, with the utmost labour and zeal, to the discharge of his ministry, in its several parts and offices. And so instructive was he in his discourses from the pulpit, so warm and affectionate in his private exhortations, so regular and uniform in the public worship of the Church, and in every part of his pastoral function, that, as he himself was justly styled "The great reviver and restorer of primitive piety," so his parish was deservedly proposed as the best model and pattern for the rest of its neighbourhood to copy after.§ His merit having recommended him to the favour of his Diocesan, Bishop Henchman, he was collated by his lordship, on the 22d of Sept., 1674, to the Prebend of Chiswick, in the Cathedral of St. Paul,‖ London; and by Bishop Compton, in 1681, to the Archdeaconry of Colchester.¶ This dignity he sustained with great benefit to the Church, in a most regular and exemplary manner. For, not satisfied with the reports of the Churchwardens at visitations, he visited, in person, every parish within his Archdeaconry; and took an exact account of every Church he visited, the condition it was in, what requisites it had for the due solemnization of Divine Service, what repairs were necessary, and, what was of the last importance, how the duty was discharged.—He was likewise very minute in his inquiries with regard to the houses of the clergy.

* From his will, in the Prerog. Court.
† Coll. and Univ. Register.
‡ Wood's Ath. and Newcourt.
§ Preface to Private Thoughts.
‖ Newcourt. ¶ Ibid.

The office of Archdeacon is one of great importance; and, unless it is sustained with the zeal, attention, and ability of our worthy Dr. Beveridge, it cannot be said to embrace the duties, or answer the purposes, for which it was instituted.

On the 5th of November, 1684, he was installed Prebendary of Canterbury, in the room of Dr. Du Moulin, deceased. He was likewise appointed Chaplain in Ordinary to King William and Queen Mary.* In 1691, on the refusal of Bishop Ken, from a conscientious principle, to take the oaths of allegiance to their Majesties, Dr. Beveridge was offered the Bishopric of Bath and Wells, but he could not bring himself to accept it, because, in the language of those times, "He would not eat Dr. Ken's bread." Dr. Kidder, Dean of Peterborough, succeeded; but, on the translation of Bishop Hooper to the See of Bath and Wells, which happened in 1704, Dr. Beveridge was consecrated, on the 16th July, of the same year, Bishop of St. Asaph. From the time he became a parish priest, he earnestly desired, and fervently endeavoured, to render his flock a pattern to others for true piety and holiness. He revived amongst them the primitive practice of administering the Sacrament every Lord's day, and his diligent and faithful discharge of every part of his sacred office was crowned with remarkable success. One particular instance of the success of his labours ought not to be omitted. One of his flock, when he was near his end, expressed a wonderful resignation to the will of God, and very little fear of death; great comfort in reflecting upon the better part of his life, especially his charity to the poor, and his zeal in recommending that duty to those about him; and, above all, in a very delightful anticipation of those ecstacies of joy and happiness, which he was going to enjoy in another world; as well as an uncommon and enlarged understanding of the mysteries of Religion. In the midst of these holy raptures, he owned his great obligation to Dr. Beveridge, for those spiritual blessings. Vigilant and faithful in the care of a single parish, when he was advanced to higher stations in the Church, his anxiety and diligence increased in proportion. He was very faithful in watching over both clergy and laity; imparting to them all, necessary instructions for the regular discharge of their respective duties. On his being consecrated to the episcopal dignity, he in a most pathetic and obliging manner, addressed a circular to the clergy of his diocese, recommending to them the duty of catechising the children, and instructing the people committed to their charge in the principles of the christian religion; "to the end they might know what they were to believe and do, in order to salvation." And he told them "He thought it necessary to begin with that, without which, whatever else he or they should do would turn to little or no account, as to the main end of the ministry." And to enable them to effect this in the best manner, he sent them a plain and easy exposition upon the Church Catechism. In short, he so conducted himself in the discharge of his high function, that he was, with great justice, esteemed a truly primitive Prelate.

As he was remarkable for his great piety and zeal for religion, so was he highly respected for his ability and learning, which he wholly applied towards promoting the interest of his Great Master. His reading was extensive; almost universal. His skill in the Oriental languages, particularly in the Hebrew tongue appears from many of his sermons. Indeed he was furnished, to a very eminent degree, with all useful and important knowledge.

His readiness in the Scriptures excited much admiration; for he made it the business and study of his life, to acquaint himself thoroughly with these sacred oracles, whereby "he was furnished unto all good works." On all occasions he was able to produce suitable passages from them, and with great facility and happiness he explained them to others.

Thus did this worthy man improve his time and talents in the service of God, and in the exercise of active benevolence, till he attained a good old age; when it pleased his Great Master to give him rest from his labours, and to assign him a place in those mansions of bliss, where he had always laid up his treasure, and to which his heart, throughout the whole course of his life and actions, had seriously and devoutly aspired. He died at his lodgings, in the cloisters of Westminster Abbey, on the 5th of March, 1707-8, in the 71st year of his age, and he was buried in St. Paul's Cathedral.†

As his whole life was spent in acts of piety and charity, so his death exhibited remarkable instances of both. His character is represented in a most amiable and interesting light. When he was dying, one of the chief of his order deservedly said of him "There goes one of the greatest and best men that England ever had." The pious and excellent Mr. Nelson says, "that he cannot forbear acknowledging the favourable disposition of providence to the present age, in blessing it with so many of the pious discourses which our truly primitive Prelate delivered from the pulpit: because the Bishop gave no orders himself that they should be printed."‡

Dr. Felton, in his dissertation on reading the classics,§ and forming a just style, observes that "our learned Bishop hath delivered himself with those ornaments alone which his subject suggested to him, and hath written in that plainness and simplicity of style, which gives authority to the sacred truths he teacheth, and unanswerable evidence to the doctrines he defendeth. There is something so great, so primitive, and apostolical in his writings, that it creates an awe and veneration in our mind, that the importance of his subjects is above the decoration of words, and that what is great and majestic in itself, looketh most like himself the less it is adorned."

The author of No. 74, vol. i. of *The Guardian* having made an extract from one of the Bishop's sermons, tells us that "it may, for acuteness of judgment, ornament of speech, and true sublime, compare with any of the choicest writers of the ancients, who lived nearest to the Apostles' times."

He left the greater part of his estate to the "*Society for Propagating the Gospel,*" and to that "*For Promoting Christian Knowledge.*" He augmented the Vicarage of Barrow, in his native county of Leicestershire, £53 a-year, and bestowed the Patronage of it upon his own College. To the Curacy of Mount Sorrel and Vicarage of Barrow, in thankful remembrance of God's mercies vouchsafed to him therein, he bequeathed £20 a-year for ever; on condition, that prayers be read in the morning every day, according to the Liturgy of the Church of England, in the Chapel and Parish aforesaid; with the sum of forty shilshillings yearly, to be divided equally, upon Christmas Eve, amongst six poor housekeepers of Barrow, as the Minister and churchwardens shall agree; special regard being had to those who had been most constant in their attendance at prayers, and at the Sacrament of the Lord's Supper, during the foregoing year. "And if shall so happen, which God forbid! that the Common Prayer cannot be read in the church or chapel aforesaid, my will is," saith this good father of our Church,‖ "that what should have been given, in either place, for that, be in each place allowed to one chosen by the Vicar of Barrow, to teach schools and instruct the youth in the principles of the Christian religion, according to the doctrines of the Church of England."

Thus lived this good prelate, and thus he died; and as he was a bright and shining ornament to our Church whilst living, so his memory will ever continue to be revered now he is dead. The works he has left behind him will consecrate the name of their pious Author; who, though departed from amongst men, still loudly calls upon them "to repent and believe the Gospel."

* Wood. † Biog. Britann. ‡ Life of Bishop Bull, p. 75.
§ P. 190. ‖ Vide his will.

THE WATERS OF MARAH.

(From Sermons on the Seen and Unseen, by the Rev. E. Caswall, M.A.)

For every Christian, as he journeys onward, there is prepared some bitter spring, of which he must taste some day. Who will say that there may not be many such in store for all of us? Some afflictions there are which nature itself inevitably prepares for every child of Adam; but are there not also many other bitter springs which rise up to meet us when we least expect? And granting that there is much of sickly sentimentalism in that melancholy tone into which our minds are sometimes unhappily betrayed, still, in human life as it is, is there not enough of actual disappointment, enough of evident afflictions, vexations, and trials, rising up out of its never-ending vicissitudes—enough, I repeat, to make us acknowledge that the world affords its Marah to us, no less than did the wilderness to the Israelites?

It is true that in early youth, looking forward into life, we are at first very unwilling to allow this. We make up our minds that, if the world, as a whole, must be granted, in one point of view, to be a wilderness, still at least it shall be a pleasant wilderness to us. So gazing onward, like the Israelites before they came to Marah, we in our imagination plant this wilderness, this desert with joyous springs, agreeable to the eye, and sweet to the taste. We determine that from stage to stage we will proceed from one pleasant spring to another yet more pleasant. "To-morrow," we cry, "shall be as this day, and much more abundant," (Is. Ivi. 12). We will not suffer, even in thought, that any one of these springs shall turn out bitter. Nor are we content with this. We convert each of this imaginary fountains into a very oasis: we cover its margin with soft grass; we crowd it round with pleasant scenes and companions, and think how soothing it will be to hang our harps upon the trees that grow thereby, and to lie down by those sweet waters, forgetful all the time that this life is a pilgrimage to the true follower of the Cross, and that it is not our business to be lying idly down, but to be earnestly and painfully marching forward to that heavenly Zion which glimmers in the distance, and calls us on, over arid sands and after much toil, to seats of unutterable repose.

Such is the feeling with which the pilgrim of this world starts into the wilderness in early life; a feeling rich in anticipation of pleasant springs. And who will deny but that, by the bounty and goodness of God, he does meet with sweet wells of water here and there which for a time may solace him? Who will deny that there are many connexions of human life, innocent in themselves,—sweet springs, of which even the Christian pilgrim may drink without shame?

But there is in the soul an instinctive thirst, for the most perfect, the most excellent; and this thirst, however corrupted, will strengthen as a person detects the deceitfulness of many springs which he had reckoned upon when he began his pilgrimage. The pleasures which pleased him once, now, as he advances in life, please him no more. Many of those springs, which in the early days gushed out pure and fresh, are now dried up and exhausted. Already, when there are still some pleasant springs left, he begins to cry out that all is barren; and remembers the words of Jeremiah: "My people have committed two evils. They have forsaken Me the fountain of living waters, and have hewed them out cisterns, broken cisterns, which can hold no water," (Jer. ii. 13).

Still, notwithstanding temporary convictions of the the world's hollowness, notwithstanding occasional exclamations to that effect, there are few persons who, even in the middle of their years, after all the delusions which they have experienced in themselves and others, do not still retain in view some particular earthly object, which they think must make them happy at last. They look forward to some one point in their lives, to some one especial event, to the gratification of some one ardent hope, which, notwithstanding past disappointments, they feel certain must bring them felicity at last.

Well, years pass on; and at last they approach this so-desired event,—the settlement of a child in life, the gaining of some long-expected fortune, the consummation of some long-cherished ambition. This event they approach at last. Already they see it in the distance, as the Israelites saw the distant waters of Marah; a delicious spring, as it appears, in the world's wilderness, which by one sip is to satisfy all the thirsts and longings of a life. Already, like the thirsty Israelites in the desert, they begin picturing to themselves how sweet that spring will be. They solace themselves in the thought of resting there, as though it were the end of their toil; they anticipate events in their eagerness; they hasten forward, even at some sacrifice; they reach the spring; they stoop to taste. Why do they start back? Alas, it is bitter:—it is bitter! This event, so long desired, has come to pass; but the circumstances of things are changed. Other events have turned up, upon which they did not count, or it may be their own feelings have altered. This water, which was to have been so sweet, is bitter to their taste: more bitter than the bitter waters of Marah to the Israelites of old. Like them they now begin to murmur, with yet less reason; and wearied out at last with complaints, cast themselves down, wretched and exhausted, by the barren side of that bitter spring, which, in the fondness of their earlier anticipations, they had margined with perpetual flowers, and imbued with a sweetness unknown to the fountains of this world.

And thus perhaps they will lie, day after day, by the side of this bitter spring, brooding over their disappointment. Thus many have lain in their affliction, not considering how far it is possible for this Marah to be made sweet; but rather, in their desperation, drinking of its bitterness till their very heart has become bitter to its core. This is often the secret of those embittered characters we meet in society, who cause pain when they appear, and are shunned where it is possible, because their very presence throws a check upon the gaiety of others' hearts.

But is it true that there is any way for changing these bitter waters of disappointment into sweetness? What angel will come down from heaven and restore this spring? What miracle will unlock for us the sweet waters? The Marah of the Israelites was changed into sweetness; but who shall sweeten the Marah of human life, which has been bitter from the beginning? Who shall shew us a tree as God did to Moses: "and when he had put the tree into the waters, they became sweet?" Is there in fact any such tree?

Yes, there is one such tree, the tree of life, which once grew in the garden of Eden; the tree from which the Cross was wrought, the tree on which Christ was crucified. We read, "Cursed is every one that hangeth on a tree;" (Deut. xxi. 23.) and again, "Jesus, whom they slew, and hanged on a tree;" (Acts x. 39.) and again, "Christ hath redeemed us from the curse of the law, being made a curse for us;" (Gal. iii. 13). There is, then, such a tree as we need; and this tree is the Cross.

Whoever, then, thou art who, brooding over thine own Marah, makest bitterness doubly bitter, remember the Cross of thy Saviour. Cry unto the Lord, as Moses did; and He will shew thee a tree. Look to the Cross; look to thy Saviour on that Cross; look to the precious blood which, pouring from thence, brought redemption and peace to the world; depriving sorrow of its bitterness, death of its sting, the grave of its victory. Throw thyself, in faith and resignation, upon the tender mercies of Him that hung thereon. Mingle thine afflictions with His. Plant His Cross in thine own embittered heart; and, by His grace, this spring of disappointment shall become less and less bitter, shall become instilled by degrees with sweeter and sweeter drops, till at last the whole bitterness shall have passed away, and nothing but sweetness shall remain.

The bitter water is become sweet. Oh, happy pilgrim of Christ! Happier far than the Israelites of old! To them it was but an earthly spring that became sweet. Their lives were prolonged a little while; yet, after all, they died in the wilderness, far away from the land of their fathers. To thee in a spiritual desert, is sprung up a fountain of living water. To thee thy "light affliction," humbly borne in the faith of the Cross, worketh a far more exceeding and eternal weight of glory." (2 Cor. iv. 17). What was but an earthly bitterness is changed into the everlasting sweetness of heaven; that water, so painful to thy taste before, is become to thee now a fountain of life, light, and immortality!

Henceforth, then, remember the water of Marah. And as to those who have as yet tasted only the sweet waters of life, let them bear in mind that they also must meet with one or other of its bitter springs in their turn. All must be afflicted, all must be disappointed, sooner or later. These things are, in God's providence, the instruments of trying our faith. It is the eternal law of the Most High, that we "be perfected through suffering."

While we use life as not abusing it, while we enjoy what God gives, while our hearts are merry, and our tongues joyful, and our spirits high, let us keep in mind the truth, that our merry hearts, and our joyful tongues, and our high spirits, cannot alter the irreversible sentence, "In the world ye shall have tribulation;" (John xvi. 33.) and let the remembrance of this keep us humbled and subdued. Welcome afflictions, welcome disappointments, if only they bring us nearer to Him in whom is our true rest. "They that sow in tears shall reap in joy." The sadder the present sorrow, he more joyful the after happiness; the more bitter the outward earthly spring, the sweeter that inward spring which flows from heaven.

SUBJECTS FOR PRAISE.

(From 'Sermons showing the Practical Working of Faith," by the Rev. F. W. Fowle.)

We ought to praise God for the sanctuary in which we assemble, and for every other built for the same purpose throughout the land—no longer places of secresy and concealment, but standing conspicuous to every one who is desirous to enter into the courts of the Lord's house; either built on a hill, that they cannot be hid, or raising their consecrated heads above every other building, and proclaiming from open doors, at least on every Sabbath-day, God's gracious invitation to every soul he has created, and whom the blood of Christ has redeemed, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy . . . without money and without price." (Isaiah lv. 1). We ought to praise God that His holy Word is freely circulated among us, opening to us the way to the "pure river of the water of life," and to "the tree of life," with its fruits for every month, whose "leaves are for the healing of the nations." (Rev. xxii. 1, 2.) We ought to praise him that he has given us the promise of his Holy Spirit to help our infirmities and the sacred ordinances of religion through which we are permitted to approach to Christ, and through him to have access to God. We ought to praise him that he has admitted us by baptism into his Church, and has given to us the sacrament of the Lord's Supper for the support of our spiritual life. If we would inquire further what are the chief subjects for which our humble and hearty thanks are due to Almighty God, the Father of all mercies, we are told them in the general thanksgiving of our admirable Liturgy. We are to bless him for our *creation;* for placing us in this wonderful world, and giving us faculties for the enjoyment of it; for our perception of natural beauties and spiritual truths; for all the fond endearments of life, and all the affections and charities which bind us to one another.—We are to bless him for our *preservation;* for having carried us safely through the illnesses and diseases peculiarly incident upon childhood; for having watched over us in after life, mercifully raised us from the bed of sickness, averted some terrible calamity, or protected us under some imminent danger. We are to bless him for *all the blessings of this life;* for health, when others are wasted by pining sickness or torturing disease; for friends, kind parents, dutiful children, affectionate partners in our joys and our sorrows, when others have been left almost alone in this wide world, or have had to mourn over—far worse than any other separation—the sins and unkindnesses of those whom they have loved with all the intensity of human affection. We are to bless him for *national prosperity;* for that free constitution, and those wise laws, under which it is our happiness to live; for *peace* with every nation around us, which those at least among us know how to appreciate who can remember the miseries of *war,* who can remember when even the rejoicings for victory were mingled with wailings for the brave, and the note of public triumph sounded the knell to many a secret mourner, and struck cold on many a broken heart. And if *national wealth* be indeed a subject of rejoicing, I am sure we have to thank God for that; we are the great mart of the world, commerce whitens our seas with her sails from every quarter of the globe, (of which your own little harbour furnishes a proof,) and in worldly riches, glory, add greatness, none are to be compared with us. We are to bless him for *individual success in our affairs;* some among us have all the luxuries of life; how many among you have all its comforts and conveniences; none of you, I would hope and believe, are without the supply of your necessities; and therefore, not one is there among us whom the spirit of thankfulness ought not to inspire with the feelings expressed in the little hymn of our childhood—

"Not more than others I deserve,
Yet God hath given me more,
For I have food while others starve,
Or beg from door to door."

Look around you upon the many blessings which you enjoy in either spiritual or temporal things, and I pray God to impress upon you that sense of his great goodness and many loving kindnesses towards you, which ought continually to lead, and I hope have this day brought you, to "praise God in his sanctuary."—And let us show forth our praise not only with our lips, but in our lives. Let us henceforth live unto him who hath done such great things for us. Let us strive to walk more steadily in his commandments; more regularly attend his sanctuary and his altar; there pray for grace to check all unholy repinings at any of his dispensations, and for faith to commit ourselves, our families, our friends, our affairs, in humble confidence to his keeping. Let us make others, the poor, the fatherless, the widow, all who are either temporally or spiritually destitute, partakers in the bounty with which God has blessed us. And if we have ever really loved the sanctuary of the Lord, and have sought and found there grace under spiritual conflict, comfort under mental sorrow, support and guidance under temporal difficulties and trials, let us endeavour to supply the same means of grace, and comfort, and guidance, and spiritual relief to the many thousands of our brethren, who, in this Christian country, are living as heathens who know not God. Let us help to raise them sanctuaries throughout the land, in proportion to the increased population of this great country.—Let us not raise costly edifices to ourselves, nor endure to be surrounded with the elegancies, or even the superfluous comforts of life, whilst houses of God are wanted for perishing souls.

OF THE OBLIGATIONS WE HAVE TO FAST.

(By Bishop Patrick.)

There being no precept left by our Blessed Saviour about fasting, some have thence concluded it is a matter of liberty, and not of necessity; that is, we may use it if we please, but are not tied to the practice of it. But before they had made this conclusion, they should have considered, that their is no such precept neither, for prayer to God; but only directions how to pray; as there are also how to order ourselves when we fast. And therefore the proper inference from that observation (of their being no positive precept for fasting) should have been this; that there was no need of any precept to enjoin this duty; it being no less known and practised by all good men than prayer to God, and giving of alms; with which it is joined in our Saviour's famous sermon on the mount. In which sermon our Lord, instructing His disciples about the principal duties of a Christian life, it is not to be thought that He would have mentioned this, unless He intended it should be one part of our Christian duty. Which being not in downright terms commanded, as some others are, but only supposed; it is so much the more to be regarded, as a duty unto which there is an antecedent obligation; so plain and so commonly owned, that he needed to do no more but only teach them, to what they should have respect in the performance of it. Adding moreover, that so performed as He directed, it would be acceptable with God, and openly rewarded by Him. Which is a further confirmation that it is a Christian duty; because there is the very same promise made to the regular practice of it that there is to giving alms, and to prayer.

Which as they are natural duties, which men learnt without any institution; so I take fasting to be also; all mankind being inclined to abstain from meat and drink, when they are in great grief and sorrow; and when they have any serious business to which they would apply their minds; such as meditation, especially, and solemn prayer. And therefore all nations, from ancient times, have used Fasting, as a part of Repentance; and as a means to turn away God's anger; as we may gather from the Ninevites, who proclaimed a Fast, and put on sackcloth from the greatest even to the least; hoping God would turn from His fierce anger denounced against them, if they turned every man from his evil way; for which, by these humiliations, they professed themselves heartily sorry. Which was not a notion peculiar to them, but to all the world, I could without much labour show; if this little book were not designed for other purposes. The words of our Saviour may suffice to show us the inclinations of other countries, as well as of the Jews. Where He saith, if Tyre and Sidon had enjoyed such means of being good, as Chorazin and Bethsaida had, they would have repented long ago in sackcloth and ashes; that is, humbled themselves with Fasting, after the example of the Ninevites: for on such solemn occasions they put on sackcloth and threw ashes on their heads; which usually accompanied Fasting, as Fasting did prayer to God for mercy.

And for this cause John Baptist's disciples we read in the gospel fasted oft, he baptised them (as St. Paul speaks) with the Baptism of Repentance; that he might prepare them to receive our Lord. Who was so far from reproving this practice either of their's or of the Pharisees, as a superfluous thing; that He saith His disciples hereafter should do the same. For the present indeed He did not press it upon them; but the only reason was, that it was not then in season. For Fasting is proper for mourners; but while He was with them it was a time of joy altogether, the great Jubilee when it was as improper to fast, as to forbear to eat and drink at a wedding. This is the sense of His answer to those that questioned, why His disciples fasted not at all, when those of John and of the Pharisees fasted often. And He seems to me to mean no more, in those words which follow, "no man putteth a piece of new cloth unto an old garment, neither do men put new wine into old bottles," but this only: that congruity is to be observed in all things. For this is the thing He hath said before; mourning, (of which fasting was a part) did not suit with the bride-chamber: and the suitableness of one thing to another is always to be attended; for if we mind not how they agree and sort together, we shall commit such indecencies, as are expressed by those two following comparisons.

St. Chrysostom indeed understands these comparisons (and most now follow him herein) as if our Lord had said that His disciples being yet raw and infirm, were not able to bear the severe discipline of fasting: but might receive hurt by it, as an old garment doth by sewing a new piece of cloth to it, and old bottles by putting new wine into them. But, besides other objections that may be made to this, which I cannot answer, it seems unaccountable, why Christ's disciples should not be as strong as John's: and very hard, to affirm that John imposed such discipline upon his disciples, as Christ judged would be prejudicial and noxious unto His.

I rest therefore in the forenamed exposition, which agrees with the scope of our Saviour: who intended not to reject fasting, or to say his disciples were not yet fit for it; but that it was not yet fit for them.—For there being to every thing a season, and a time to every purpose under heaven; in which time God had made every thing beautiful, (as Solomon speaks) now was the time of gladness (while He was present in person with them, and they were in the midst of the marriage-feast mentioned,) in which fasting was unbeseeming: but the time of mourning was coming, (when He was taken away from them, and they fell into great distresses) and in those days they would fast without any bidding.

And accordingly we find they were in fastings often (as St. Paul speaks of himself,) and herein, as well as all things else, approved themselves as Ministers of God, and taught others also the frequent use hereof: which was observed so carefully in all following ages, that St. Basil boldly pronouces, Repentance without Fasting to be an idle business.

"WHAT IS YOUR NAME?"

(From Bishop Beveridge's Explanation of the Church Catechism.)

The Catechism being designed for such as are baptized in their infancy, as well as for others, that they may be taught so soon as they are able to learn, what a solemn vow, promise, and profession they made then by their surities, it was very proper to begin it with this question, "What is your name?" Not only because, their name being the first thing that children usually know, this is the easiest question that can be put to them, and therefore the fittest to be put first; but chiefly because it is a very proper introduction to the foresaid vow, which they made when they were baptized, and leads them directly to the articles of the Christian faith, and to the rules of holy life, which they then promised to believe and observe.

For whereas they have every one two names,—a Christian and a sirname: the latter they have from their natural parents of whom they were at first born, which is therefore properly the name of their family; but the other was given them by their spiritual parents, their godfathers and godmothers, when they were born again of water and of the Holy Spirit, and so were made Christians,—which therefore is called their Christian name, and is proper to every Christian, person as such, as he is a Christian, that is to say a disciple or scholar of Jesus Christ, (Acts xi. 26,) one who professeth to learn of Him, and to believe and live as He hath taught in His holy word. This every one undertaketh and promiseth when he is baptized or christened,—that is, made a Christian; and therefore hath this his Christian name given him.

Wherefore, as this is the only name we mean when we ask this question, "What is your name?"—meaning your Christian name—so their answer to this question, by declaring their Christian name, naturally brings in all they promised in their baptism, when this name was given to them; and therefore, this is the most proper question that could be thought of to be first propounded to them.

From whence we may also observe, that every one's Christian name, as it is the proper name of his person, it distinguisheth him from other Christians; and, as it is a Christian name, it distinguisheth him from all other sorts of people, and so puts you in mind that you are, not Jews, or Turks, or Heathens, but Christians: that you are of that religion which Jesus Christ hath revealed and settled in the world; which, being not only the best, but the only good and true religion professed upon the earth, you who profess it should be the best of men: so far exceeding all other, in virtue and goodness, that no other people may so much as seem to be good and virtuous in comparison of you. You "name the name of Christ," and therefore you "should depart from all iniquity" (2 Tim. ii. 19); you are "called by him out of darkness into his marvellous light" (1 Pet. ii. 9), and therefore you should "shine as lights in the world" (Phil. ii. 15) This your Christian name, whensoever you write, or read, or speak, or hear it mentioned, should put you in mind of.

Ecclesiastical Intelligence.

ENGLAND.

DR. HOOK AGAINST THE ROMANIZERS.—It was the clear-headed and Catholic-minded Vicar of Leeds who launched that memorable maxim—"Whatever is *truly* evangelical must never be relinquished, neither name nor thing." It is not for a moment conceded that this is predicated of the peculiar crotchets, and "the thousand and one" private interpretations—each cutting the throat of the other—of those who would fain monopolize the appellation of "Evangelical," and to whom that title is, in common parlance, exclusively ascribed. Such an egregious supposition would be as gross as the popular delusion of supposing that Romanists are the only or the truest cathplics. How erroneous is this latter conceit, is forcibly shown in a compendious Tract, which may be had for a couple of pence from any respectable bookseller,—a Tract so admirably full, yet so concise, and so convincing, that it has been lauded alike by high-churchmen and low-churchmen,—by church papers and dissenting prints; and a Tract which, in these days of apostacy and insane abandonment of our Reformed Catholic Church, we again earnestly commend to every one who has not read it. It is entitled "Catholic Reasons for rejecting the modern pretensions and doctrines of the Church of Rome;" by the Rev. Cecil Wray. But to our immediate subject. Within the last few days Leeds has been the scene of ecclesiastical excitement. With conscientious magnanimity that ought to silence all mean inuendos concerning his change of views as to the most practicable plan for educating the masses,—Dr. Hook had surrendered power and emolument, and had spontaneously divided Leeds into several independent parishes,—to the cutting off of nearly half of his income, after the example of a similar self-sacrifice on the part of the Rector of Winwick. Some Romanizers, who had been amoured of its imposing but deceptive novelties, saw plainly that Dr. Hook had, from the first, taken up an *impregnable position,* laughing to scorn the assaults of Romanist or Puritan! Some unknown person of the extreme Romanizing school built a church called St. Saviour's, and seems to have imposed on the simplicity of Dr. Pusey, through whom he advanced the funds. Extreme opinions were preached at it. Dr. Hook remonstrated. He was coolly reminded he had surrendered his authority. The bishop tried to silence this Rev. Mr. MacMullen, but it seems St. Saviour's is a sort of "schism shop;" for this Mr. MacMullen, is said to have preached away, in defiance of the bishop, and canons and his "vows," doing his tiny utmost to denounce and defame the church whose bread he ate, and to extol and glorify the Roman Church! At length, he unmasks himself, and walks out, deeming that more prudent than to be turned out; he takes with him, in his apostacy to Rome, two laymen, T. W. Wilkinson and D. H. Haigh, Esqrs., the latter of whom had promised £10,000 to build a new church in Leeds, and of which the first stone was laid so recently as 1st November last. It is to be hoped that Mr. Haigh will "repudiate"—if there is any risk of the new edifice becoming such a hotbed as St. Saviour's.—We charitably hope, with Dr. Hook, that "weakness of intellect" will be admitted as the excuse of these apostates, at the Great Day. We would not circumscribe free discussion, nor impose restrictions on liberty of conscience. But, while we can understand the hindrances of, and allowances for, those educated in a corrupt system, we really cannot comprehend, by what inverted process of ratiocination, those who have been reared in a Reformed and enlightened faith should (either from excess of imaginativeness, or defect of understanding) apostatize to a church which to the Scriptures of truth superadds lying legends; to the Catholic faith adds novel articles, unknown to the Catholic Church for centuries, but which in Pope Pius's Creed, presumptuous worms would foist on their fellow-sinners, under peril of eternal damnation—in short a Church which, to the true worship of the true God, superadds the worship of *created* beings and things (and such curious things too), wax dolls; wooden images of canonized men and women; Borromeo's mouldering bones at Milan; the holy coat at Treves; and a host of relics, in every quarter that would stock sundry Old Curiosity shops. What if the bulk of our church people should turn sour Puritans, and our ultra protestant clergy started stark-mad Fifth-Monarchymen, to-morrow,—is that any excuse for churchmen going over to idolatrous worship the day following?—We trow not.—*Liverpool Mail.*

THE LATE REV. F. V. J. ARUNDELL, OF LANDULPH.—The late Rev. Francis Vyvyan Jago Arundell, who died suddenly at Landulph, after having been for upwards of 42 years rector of that parish, was the only son of Mr. Jago, a solicitor of extensive practice at Launceston, and was born in that town in the month of July, 1780. His mother's maiden name was Catherine Bolt; she was the daughter of an eminent surgeon of the same place. The family of Jago originally resided at Wendron, by Helston, and more than one of them numbered among its ancient incumbents. The deceased being the immediate representative of the noble branch of the Courtenays, of Boconnoc, as descended through the sole heiress of Arundell, of Talverne, from the elder sister of Edward Courtenay, the ninth Earl of Devon, obtained in 1815 a grant to assume the name and arms of Arundell. He graduated at Exeter College, Oxford, was for some short period curate of East Anthony, Cornwall, and in 1804 obtained the Duchy living, of which he died possessed. In 1816 he married Miss Maria Morier, sister of the author of "Haâji Baba;" and in 1819 was appointed chaplain to the British factory at Smyrna, where he resided until 1833, when he returned to England, and finally located himself at his rectory. During his stay abroad he visited Jerusalem and many places in the Holy Land. In the literary world he was principally known by his work, the "Visit to the Seven Churches;" but the pages of the "Magna Brittannia" prove, *passim,* that the Messrs. Lysons appreciated by frequent acknowledgments the valuable assistance they received from him in regard to the history of his native country. Given from early youth to the study of antiquity, he has left behind him a most curious and valuable collection of coins, missals, illuminated manuscripts, books, and other miscellanea of interest, many of which are of passing rarity. He was followed to the grave by a numerous train of friends, who deeply lamented and respected him; and amid the tears of his sorrowing parishioners, the body of their beloved rector was committed to its kindred earth.—*Plymouth Times.*

NEW CHURCH FOR ST. JOHN'S DISTRICT, DARLINGTON.—The committee have selected the plans for the above church, which will have transepts and a tower and spire, and, from the appearance of the south and west elevations, will form a striking object, and greatly improve the town.