

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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Original Poetry.

For the Church.

LAST SCENES OF MESSIAH'S LIFE.

PART I.

Night's deepening gloom had with its sable
Draperies enwrap the Holy City.—
Through the still air no sounds were heard save
Those of prayer and praise. 'Twas the eve of the
Passover, that solemn feast which shadow'd
Dimly better things to come, and in each
Israelite's home its sacred rites were
Celebrating. In an upper chamber
Of a retir'd dwelling, a lonely band
Were gather'd. Among them, at the humble
Board, was seated a form all-glorious
Though clothed in weak mortality. 'Twas
The Prophet Jesus, God's co-existent
Son; whose life of unexampled suffering
Now was drawing near its close: those tragic
Scenes which mark'd its end were fast approaching,
And a bitter foreboding of that woe
Intense which even He the Mightiest
Might not forego, did o'er His radiant
Brow a darkening shadow cast.

— The Jewish sacrifice
Was ended. Jesus with His followers
Did due observance keep of that high feast,
The Pascal Lamb which had been long of Him
The symbol. And now the time being come
When each Mosaic ceremony must
By things of purer import be succeeded,
The Messiah on this sad night of His
Betrayal did that most solemn rite first
Institute.—the receiving sacred emblems
In commemoration of His holy
Death; which outward signs were by Him endow'd
With benefits inestimable to
All who should in after ages of these
Mysteries with faith partake. Night wad, and
As the time approach'd when the Incarnate
God should those sufferings undergo, the
Intensity of which our finite minds
Cannot e'en conceive, the shade of sorrow
Deepen'd o'er His face of sacred beauty;
And that grief, (not least among His varied
Woes) His treacherous betrayal by one
With whom He had shared His daily bread,
Now caus'd His spirit to be troubled, and
In the bitterness of wounded feeling
He exclaimed, "This night shall one of you
Betray me!"—O'er the anxious countenances
Of the Saviour's humble friends a look of
Deepest sorrow pass'd, and the tremulous
Inquiry, "Is it I?" each to his Lord
Address'd; while Peter in the sinful
Confidence of his own strength declared
That even if he should death's agonies
Endure, yet ne'er should he deny Him. Vain
Human nature! thy strength is only
Weakness, and he who does not seek grace from
On high to aid him onward in the path
Of duty, must ever stumble in the
Narrow way! Thus Simon fell; and if His
Master's intercessions had not for him
To highest Heaven ascended, he would
Have been a cast-away.

E. V. N.

CHRISTCHURCH, OXFORD.

NIGHT.

Faint from the bell the ghastly echoes fall,
That grates within the gray cathedral tower,
Let me not enter through the portal tall,
Lest the strange spirit of the moonless hour
Should give a life to those pale people, who
Lie in their fretted niches, two and two—
Each with his head on pillow stone reposed,
And his hands lifted, and his eyelids closed.

From many a mouldering oriel, as to float
Its pale grave brow of ivy-tressed stone,
Comes the incongruous laugh, the revel shout—
Above, some solitary casement thrown
Wide open to the wavering nightly wind,
Admits its chill,—so deathful, yet so kind,—
Unto the fevered brow and fiery eye
Of one, whose night hour passeth sleeplessly.

Ye melancholy chambers! I could shun
The darkness of your silence, with such fear
As places where slow murder had been done.
How many noble spirits have died here—
Withering away in yearnings to aspire,
Gnawed by mocked hope—devoured by their own fire;
Methinks the grave must feel a colder bed
To spirits such as these, than to the common dead.

J. R.

THE LATE WILLIAM WILBERFORCE.

[The following prefatory remarks are borrowed from the Philadelphia 'Episcopal Recorder'—for the extracts from the life of the distinguished man whose name stands at the head of this article, we are indebted to the London 'Times' and 'Bell's Weekly Messenger.' Ed.]

Few men have acted a more important part on the stage of public life than WILLIAM WILBERFORCE. A long residence in the town of his birth, together with the pleasurable associations arising from the remembrance of social, intellectual, and religious intercourse in the mansion in which Wilberforce was born, and where he spent the early part of his life, may very naturally throw around his name and character an interest to the writer of these lines, in which others may have no sympathy.

To respect the living and honour the dead,—to think of the one with pleasure, as they move in their respective spheres of usefulness around us, and to meditate on the other who have variously disappeared from our number, are in perfect harmony with the spirit of Christianity, and inseparable from its legitimate influence.

When we survey the traits of holy excellence in the pious living, we are led to acknowledge the superhuman origin of their virtue,—we glorify God in the Christian; and when they departed from our midst, and are numbered among the pious dead, it would be an outrage on the sanctity of religion, a mark of the deepest insensibility and ingratitude, to allow them to pass, without sympathy or notice, to that

hour from whence no traveller returns." Nay more, it would be an injury to ourselves; we should lose in a great degree the force of their examples, the benefit of their lives, and the crowning triumph of their peaceful and happy departure.

We rejoice that the church has felt latterly in some good degree the importance of telling to generations following the great things which God hath done in our own times, and in the times before us. "The righteous shall be had in everlasting remembrance," and few Christians have read judicious biographies of departed saints without deriving great spiritual improvement. When such a taste is created, they are led to say—

"We gather up with pious care,
What happy saints have left behind,
Their writings on our memory bear,
Their faithful sayings on our mind.

Their works which trace them to the skies
For patterns to ourselves we take,
And dearly love and highly prize
The mantle for the wearer's sake."

How far the "Life of Wilberforce" will minister to the growth of a deep and ardent piety, we know not; viewing him, however, as a member of the church, and a public advocate for experimental and practical religion among the higher ranks of society, and knowing that he bore the reproach of the cross in high places for many years, we have reason to expect that a consistent testimony was given by him to the sanctifying influences of the religion he professed.

EXTRACTS FROM THE LIFE OF WILLIAM WILBERFORCE, BY HIS SONS.

WILBERFORCE CURED OF A TASTE FOR GAMING.

It was by this vice that he was himself most nearly ensnared. A brief diary of this period records more than once the loss of 100l. at the faro-table. He was weaned from it in a most characteristic manner. "We can have no play to-night," complained some of the party at the club, "for St. Andrew is not here to keep bank." "Wilberforce," said Mr. Banks (who never joined himself), "if you will keep it, I will give you a guinea." The playful challenge was accepted, but as the game grew deep he rose the winner of 600l. Much of this was lost by those who were only heirs to future fortunes, and could not, therefore, meet such a call without inconvenience. The pain he felt at their annoyance cured him of a taste which seemed but too likely to become predominant.

"WESLEY'S LAST WORDS."

When about to bring the question of abolition before the house in 1791, he received the following animating charge, traced upon the bed of death by the faltering hand of the venerable Wesley:—

"Feb. 24, 1791.

"My dear sir,—Unless the Divine Power has raised you up to be as Athanasius *contra mundum*, I see not how you can go through your glorious enterprise, in opposing that execrable villainy which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Are all of them together stronger than God? Oh, be not weary of well-doing. Go on in the name of God, and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it. That he who has guided you from your youth up may continue to strengthen you in this and all things, is the prayer of, dear sir, your affectionate servant,

"JOHN WESLEY."

ESTABLISHED CHURCH.

"Think not that the people of this land will long maintain a great church establishment from motives of mere political expediency. For myself, I value our Established Church as the means of preserving for us and for our children the blessings of the true religion; and I well know that to spread such a notion would be to inflict on it a fatal stroke."

MR. PITT'S DEATH.

"Jan. 22, 1805.—Quite unsettled and uneasy about Pitt, so to town. Heard bad account. Called on various friends and on Rose, who was quite overcome. He had been long at Putney, talking to Bishop of Lincoln. Physicians said all was hopeless. Jan. 23.—Heard from Bishop of Lincoln that Pitt had died about half-past four in the morning. Deeply rather than pathetically affected by it. Pitt killed by the enemy as much as Nelson. How do these events tend to illustrate the vanity of worldly greatness! Poor Pitt, I almost believe, died of a broken heart! for it is only due to him to declare, that the love of his country burned in him with as ardent a flame as ever warmed the human bosom, and the accounts from the armies struck a death-blow within."

VISIT TO THE PAVILION.

"November, 1815.—The Pavilion, in Chinese style, beautiful and tasty, though it looks, he added, 'very much as if St Paul's had come down to the sea, and left behind a litter of cupolas. Prince showed he had read Cobbett.—Spoke strongly of the blasphemy of his late papers, and most justly. I was asked again last night, and to-night; but declined, not being well.' This excuse, however, would not long serve, but three days afterwards he was again at the Pavilion; the Prince came up to me and reminded me of my singing at the Duchess of Devonshire's ball in 1782, of the particular song, and of our then first knowing each other. 'We are both, I trust, much altered since, Sir,' was his answer. 'Yes, the time which has gone by must have made a great alteration in us.' 'Something better than that, too, I trust, Sir.' He then asked me to dine with him the next day, assuring me that I should hear nothing in his house to give me pain—alluding to a rash expression of one of his train, when I declined the other day.—'Mr. Wilber-

force will not done with you, Sir,—that even if there should be at another time, there should not be when I was there."

DEATH.

"I prayed by my dear sister's body, and with the face uncovered. How affecting all these things! How little does the immortal spirit regard it!

"How affecting it is to leave the person we have known all our lives, on whom we should have been afraid to let the wind blow too roughly, to leave her in the cold ground alone! This quite strikes my imagination always on such occasions. But there is another thing which has impressed itself in the present instance much more powerfully than in any other I ever remember—I mean in contemplating the face of our dead friend to observe the fixed immovableness of the features. Perhaps it struck me more in my sister's case, because her countenance owed more of the effect it produced to the play of features than to their formation. I could not get rid of the effect produced on me by this stiff and cold fixedness for a long time."

DR. CHALMERS.

"All the world wild about Dr. Chalmers; he seems truly pious, simple, and unassuming. Sunday, 25th.—Of early with Canning, Huskisson, and Lord Binning, to the Scotch Church, London-wall, to hear Dr. Chalmers. Vast crowds—Bobus Smith, Lord Elgin, Harrowby, &c. So pleased with him that I went again; getting in at a window with Lady D. over iron palisades on a bench. Chalmers most awful on carnal and spiritual man. Home tired, and satisfied that I had better not have gone for edification. 'I was surprised to see how greatly Canning was affected; at times he quite melted into tears. I should have thought he had been too much hardened in debate to show such signs of feeling.' 'All London,' he was soon after told in a very different circle from his own, 'has heard of your climbing in at that window? With the beautiful play of a vigorous mind he entered readily into the joke. 'I was surveying the breach with a cautious and inquiring eye, when Lady D., no shrimp, you must observe, entered boldly before me, and proved that it was practicable.'"

THE DUKE OF WELLINGTON.

"Through General Macaulay, who was in attendance on the Duke of Wellington at Verona, he heard of the admirable zeal, perseverance, judgment, and temper, which the Duke had manifested in conducting what he calls 'our business at the Congress.' I am particularly pleased with the general's confidence in the Duke of Wellington's plain-dealing honesty, against all the tangled web of the French Machiavellian manufacturers. *Dieu defend le droit*. I shall love all generals the better for it as long as I live, and so I hope will my children after me. I am highly gratified by finding so much resolution and practical zeal in our good cause, in a man whose life has been spent for very different purposes, but who has been so signally honoured by Providence as the instrument of our national deliverance."

HIS LAST FRANK.

On the very day on which the new writ was to be moved he was enjoying peacefully the simplest pleasures. 'Foggy in the morning,' says his diary, 'but it cleared up and became delightful. The sun full out all day. The bees seduced to fly about into the crocus cups. The blackbirds singing.—To two of his sons, who had requested him to send them his last frank, he wrote on the same day:—

"TO ROBERT ISAAC WILBERFORCE, ESQ., AND SAMUEL WILBERFORCE, ESQ., ORIEL COLLEGE, OXFORD.

"My dear Boys,—When Charles the First was on the very point of exchanging, as I trust, a temporal for an eternal crown, he was forced to be short, so he said but one word; and now I have but a moment in which to use my pen, and, therefore, my dear boys, I also will adopt his language, and add, as he did, 'Remember.' You can fill up the chasm.—I will only add, that with constant wishes and prayers for your usefulness, comfort, and honour here, and for glory, honour, and immortality for you hereafter, I remain, ever your most affectionate father,

"W. WILBERFORCE."

THE DUKE OF WELLINGTON'S DISPATCHES.

A few days before his death a review in the *Quarterly* was read to him (Rush's "Residence,") which spoke of the Duke of Wellington's ability in council. "Most true," he said, "I suppose you have never seen them, but when the Duke of Wellington commended in Spain, and his brother, the Marquis Wellesley, was sent to conduct the negotiation, the papers containing the dispatches of the two brothers were printed by parliament, and I remember thinking that I had never seen anything at all equal to them in talent. I remember hearing, too, that of all the persons who gave evidence about finance, the Duke of Wellington and Lord Harrowby knew most of the subject."

SCOTT'S NOVELS.—BULWER'S "PELHAM."

"Reading 'Lawrie Todd,' but disliked and left it off—a stupidly told story—attempt at delineations of character very indifferently executed—no touches of nature or marked discriminations. Hearing Hallam's 'Constitutional History of England' in *Quarterly*. Southey a bitter critic, and works him with great acuteness and force." "Scott's novels useful as the works of a master in general nature, and illustrative of the realities of past life. Looked at 'Pelham'—most flippant, wicked, unfeeling delineations of life—to read such scenes without being shocked must be injurious. I am sorry—read it. For very shame I would not have it read to me."

CANNING.

"Poor Canning! I knew him well, and he knew that I knew him. He felt that I knew him before he became well acquainted with Pitt. He had a mind susceptible of the forms of great ideas; as for these men, they have not minds up to anything of the sort; their minds would burst with the attempt. I have often talked openly with Canning, and I cannot but hope that some good may have come from it.

When I was with him once, he was in bed, on a sort of sofa-bed, at Gloucester-lodge, and Southey was mentioned. 'I did not know that he was in town.' 'Yes, he is, and dines with me to-morrow; but I am afraid you will not come, because it is Sunday.' Canning was not a first-rate speaker. Oh! he was as different as possible from Pitt, and from old Fox too, though he was so rough; he had not that art, 'celare artem.' If effect is the criterion of good speaking, Canning was nothing to them, for he never drew you to him in spite of yourself. You never lost sight of Canning; even in that admirable speech of his about Sir John C. Hippisley, when your muscles were so exercised by laughing, it was the same thing; yet he was a more finished orator than Pitt."

HOMILITURGICAL.

No. III.

BRIEF HISTORY OF THE LETURGY OF THE CHURCH OF ENGLAND.*

We have seen that forms of public prayer and praise were employed in the Church of God from the very earliest ages, as the testimonies of Scripture adduced in my last essay, render sufficiently evident; while from ecclesiastical history we have the fullest proof, that they were in general use in the primitive church of Christ. In process of time, however, these authorized formularies partook of the general corruption of the church, and the good and wholesome sentiments of which they were originally composed became mingled with those gross and degrading superstitions which affected almost the whole of Christendom. The authorized liturgies of the Western church were originally in Latin, because that was the language generally spoken at that time; but as christianity became diffused, and propagated amongst various and distant nations, the Latin language necessarily became to many of them an "unknown tongue". This circumstance, together with the manifold corruptions introduced, rendered these forms of prayer, as respected the edification of the worshippers, worse than useless.

It cannot, therefore, be wondered at, that a mode of worship so unscriptural, and so opposed to reason and common sense, and to that spiritual worship which God requires, should have early attracted the attention of those whose clearer light—although it was not the full light of the Gospel—enabled them to discover the gross errors of a service in which "uncertain stories and legends, with multitudes of responds, verses, vain repetitions, commemorations and synodals, had been planted in," to the almost utter neglect of the word of God. The first effort to render the service of the Church more consistent with Scriptural truth, and primitive practice, was made during the reign of Henry VIII., in the year 1537. A committee was appointed by the convocation to compose a book, which was called "The godly and pious Institution of a Christian Man." This book,—for the errors of popery were as yet but partially eradicated,—contained the Lord's Prayer, the *Ave Maria*, the Creed, the Ten Commandments, and the seven sacraments, &c.; and was again published in 1540 and 1543, with corrections and alterations under the title of "A necessary doctrine and Erudition for any Chrysten man." This book, as expressed in the preface, was "set forth by the King, with the advice of his clergy; the *Lordes bothe spirituall and temporall, with the nether house of Parliament*, having both seen and liked it well." Though not free, as we have observed, from popish errors, the publication of these books in the mother tongue was one great step gained, which gradually led to another.

In 1545, another book was published under the sanction of the king and the clergy, and which was styled the "King's Primer." It contained not only the Lord's Prayer, Creed, and Ten Commandments, but also the whole morning and evening prayer in English, not much different from what it is in our present Common Prayer; the Venite, Te Deum, Lord's prayer, Creed, &c. being in the same versions in which we now use them. And so far the work of reformation proceeded until the end of the reign of Henry VIII.

In 1547, the first year of the reign of Edward VI., a most important declaration was put forth by the convocation; namely that the Lord's Supper should be administered in both kinds to the laity. No impediment now existed to the free course of the Reformation. It was required that at least four sermons in the year should be delivered from every parochial pulpit against the pope's supremacy; that the worship of saints should be immediately discontinued; and all images, abused by superstitious offerings, destroyed. A book of Homilies was composed for the use of the parochial clergy; and an English translation of the Bible, and a copy of the commentary of Erasmus on the Gospels, were commanded to be placed in every church for the use of the people. A committee of bishops and other divines, amongst whom were Cranmer and Ridley, was appointed to compose "an uniform order of communion, according to the rules of Scripture, and the use of the primitive church." This form was immediately brought into use, in which the point of confession was left free. Such as desired to make their confession to a priest, were admonished not to censure those who were satisfied with confessing to God, and the latter not to be offended with those who continued in the practice of auricular confession; all being exhorted to keep the rule of charity, follow their own conscience, and not to judge others in things not appointed in Scripture.

The following year, the same divines, empowered by a new commission, undertook a still more extensive task; and in the course of a few months revised and finished the whole Liturgy, by drawing up public offices for Sundays and holydays, for baptism, confirmation, matrimony, burial of the dead, and other special occasions; and inserting the above-mentioned communion, with certain amendments.

This book was entitled 'The Book of the Common Prayer, and Administration of the Rites and Sacraments of the

* Compiled chiefly from Wheatley on the Common Prayer, and Ayre's Liturgicæ.