TORONTO, CANADA, FRIDAY, JANUARY 22, 1847.

The Church.

VOLUME X.-No. 28.]

poetrn.

THE MINSTREL'S CURSE. (Translated from the German of Unland, for the National Press.)

There stood, whilom, a castle, a proud and lofty pile, O'er hill and vale its turrets gleamed to distant sea and isle; While gardens pranked in floral charms, their perfumes breathed

And sparkling fountains leaped aloft in rainbow glory crowned. A king in realms and triumphs rich was proudly palaced there, Upon his gorgeous throne he sate with wan and gloomy air; For what he plans is terror, what glances, fiery mood, And who is the plane is been and sate is blood. And what he speaks is torture, what signs and seals is blood.

Once journeyed to his castle a noble minstrel pair, An aged man with hoary locks, a youth with golden hair; A steed in rich caparison bore harp and harper gray, The while beside him briskly fared his comrade young and gay.

Then spake the elder minstrel—" Now be prepared, my son! To wake the poet's noblest lay, the harp's divinest tone— To summer 11 the second sec to summon all the joy and pain of music's forceful art : For boots it us this day to move the monarch's story heart !"

And now the noble minstrels tread that hall of pillared pride, Where sat the king upon his throne beside his royal bride; The monarch grimly gorgeous, as the northlight's bloody glare, The queen screne and lovely, as if the moon beamed there.

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Then swept the hoary bard the lyre with such a wondrous spell, Chat ever on the ravished ear the sounds still sweeter fell: While in the pauses of his strain the youth's clear voice outrang, As if indeed a spirit-choir before the presence sang.

They sang of love and vernal prime, the golden days of earth; Of freedom and of holiness, of truth and human worth, Of all sweet things that to the breast a thrill of joy impart, Of every lofty hope or aim that lifts the human heart.

Forgotten then were scoff and scorn by all the courtier-crowd, and low before his Maker there each haughty warrior bowed; The while the queen, with mingled throes of grief and joy op-

Prest, Casts at the minstrel's feet the rose that graced her royal breast. "Ye have misled my people, mislead ye now my queen?"

poured.

And as the listening throng dispersed in wild and winged alarm, fith rattling groan the youth expired upon his master's arm, Who gently round the hallowed form his ready mantle cast, And bound it upright to the steed, and from the castle passed.

Yet pausing near the lofty gate, the minstrel, worn and gray, There grasped his peerless harp, the pride of many a festive day, Dashed on a marble shaft, to earth the shivered wreck he flings, While far o'er towers and gardens round his malison outrings.

No! nought but sighs of anguish and tread of craven thralls ! Tin Till vengeance trample in the dust your rent and mouldering

walls. "Wo worth to thee, sweet gardens ! in May's soft light so fair ! To you I point this face whence death looks forth with ghastly stare;

That therefore ye may wither, your every fount grow dry, And over all, in after years, a stony waste may lie.

"And wo to thee, fell murderer ! thou curse of minstreldom ! May all thy toils for fame's red crown to blank confusion come gotten be thy name of men, to endless night bequeathed-Aye, be it like a last death-sigh into the void air breathed !"

Thus hath the hoar one spoken, and Heaven has heard his cry ; ruction smote the tyrant's halls, and low their ruins lie, Yet speaks their vanished glory still one column proud and tall, But this, already shattered, ere morning dawn may fall.

No tree lets fall a shadow, no fountain cleaves the sand; The tyrant's name no story tells, no bard's heroic verse; Sunk in oblivion it sleeps—behold the Minstrel's Curse!

THE ANGLICAN BRANCH OF THE CATHOLIC CHURCH.

(From " Theophilus Anglicanus," by the Rev. Christopher

ab initio non subsistit Q. What evidence is there of opposition to the together, who should agree to say that they were going who fancy that the unity of the Spirit here prescribed

Papal encroachments?

successor King Aldfrid, on occasion of the first great point at which they must separate.

his indefeasibly?

are, jure divino, the LORD's Vicegerents in that increase of the numbers of nominal churchmen. But country; and it is their "Prerogative to rule all how would the seeming unity avail. Sooner or later Estates and Degrees committed to their charge by it must be dissolved; and what strength could there God, whether they be Ecclesiastical or Temporal," be derived from a number of churchmen, who had and to see that all persons, ecclesiastical and civil, do consented to assume the name without knowing what their duty; and Kings cannot execute this function, it meant; or who, shutting their eyes to its known unless they have supreme authority in causes ecclesias- meaning, assumed it in a sense known to be false. tical. And as the Christian Emperors, with advice of their Synods, transferred Pontus and Asia to the tical matters must fail. It is so even in worldly ting with each other, than only one great overgrown and contingent and accidental; and certainly know that, his whole heart, he will be exalted above many who Patriarchate of Constantinople, which they had crea- affairs. Every sort of trick is sooner or later found lazy denomination. The remark expressed the views which does not certainly exist. It confounds the know more, so far as we see, but loved and believe ted; as in England the Primacy had been transferred, out. When it is found out, it always injures the con-which have heretofore generally prevailed among se-greatest subtilities of speculation, with the riddles of less. Think not that I am undervaluing the privilein the reign of King Arthur, A.D. 516, from Caerleon triver. For ourselves we take the Church just as she paiatists from the Church on the subject of its unity, God's omnipresence; that can spread a single indivi- ges and the blessings of knowledge. On the contrato St. David's, and thence by Henry the First to Can-is; we believe her doctrines to be true and her com-as night be shown from any number of passages from dual substance through all spaces; and yet without ry, be assured that the Christian neglects no opportu-Trembling in every limb up spring in every limb up spring the king in the people mission ye now my quent. Sheer through the youthful minstel's breast he plunged his and canonically in the Patriarchate of Rome, which it or German, come to be of the same opinion, the doors have had any idea of, certainly no love for, that one- tion within any, though totally in every one. And our duty and the duty of every man to improve the flashing sword, From whence, instead of golden strains, a stream of blood out-Read any idea of, certainly in over ior, that one is of the Church which was the subject of Christ's is then for this eternity; which nonplusses the strong-news of the Church which was the subject of Christ's of the case it will always happen that the

primitive ecclesiastical relation both of right and duty tenders them to all. Those who are able and willing the sin of schism. to a Patriarchate of their own Realm of England.

to him by King John?

such.

practices?

of the Reformation; admitting also, that he was a rious to the interests of true religion, because they leading agent in effecting it; still the workman is not make compromise, not eternal truth, their basis. Around, instead of gardens sweet, there spreads a heather-land; the work. The Temple of Solomon was constructed with cedars of Lebanon hewn by workmen of heathen Tyre. Jehu did not please God ; but his Reformation did. Nebuchadnezzar and Ahasuerus were idolatrous; but their Edicts for God's service were religious. The Temple in which our Lord was presented. and in which He preached and worshipped, had been repaired and restored by the impious and

VIIIth says, Non firmatur tractu temporis quod de jure what is gained by thus veiling the truth, or shutting and become the greatest houtefeu and disturber of sang the metre psalms and hymns, their version being did it not unto the least of these, ye did it not to our eyes to it? Men might as well attempt to travel peace in the world. And there are not wanting those

to Rome; while one was going to the city of the seven cannot better be kept than by disuniting, that is, by A. Protests, such as have been mentioned, were hills, and the other to the village of Rome, in the state uniting against the Church; and make that blessed made by Egfrid, King of Northumberland, and his of New York. Sooner or later they must come to a Spirit, whose fruit is peace and gentleness, the author

appeal to Rome; by King Edward the Confessor, by We cannot understand why it is that members of tongues (Psalm, cxxii. 3.) he appeared in had been Henry the First, and succeeding sovereigns; and the our own branch of the Church, or that of England, designed for incendiaries; and the zeal, signified by same spirit which dictated these remonstrances, de- should have fancies for amalgamation in either of these those sacred flames, could not be fairlier expressed clared itself publicly and legislatively in the Constitu-forms. If the Church is right in teaching the essen- than in rash heats and foolish animosities; and the tions of Clarendon, A.D. 1164; in the Articles of the tial equality of bishops, why pine after a primate? If rushing of the wind, which filled the room where the Clergy, in the Statutes of Provisors, A.D. 1350, A.D. she is wrong, why not accept the pope? Either way disciples were met, portended only continual storms 1363, and A.D. 1389; of Mortmain and of Præmunire, why make an awkward attempt at a compromise? and tempests to the Christian Church, and those to A.D. 1391-2; and, finally, in the Statutes of Henry So the other way, if Presbyterians think their own or- be bred within her own bowels. But this is a sub-VIII., from A.D. 1531 to A.D. 1543, which, in the dinations valid, why should they attempt to prop them ject not so fit, perhaps, for a public declamation in opinion of the soundest English lawyers, were not up by the aid of ours? If they are invalid, why not operative but declaratory acts; that is, they were no accept ours? The Church has a definite doctrine that that which our Lord and Master made the cogninew laws, but only vindicated and enforced the old. upon this and upon other subjects, which is true cr zance and badge of discipleship, that we should "love Q. But even although no such protests had been false. If true, it must in the end triumph, without made, could the "hop of Rome have acquired eccle- the alliance of any form of falsehood. If false, it cansiastical jurisdiction in England, so that it should be not be sustained by an alliance with truth. There

are but two objects which can be gained by such com- tion whether there be such a thing as Christianity left A. No, he could not. The Sovereigns of England promises, either the attaining a seeming unity, or the in the world. Every thing which is not true and real in Ecclesiasmight bave transferred their kingdom from it to some shelter, and bring strength. But the Church conceals prayer to the Father, which characterized the early est and clearest conception, to comprehend how one necessity of the case it will always happen that the other Patriarchate; and much more they ought to nothing, modifies nothing. She rests upon her pre- days of Christianity, but which, alas! has since been single act of duration should measure all periods and majority of the community can make but moderate maintain it in its reasonable, undoubted, ancient, and sent basis, witnesses to the truths delivered to her, and often and sadly marred by those who had no fear of portions of time, without any of the distinguishing advances in learning, and can cultivate and improve

Q. But was not the English Reformation brought really important. The Church is substantially right, ence between that remark and the following :---about by Henry VIII. to gratify his own evil passions; and her principles cannot be altered for the sake of an

UNITY OF THE SPIRIT. (From a Sermon by the Rev. Adam Littleton, D.D., Rector of Chelsea, A.D., 1674.)

love, joy, peace, long-suffering, gentleness, good and and unity could be effected; if the mighty hosts aside, and neglects it as a dry and empty thing. meckness," Gal. v. 22. Now, where the fruit of the of the church who were fighting in little squads or in-

in the same with the English, I could join with them Me." (Matt. xxv. 45.) in this also: with voices uncommonly sweet and full, they sang tunes, with which, most happily, I was well acquainted; and never did I witness more order, yet plainer indications of true devotion. Though many of them could speak a little English, yet the and fomenter of discord and strife; as if the fiery sermon was interpreted to them in their own language. authorised ministry.

the pulpit as for our private mourning in the closet; to the salvation of this now interesting people. one another," (John, xiii. 35.) is now so universally

OF GOD.

(From South's Sermons.)

We remember once to have heard a warm admirer and nothing, and able to throw it back into the same in faith and devotion, and truly enlightened in heart and forner parishioner of Dr. Beecher, quote a favou- original nothing again. It drowns us in the specula- and affection by the blessed Saviour; and when the rite mazim of that celebrated divine, to the effect that tion of the divine omniscience; that can maintain a stea- last award shall come, it may be found that because it was nuch better to have many Christian sects compe- dy infallible comprehension of all events in themselves he has loved much and believed implicitly and with parts of succession. Likewise for his justice; which shall the understanding only to a limited extent. That to accept them she adopts as her sons. Those who it is one of the most gratifying signs of the times prey upon the sinner, for ever satisfying itself by a per-Q. But did not King Stephen, and more fully King cannot do so, she does not need, and cannot aid. - to see a returning desire for Christian Union among petual miracle, rendering the creature immortal in the ened in heart and affections, and be as truly devoted Henry the Second, concede the right of Appeal to They choose to reject her offer; it is their own loss; those who have formerly repudiated the principle. --- midst of the flames; always consuming, but never to the Saviour in a life of penitence, faith and obe-Rome; and did not the latter resign his right of In- her reliance is on High. Circumstances may here- The great Evangelical Alliance, recently held in Lon- consumed. With the like wonders we may entertain dience, experience clearly shows. The Saviour does vestiture of Bishops to the Pope; and was not the civil after require that she should alter some things which doi, was an expression of this feeling; it showed "Wo worth to thee, imperial halls! may never minstrel choir Henceforth your cehoes wake again with sound of song and Ivestiture of Bishops to the Pope; and was not the civil after require that she should alter some things which the its members were longing for that union which ind ecclesiastical Supremacy of the Crown given up they lost by leaving the Church. The American him by King John? A. Yes. But Kings have their kingdoms from him by King John? A. Yes. But Kings have their kingdoms from him by King John? A. Yes. But Kings have their kingdoms from him be altered; in the meantime, even him be altered; him were posted; him the words of the poor blind man, "Lord that him him be altered; him the words of the poor blind man, "Lord that him him he words of the poor blind man, "Lord that him him he words of the poor blind man, "Lord that him he words of the poor blind man, "Lord that him he words of the poor blind man, "Lord that him he words of the poor blind man, "Lord that here he words of the poor blind man, "Lord that here he words of the poor blind man, "Lord that here he words of the poor blind man, "Lord that here here return, have spoken much in the here here return, her God to rule, and not to give away; and nihil potest they are important because it is important that her same strain. We observe a striking instance in the contemplate upon his supernatural, astonishing works: by His Church He enlightens not only the understand-Rex nisi quod jure potest. As Lord Chancellor Cla- children should be obedient. They may hereafter be Journal of Commerce, of the 15th inst., which gives particularly in the resurrection, and reparation of the ing, but also the soul; and by His holy sacraments, rendon says, "The King hath no power to release a altered in charity to facilitate the entrance of weak at abstract of a sermon on the subject, recently same numerical body, by a re-union of all the scatter- which He has made to be channels of grace to the besingle grain of the allegiance which is due to him as brethren; but they must be brethren who are prepared peached in New York, by the gentleman with whose ed parts, to be at length disposed of into an estate of liever. He makes men children of light, and sends His to take all those doctrines and practices which are maxim we commenced this article. What a differ- eternal woe or bliss; as also the greatness and strange- Holy Spirit to reveal more and more to them, and to "Dr. Beecher expatiated largely upon the evils of be so fortified, as to bear all those glories that stream glorious Gospel of peace. He leads us on, step by and was it not attended with corrupt and sacrilegious amalgamation with any foreign body. She can be no dissension and sectarian controversies in the Church, from the fountain of an uncreated light, the meanest step, in our journey towards our heavenly home; He party to any compromise. We hold then that all talk meaning, as it seemed, the visible churches, and at expression of which light is, that it is inexpressible. refreshes us with the comfort and light of His pre-A. Admitting, for argument's sake, all that has about Unions of Episcopal Churches, Evangelical the same time the true Church. He said that while Now what great and high objects are these, for a ra- sence; and if sincerely and truly we strive, in His been said against King Henry VIII. by the adversaries Alliances and comprehensive Churches, is simply injuthe different divisions of the church had been divided, that scorn the reach of our prospect; and depths in is positive and secure to every man)-we shall know expending half their strength in opposing each other, which the tallest reason will never touch the bottom : of the doctrine whether it be of God or of men; we and leaving but half with which to oppose the united yet surely the pleasure arising from thence is great shall know, that the light which has been shed upon hosts of the common enemy;-really doing little but and noble; forasmuch as they afford perpetual mat- us, sanctifying our souls, inciting us to daily love and marching backwards and forwards. The ground ter and employment to the inquisitiveness of human obedience, and urging us on in our Christian course, gained by the Reformation had in this way been half reason; and so are large enough for it to take its full has come from Him who is the light of the world, the of it lost, and all would be lost unless the Church scope and range in . which, when it has sucked and Sun of Righteousness, the centre and source of all

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have acquired legal validity, for, as Pope Boniface the all make, but scarcely two in the same sense. But yet it is made generally the main occasion of quarrel, Indian language, and I in the English. And when we from it, that He tells us He will say, "Inasmuch as ye

CHRIST ENLIGHTENS THE HEART. (From a Sermon by the Rev. J. Spencer. A.M.)

If the Saviour do not give light to the heart They have used lay baptism, they say, out of neces- and affections-if men, in other words, will not open sity, yet would be much rejoiced if they could have an unto Him when He stands at the door and knocks, ready to pour into the inmost recesses of the soul a flood My mind was most favourably impressed toward of life-giving light, then it is certain all their knowledge these poor people; and my attachment to our primi- and understanding will be of no avail. Indeed, this is tive Liturgy mightily strengthened by this instance of more needful than the other. Most of men are not its utility. Without such a help, how much of the drawn to the Saviour by the previous enlightening of Missionary labor is lost, like oil spilt upon the ground the understanding. They are rather drawn by the without a vessel to contain and perpetuate it! Had cords of affection; by the realizing sense of their sins it not been for this Prayer Book, the worship of God and guilt, and of the Redeemer's power to forgive and would to all human view, never have been perpetuated restore; they feel their wants, and they love the Saviour for supplying them ; they love Him because He has sent a beam divine into their souls, and made them to see how precious He is to them that believe, and, we must take of our religion, it may well-near be a ques- CONTEMPLATION OF THE ATTRIBUTES because they love Him, they believe in Him. It sometimes happens that their understandings or mental capacities are hardly at all, or only partially, enlightened.

Many a poor and illiterate man, who from various cau-It possesses the mind with the amazing thoughts of ses, knows little or nothing of the reasons which influomnipotence; of a power able tofetch up such a glottow fabric, as this of the world, out of the abyss of vanity ness of the beatific vision; how a created eye should shine into the soul with the "marvellous light" of the "The fruit of the Spirit," says the Apostle, "is could be concentrated and organized in unity. If an drained the utmost of an object, naturally lays it spiritual light and life. It is in this glorious and cheering character that our Saviour represents Himself to have come into the world ; it is in this respect, likevise, that He is very precious to the pious soul; and it is as the Light of the whole man that I have wished to place Him before you, that you might be able to see for yourselves whether He has been a light to you, or To trust in God in the use of means is rebiance. whether you are yet in darkness and spiritual dead-

(From the Calendar.)

CHEERING OMENS.

worn off and disowned, that if charity be the measure

Wordsworth, D.D.) [CONTINUED FROM OUR LAST.]

PERIOD BETWEEN THE MISSION OF ST. AUGUSTINE AND THE REFORMATION.

they have had any such power after it?

A. No: a year and a half after the death of Gre-

in fact exercise a patriarchal jurisdiction over the Bri- none." tish Metropolitans, by sending them their Pallium, or archiepiscopal pall, at their consecration?

A. Unhappily after the age of Gregory there was a maxim in Romish state-policy, Da, ut habeas, Give, in order that you may have. The pall was at first a badge given by the Emperors to Patriarchs; when it had it sums of money.

of Canonical Obedience to the See of Rome?

870): nor was any oath imposed with the Pall before longer the same. So in the other case the Methodist weep with them that weep." Clement VIII. (A.D. 1592-1605.)

the twelfth century ?

by any subject without the consent of his Prince, and practicable to honest men.

compliance with the oath.

England by practice ?

for His own work, and for many of the instruments He and meekness, with long-suffering, forbearing one a- and the triumph glorious."

Q. Even on the supposition that the Bishops of to His own glory in the good of His Church.

tion in England? gory, Boniface III. occupied the papal chair, and by law, the Pope of Rome hath no such jurisdiction; for flows a double result, both of them very requisite for us, we think there can be no doubt. We hope they not so much to trust God for. It is for this reason, his assumption of the cartier in the the conviction that the co his assumption of the anti-scriptural and anti-catholic six hundred years after Christ he had none; for the keeping this unity of the Spirit. title (condemned as such by Gregory his predecessor) last six hundred years, as looking to greater matters, of Universal Bishop, he forfeited the name and juris- (i.e. to be Universal Bishop,) he would have none; Popes says, Propria perdit qui indebita concupiscit. Q. Buy a propria perdit qui indebita concupiscit. D. Buy a perdit qui indebita Q. But after this time did not the Bishops of Rome he ought to have none; therefore this land oweth him animated by the same Spirit. This is the second

(To be continued)

AMALGAMATION. (From the Church Times.)

received from a foreign prelate under conditions of al-legiance of the truths which they the same subscription, lay out upon their faith! If they would joy in the same subscription, lay out upon unlawful means. legiance to him, nor an oath of obedience taken to him by any and the second the second

ness of an oath that it should be *in possibilibus* et *lici*-*tis*, or come to the works, (Heb. the add men and that it should be *in possibilibus* et *lici*-*tis*, or come to the works, (Heb. the add men and the state of the same works, or come to the works, or come to the works, or come to the state of the same works, or come to the state of the same works, or come to the state of the same works, or come to the state of the same works, or come to the state of the same works, or come to the state of the same works, or come to the state of the same works, or come to the state of the state of the state of the same works in different senses. the soft an oath that it should be in possibilibus et lici-ds, or, as the Scripture expresses it, in veritate, judicio If one of the parties knows this, and also know, or x. 24.) and do no ill to any one, though provoked! et justitia. And further, as the papal decretals them-fancy he knows, that the other is ignorant of it, he is Belves if the other is ignorant of it, he is juris superioris. Hence, when an English Bishop had it, they are engaged in child's play, making believe ther in love. The very name of friendship, though upon

acknowledged in England, but, on the contrary, was believes the same thing, only substituting the line of pleasant a thing would it be to see Christian brethren of so many devout worshippers; and how great the believes the same thing, only substituting the line of pleasant a thing would it be to see Christian brethren of so many devout worshippers; and how great the believes the same thing, only substituting the line of pleasant a thing would it be to see Christian brethren of ionize with these prayers and believes the same thing, only substituting the line of pleasant a thing would it be to see Christian brethren in these prayers and putting on of apparel; but let it be the hidden man resisted by protests (and in law, prohibentis policy est Presbyters. The Congregationalist believes in a mition, yet, as it rested not on any sound basis of right, visible ordination, while the American traces the procures an irreconcilable divorce of affection.

respect to the charge of sacrilege, we are not careful Spirit is not, it cannot well be that there the unity of dividually, and so much against each other, could be to defend the character and conduct of all those who the Spirit should be; and here he tells us, in the verse wheeled upon the right and the left into one grand IV. CHURCH OF ENGLAND INDEPENDENT OF ROME. to defend the character and conduct of all those who foregoing the text, that we must "with all lowliness united army, the victory would be sure and speedy, and the character and conduct of all those who foregoing the text, that we must "with all lowliness united army, the victory would be sure and speedy, and the character and conduct of all those who foregoing the text, that we must "with all lowliness united army, the victory would be sure and speedy, and the character and conduct of all those who foregoing the text, that we must "with all lowliness united army, the victory would be sure and speedy, and the character and conduct of all those who foregoing the text, that we must "with all lowliness united army, the victory would be sure and speedy, and the character and conduct of all those who foregoing the text, that we must "with all lowliness united army, the victory would be sure and speedy, and the character and conduct of all those who foregoing the text, that we must "with all lowliness united army, the victory would be sure and speedy, and the character and conduct of all those who foregoing the text, that we must "with all lowliness united army, the victory would be sure and speedy.

branch of the unity of Spirit. 2. An outward symmetry of parts, a fair comportment and decorum of shape and proportion, of order and decency, of posture and carriage to each other in

There has been a foolish story, going the rounds of and ligaments; this is the bond of peace. And in both those once famous tribes which, in moving back from the day, yet God feeds them. Multitudes find themcame to be given by Popes, it was, for some time, the newspapers, about a plan for uniting all the Episnothing but a symbolum fraternitatis—a mark of com-mark of com-copal Churches in the world in one, with the Pope at munion with Rome: it was no necessary part of the their head. This reminds us of a book called, we bearchiepiscopal dignity, and many Archbishops never lieve, "The Comprehensive Church," which was pub-had is so a book called, we be-had is so a book called, we be-had heard of them as being attached to the waters which threaten to overwhelm, rise up on the waters which threaten to overwhelm over the waters which threaten to overwhelm over the waters which threaten to over the waters which threaten to over the waters whelm over the waters which threaten to ove At length, however, it was imposed as essen- lished some years ago, inviting every body to become Christians, as members of the same mystical body. tial to them, about A.D. 1235, and was sold for vast sold Episcopal Church some one truth to which he was at-in all that befalls them, well or ill, in mutual congra-ful retreat, engaged in the duties of husbandry, raising depend on God; to put ourselves in Lis hand, willing Q. Did not those Metropolitans then take an Oath tached. The two schemes are at bottom very much tulations and condolences. When one member suffers, corn, and cultivating their gardens. alike. All the Episcopal Churches in the world-united the rest suffer with it, (1 Cor. xii. 26.) and upon all My friend and guide, who conducted me through allots; that so He may fill, and possess, and sanctify A. The Oath of Bishops at Consectation, to whom-where it was taken, was anciently and the primacy of the Pope, would find that they bever it was taken, was anciently and the may fill, and possess, and sancting and the worst of all its conse-occasions express their affectionate resentments, and the worst of the Pope, would find that they bever it was taken, was anciently and the maximum and the worst of all its conse-occasions express their affectionate resentments, and the worst of the Pope, would find that they bever it was taken. Soever it was taken, was anciently nothing more than were all changed. The Church of Rome would have their readiness of serving to the good of the whole and for nearly a whole day's journey, introduced me to for ever! a Profession of Faith; and any other oath than this were all changed. The Church of Rome would nave their readiness of serving to the good of means a people; decent and dignified in this most interesting people; decent and dignified in this most interesting people; decent and dignified in this most interesting people; decent and dignified in the advect he loss any other oath than this retained her head, but by descending from the supre-

the Gospel to them in the name of Jesus Christ our is right to speak of this, because of the extravagance the extravagance the cospel to them in the name of Jesus Christ our is right to speak of this, because of the extravagance under Gregory VII., Hildebrand, (A.D. 1073-1085,) battismal regeneration was such as to make it quite a baptismal regeneration was such as to make it quite a baptismal regeneration was such as to make it quite a baptismal regeneration. This is an are of outward billing and gave me a hearty welcome. Patrum, and not, as these words were afterwards trans-that the Apostolic commission was conveyed by the the senses; and it is the same soul supplies every part to show the medium of our mutual understanding, show. Our fortengion. This is an ago of our sense of the senses of the sense sense sen formed, to maintain the Regalia Sancti Petri; and the hands of the assisting priests, but he could not conceal with animal spirits. The members all in their se-4. Yes; that oath was framed by Pope Paschalis would believe it only a human arrangement. Besides, station. O, what a blessed unity of the Spirit would believe it only a human arrangement. lament their miscarriages, communicate to them in hoped they did; but that many of their people were how miserably low our views of Christianity are. Is much less so against it; for it is essential to the good-The true basis of them all is the same. It is that their wants, and be comforted in their comforts!—if included to true astray into the wickednesses of the it not notorious that three, four, and five pounds are their wants, and be comforted in their comforts!—if included to true astray into the wickednesses of the it not notorious that three, four, and five pounds are their wants, and be comforted in their comforts!—if included to true astray into the wickednesses of the it not notorious that three, four, and five pounds are their wants, and be comforted in their comforts!—if included to true astray into the wickednesses of the other are their wants and be comforted in their comforts!—if included to true astray into the wickednesses of the other are their wants.

raised up for it, and for overruling and directing others nother in love, endeavour to keep the unity of the The Journal of Commerce adds, indeed, "almost

THE INDIAN PRAYER BOOK. (From Frost's Anecdotes.)

God's worship and church ministrations, as we are of the Oneida and Mohawk Indians on the Sandusky daily by our own experience. Multitudes rise up the Church of England, but never could go and see either side, and are as a wall for them on the right

^b year A.D. 1115; and the oath of canonical obe-would find that the doctrine of justification by faith The nerves, if touched with a sense of pain even in good, and not harm, to pray with them, and to preach not be less solicitous about expensive clothing? It

selves declare, non valet juramentum in prajudicium neither more nor less than a deceiver. If both know society, when the minds of professors are linked togereceived the pall, and taken the oath, William II. de-clared the pall, and taken the oath, William II. de-that they agree. The last seems to be what the clared that he would banish him from England, if he vold banish him from England he vold banis violated his allegiance to the crown under plea of compliance to the crown under plea of to believe in a Christian ministry, but they do not be-highest friendship, as that which ties us together in bighest friendship, as that which ties us together in the main transformed and a server set the main transformed and a server set the main transformed at the main tran lieve in the same ministry. If there is among them God, making us fellow-citizens with the saints, and of the day, I reposed myself on the hard bed of an pounds for an expensive dress, I laid out my fortune the Militant Church, the end for which it is undertaken Q. But the pall being received, and the oath taken, any one who really believes the Apostolic succession, partners in God's own household (Eph. ii. 19.)? O, Indian cabin, and slept sweetly till morning.

by our Saviour, and deriving its authority from Him (Psalm, xlviii. 2) if it were but "compact together," most abundantly, a large number both of male and fe- when the word of God said so plainly, "Why take ye A. No; the exercise of such jurisdiction was never through a line of bishops; the genuine Presbyterian (Psalm, xiviii. 2) if it were but "compact together, through a line of bishops; the genuine Presbyterian (Psalm, cxxii. 3.) and at unity with itself ! and how

condition continually made by the Kings of England, by the Church is 1 and the kings of England, by the Church is 1 and the kings of England, by the Church is 1 and the kings of England, by the Church is 1 and the kings of England, by the Church is 1 and the kings of England, by the Church is 1 and the kings of England, by the Church is 1 and the kings of England, by the Church is 1 and the kings of England, by the Church is 1 and the kings of England, by the Church is 1 and the kings of England, by the Church is 1 and the kings of England, by the Church is 1 and the kings of England, by the Church is 1 and the kings of Christian or t by the Church in her Synods, and by the State in Par-liament of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the initation data been the ventue of a meek and quiet spirit, which is in the ventue of a meek and quiet spirit, which is in the ventue of a meek and quiet spirit, which is in the ventue of a meek and quiet spirit, which is in the ventue of a meek and quiet spirit, which is in the ventue of a ament; and even if it had not met with this opposi-individual is called by the Holy Ghost, without any charity, and an inconsiderable disagreement of opinion in holy things, I leave you to conceive.

To that sad pass religion is come, that whereas the has directed, the whole congregation, through an aged the mammon of unrighteousness by expensively dress- sions are always destructive and permicious, are the tum tempus occurrit Regi aut Ecclesia,) it never could in gelief in a Christian ministry, a profession which

TRUST IN GOD. (From a Sermon by Bishop Medley, of Fredericton.)

Spirit in the bond of peace." It is in vain to endea. all this seems to us entirely erroneous." We cannot without the use of means, is presumption. The one ness. Rome had possessed a patriarchal jurisdiction in Eng-land before or during the max be secured and before or during the max b Land before or during the papacy of Gregory, could against the Pope's exercise of any Patriarchal jurisdic-they have had any ample and charitable offices whereby it may be secured and maintained. Further, from this communion of the wide-spread, growing disposition for Christian Union reliance is not common; more common among the A. In the words of a learned Bishop, "By God's members with one another among themselves, there among the wiser portion of the denominations around sincerely religious poor than among those who have will ere long come also to the conviction, that the no doubt, that God visits us with sickness, disappoints review of those evils which sin hath brought with it 1. An inward sympathy of mind, an intimate sense object for which they sigh is to be found, not by such our hopes, brings clouds and darkness about us, that into the world. These have in part, been considered and fellow-feeling of one another's griefs and joys, means as they have hitherto attempted, but by a re- we may trust Him when difficulties arise, and become diction of *Patriarch*; as one of the greatest of the above or against the Prince he can have none; to the Prince he can have none; to the same body. that God will nourish us if we trust in Him! As to We might have lived in peace and felicity, enjoying our earthly possessions and earthly pleasures, nothing the perpetual light of Gon's countenance, if sin had can be more uncertain than our tenure of them; but His care of us is as certain as that there is a God clouds and storms which keep off the comforts of the A most interesting scene took place in my visitation above us, or a heaven in store for us; nay, we see it sun from the earth and its productions. We are now

fellow-members compacted and knit together by bands river. They are the remnant, or rather a branch of every day, not knowing how they shall get food for the wide world, which is subjected to the empire of to do, to be, to suffer, to enjoy none other than He floating for a little while upon the surface of the stream,

and when I told them that I came among them to do ious about our own clothing? Above all, should we have all arisen. ble profession of religion. This is an age of outward

quite satisfied, as if they had done some great thing ? did not the Popes acquire a patriarchal right in England to the believes in a ministry instituted how would that city be the joy of the whole earth, and us in the kingdom of glory.

By proceeding with all the prayers as the Church us any satisfaction then? Shall we make friends of may persuade us, or experience convince us, that divi-

HUMAN LIFE. (By Jones of Nayland.)

Another motive to humility may be drawn from a already; but it will be worth our while to dwell upon them in a more particular manner. The first act of disobedience against Gop changed the course of nature. not interposed between us and our Creator, like those banished from the garden of GoD, and turned out into the prince of darkness. Instead of being provided for like the flowers of the field or the birds of the air, we are condemned either to the sweat of the brow or the labour of the mind. We enter upon life, not as Adam did, in strength and manhood, but in a more helpless condition than birds, and beasts, and creeping things of the then bursting and vanishing into nothing. All these many mortals to live and die, without laying these

> REMOVAL OF GOD'S WORD, (By Bishop Pilkington.)

For like as long as the physician doth appoint the sick man what he shall do, how to diet himself, and Oath now taken dates only from the Pontificate of from himself the fact that the Church regarded them view and offices, serve one another, and they which was translated into the Indian language, (the though not more prudently in the end. For what a what medicines to take, there is hope of life; but if which was translated into the Indian language, (the though not more prudently in the end. For what a what medicines to take, there is hope of life; but if which was translated into the Indian language, (the though not more prudently in the end. For what a what medicines to take, there is hope of life; but if which was translated into the Indian language, (the though not more prudently in the take places and offices, serve one another, and they which was translated into the Indian language, (the though not more prudently in the take places and offices, serve one another, and they which was translated into the Indian language. as nothing, when unaccompanied by imposition of the do all naturally expect, and as kindly accept, mutual Mohawk,) with very little alteration, from the English wretched satisfaction it is to take pleasure in dressing he forsake him, and will not speak unto him, we look Q. But was not the pall received by English Arch-shops. The same thing might be assistances; nor does any one say to the other, "I Liturgy, together with the Gospel of St. Mark, A. D. up that which must soon come to dust and ashes, hands of a true bishop. The same thing might be assistances; nor does any one say to the other, "I Liturgy, together with the Gospel of St. Mark, A. D. bishops, and the oath to maintain the Regalia Sancti retri take away his word, there is good hope of for-bar take away his word, there is no Petri taken by English Bishops from the beginning of the continue to look upon the authority of the Pope intrude upon one another's provinces, but with great the two intrude upon one another's provinces, but with great the two intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces, but with great the two intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces, but with great the two intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one another's provinces and the continue to look upon the authority of the Pope intrude upon one anothe as of Divine right, while the Greek and the Anglican quietness discharge every one the duties of its proper me! "And have you read this?" said I. "Con-II. (1099 - 1118) and imposed by him on Archbi-shons = 1118) and imposed by him on Archbi- $\frac{1}{1000}$ shops, and afterwards by Gregory IX. (1227-1241) of Bick in the second of the second o on Bishops. But neither could the pall be lawfully doctrines, which would start up on every side. All their charity to their faith! If they would joy in

THE HOLY WAR. (By Dr. Daniel Featley.)

As this war is thus holy in respect of the weapons used in it, so much more in respect of the Prince that decreeth it, the heralds that proclaim it, the field where During the remainder of the evening intelligence Do you think when these things are brought before us it is fought, and the cause for which it is undertaken. The Prince who decreeth this war is the Holy One of to keep up a handsome appearance, I was noticed as is the advancement of Christ's kingdom of grace in us,

EXHORTATION TO PEACE. (By Dr. Waterland.)

We are born into a world, where there is no such thing as joy, comfort, or security, but in peace and