Vol. XVIII.]

Doetry.

CHRISTMAS HYMN.

Brightest and best of the sons of the morning, Dawn on our darkness, and lend us thine aid! Star of the East the horizon adorning, Guide where our infant Redeemer is laid!

Cold on his cradle the dew-drops are shining, Low lies his bed with the beasts of the stall! Angels adore him in slumbers reclining, Maker, and Monarch, and Saviour of all!

Say, shall we yield him in costly devotion, Odours of Edom, and off'rings divine! Gems of the mountain, and pearls of the ocean, Myrrh from the forest, and gold from the mine.

Vainly we offer each ample oblation; Vainly with gold would his favour secure, Richer by far is the heart's adoration, Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning, Dawn on our darkness, and lend us thine aid! Star of the East, the horizon adorning, Guide where our infant Redeemer is laid.

BISHOP HEBER.

BELLS.

ART. II .- 1. The Bell: its Origin, History, and Uses. By the Rev. Alfred Gatty. London, 1848.

2. Paper on Bells, with Illustrations.

eternal King, may nee no doubt we would soon banish him out struck during a peal. In 1755 three ringof all England; for I think, if all the bells ers were killed in a belfry, together with in England should be rung together at a four children who were standing undercertain hour, there would be almost no neath. In 1768 a flash was fatal to two place but some bells might be heard there, men in a church-tower in Dauphiné, and and so the devil should have no abiding- wounded nine more. It is therefore eviplace in England." No disease of the dent that, if bells have any power whatever body is more hereditary and invetorate over storms, it is not sufficiently rapid or than these disorders of the mind. The marked to counterbalance the risk to the Bishop of Chalons christened a pea not ringers. many years since, and in a sermon wich After the discovery had been made of

In many places the practice was kept Etrurian, if not of Egyptian art. The tollup from mere habit when the superstition ig of the passing bell was retained at the had ceased, there having grown up in lieu eformation, and the people were inthereof a notion that the ringing of bells ructed that its use was to admonish the dispersed storms or retained them at a ring and excite them to pray for the distance by moving the air. An event ing. To discourage the fancy that dewhich occurred in 1718 convinced philo- ons could assault the liberated soul, or sophers that the means employed to drive tt the jingling of bells would deter them away the lightning was singularly effica. Im their purpose, only a single short peal cious in drawing it down. A great storm sto be rung after death. In the articles arose on the coasts. The bells were rung enquiry in different dioceses at various in twenty-four churches, every one of pods, inquisition is made both as to which was struck, whereas all the towers kping up the practice of tolling the pass-

* On some of the old bells the expression "I drive away pestilence" occurs. In this case, perhaps, the influence was ascribed (by some at least) to natural and not to spiritual causes, for we read among the rules of Dr. Hering, against "pestilential contagion" in 1625,—"Let the bells in cities and towns be rung often, and the great ordnance discharged; thereby the air is purified."

clusiveness of the evidence. He remarks that storms sometimes travel in long and narrow zones, that the specified churches and displaced bits of plaster in neighbouring edifices, which were equally scathed, would pass unobserved. The story indeed proves too much. If the lightning picked out the towers where the bells were rung ringers in the world. A single circumstance explains the tale. The storm happened on Good Friday, when not a bell is permitted to sound. Some accident octhat it was a judgment for infringing the precepts of the church: the rest was the exaggeration of ignorance and superstition, ever ready to make a marvel. In 1769 the tower of Passy was struck during the ringing of the protecting peal, and again much was said of the mischief of the system; but this example was in direct conother neighbouring towers within the limits of the storm, in which the hells were set going, remained untouched. The general result was, that educated people denounced the plan, and Roman Catholic ecclesiastics and the lower orders persevered in patronising it. The secular authorities interposed in some parts of Europe to put it down. The King of By the Rev. H. T. Ellacombe, in Re- Prussia directed an ordinance, prohibiting port of Bristol Architectural Society, Prussia directed an ordinance, prohibiting 1850. churches of his dominions, and the same Nothing is too low or ludicrous for rus- was done in the Palatinate and several tic taste, and the same sort of genius which | dioceses in France. The Prefect of Dor. loves to embellish the leads and benches dogne found it necessary in 1844 to repeat of the church with facsimiles of the soles the order; and, to prove that pretended of heavy shoes, bearing in the centre the science can be as blind to evidence as name and age of the wearer, with the date superstition itself, he assured the people of his carving, is equally visible in the in. that to ring the bells was "an infallible scriptions on bells and the epitaphs upon method of causing the lightning to strike." Whether these agitations of the air have It may be presumed that the earliest any effect upon tempests, is considered by use of bells in churches was to summon the M. Arago to be still undecided. It was congregation; but superstition soon en- till lately the usage in particular districts of listed them into her service. It then France to fire small cannon or mortars to became customary at their consecration to ward off such storms of hail and rain as pray that they might be endowed with would be destructive to the crops. The power to drive away devils, and dissipate method was thought to be efficacious by thunder-storms, hail, and tempest.* In the those who tried it, and to indemnify them opinion of those who originated the prac- abundantly for the powder they expended. tice, the evil spirits were the cause of foul The few observations, however, of military weather, and, being terrified at the saintly men rather tend to the conclusion that the sound of the bells, they precipitately fled. roar of artillery is without influence upon "For this reason," to give the strange the weather, and, if cannon are ineffective, delusion in the words of the eminent ritu- it would go far to show that no result has alist Durandus, " the church, when a tem- been produced by the comparatively feeble pest is seen to arise, rings the bells, that though more continuous sound of bells. the fiends, hearing the trumpets of the On one point at least M. Arago is decided from raising the storm." When he wrote they increase the danger. In no single this in 1286, the belief had already existed instance is there any valid reason to sunfor centuries, and Magius centuries after- pose that ringing has brought down lightwards gravely discussed and resolved in ning upon buildings which would otherthe affirmative the questions whether it is wise have escaped. M. Arago points out the fiends that brew the tempests, and that the ringers, nevertheless, are in a whether church-bells will put to rout the perilous position. As the highest objects fiends. There are numerous allusions to are commonly struck, church-towers offer the practice in ancient manuscripts; and a prominent mark; the rope, moistened in parish accounts in the fifteenth century, by the humid atmosphere, is a powerful bread, cheese, and beer are charged for conductor, and the charge is lodged in the the refreshments of the ringers during man at the end of it. If no one is present, "thunderings." It was one of the "fool- and the rope is left hanging, as is usually eries" which Latimer exposed at the the case, at a certain distance from the Reformation in that happy style of argu- ground, it is possible for the lightning to ment which has never been surpassed for make the circuit of the loop at the extrem. its exact adaptation to the tastes and com- ity, and return by the way it came, withprehension of illiterate hearers. "Ye out leaving within the tower any trace of know," he said, "when there was a storm its visit. A German savant calculated in or fearful weather, then we rung the holy 1783 that in the space of thirty-three years bells: they were they that must make all 386 towers had been damaged and 121 things well; they must drive away the ringers killed. The same flash being condevil! But I tell you, if the holy lells stantly fatal to more than one of the comwould serve against the devil, or that he pany, the total of deaths is not the measure might be put away through their sound, of the number of churches which were

he pronounced on the occasion enfoced the potency of bells in terrifying spirits, the "fooleries" which Latimer had lauged they were naturally employed in all the away. "The bells," said he, "placed matters in which fiends were reputed to like sentinels on the towers, watch oer interfere. It was the weapon with which us, and turn away from us the temptatias St. Anthony fought the legion of demons of the enemy of our salvation, as wellis who tormented him during his long erestorms and tempests. They speak ad mitical life, and in the figures which were pray for us in our troubles; they infon drawn of him during the middle ages he is Heaven of the necessity of earth.' If the represented as carrying a bell in his hand, be true, there is more virtue in the clay or suspended from his staff. The passing per of a bell than in the tongue of bell, which was formerly tolled for those prelate. So late as 1852, the Bishop o who were dying, or passing out of the Malta ordered all the church-bells to be world, as well as the peal which was rung rung for an hour to allay a gale. Under after their death, grew out of the belief that the auspices of a hierarchy so enlighteneddevils troubled the expiring patient, and the custom continues to flourish to this daylay in wait to affect the soul at the moment in many parts of the Continent, and maywhen it escaped from the body; yea, ocnot impossibly endure while a tower, acasionally even to do battle for it with good bell, and a Roman Catholic priesthood can'r guardian angels-a scene, by the way. be found collected on the same spot. iven in apparently the oldest remains of

which held their tongues were spared. inhell and the continuance of the former M. Arago has boldly questioned the con- surstitious ringing. The injunction began * On some of the old bells the expression "I drive away too neglected towards the close of the TORONTO, CANADA, DECEMBER 28, 1854.

ity, and many felt more like the swearer and abroad. mentioned in the "Anatomy of Abuses," who, "hearing the bell toll for him, rushed whose voice has come "upon the wind," and then, in spite of the bell, the patient stance related by the ever agreeable author versation, apologised for leaving him. "Mr. gradually fell asleep. Fuller," said he, "hear how the passingmy dear friend Dr. Felton, now a-dying," ecovered, and lived ten years after he had

uneral sermon of Dr. Fenton!

"On a plat of rising ground, I hear the far-off curfew sound, Over some wide-watered shore, Swinging slow, with solemn roar."

that, though for centuries its only use has been to "toll the knell of parting day," it not feel, if it was hushed, that a soothing day.'

Often the peal breaks forth on unworthy, from the coast. and in the last generation was sometimes warning voice is said to be heard amid the and in the last generation was sometimes lication of its merry music is to proclaim to die their impending doom. nat two lovers have just been made happy. Well is it," says Mr. Gatty, " when all continues to go

Merry as a marriage bell. Alas! we have known sequels to such a beginning with which the knell had been more in unison!" So thought one Thomas Nash,* who in 1813 bequeathed fifty pounds a-year to the ringers of the Abbey. Church, Bath, " on condition of their ringing on the whole peal of bells, with clappers muffled, various solemn and doleful being the anniversary of my wedding-day; and also the anniversary of my decease, to ring a grand bob-major, and merry mirth-

yranny and wretchedness." Passing from the realities of tangible bells, we may advert for a moment to the miles, making a tolling noise like that of a stories which belong to the regions of illuon or romance. Uhland refers to one might have been founded on such sounds of these traditions in his poem of "The in such a wilderness! Lost Church," which Lord Lindsay, whose translation we quote, supposes to have been founded on ancient tradition of the tice by their cheering burthen-

Sinaitic peninsula: "Oft in the forest far one hears A passing sound of distant bells; Nor legends old nor human wit Can tell us whence the music swells. From the Lost Church 'tis thought that soft Faint ringing cometh on the wind: Once, many pilgrims trod the path, But no one now the way can find.

* In the days of his namesake all the visitors to the

ins "New Bath Guide."

No city, dear mother, this city excels
In charming sweet sounds both of fiddles and bells.
I thought like a fool that they only would ring
For a wedding, a judge, or the birth of a king;
But I found 'twas for me that the good-natur'd people
Rung so hard that I thought they would pull down the steeple; So I took out my purse, as I hate to be shabby, And paid all the men when they came from the abbey?

death instead of before. The short peal and of their bells sending out their wonted her father confessor, told him of the misery that was once the peculiar signal to an. music on certain occasions from the depths of the match, and complained that the bells nounce that some mortal had put on im- of the earth, are attached to several locali- had misled her. "It is you," replied he, the injuries done to the ringers would make a deep impression, while the slight cracks the prelude or the conclusion to the tolling, the prelude or the conclusion to the tolling. though it has no longer any meaning. It natural basin, where, according to the ingly, and this time they said, with is less surprising that the usage should supersittio loci, a church, the clergyman, vehement perspicuity, "Don't marry your have been given up than that it should and the congregation were engulfed, and valet, don't marry your valet, don't marry have lasted so long. It must often have here the bells may be heard ringing on a your valet." been a bitter pang to relations to order the doom of those to be sounded whose lives ear to the ground. A like fate was said ear to the mature of the associations connected with them, as well as from their usage which had prevailed for centuries were dearer to them than their own, and to have befallen the entire village of inherent charm, it is no wonder that bells must have destroyed half the churches and an aggravation of their misery to have their Raleigh, in Nottinghamshire; and it was should have exerted an influence on the ears, as they sat by the dying bed, filled formerly the custom for the inhabitants on mind in every age and clime. with the sorrowful knell. It must fre. Christmas morning to go out to the valley "What music is there that compared may be, quently have dismayed the patients them- and listen to the mysterious chimes of their selves, and hastened, if it did not some- lost parish church. According to a tracurred, and the people at once exclaimed times cause, the event it foretold. Nelson dition at Tunstall, in Norfolk, the churchsaid of the dying christian, in his "Fasts wardens and parson disputed for the posaud Festivals" (1732), that, "should his session of some bells which had become senses hold out so long, he can hear even useless because the tower was burnt. his passing-bell without disturbance." Such | While the tower was in progress the arch. was the case with lady Catherine Grey, who fiend stepped in and carried off the bells. died in the Tower in 1567. The question The parson pursued him with hot haste of the Governor to one of the attendants and much Latin, but the evil one dived "Were it not best to send to the church into the earth with his ponderous burthen, tradiction to the legend of Brittany, for two that the bell may be rung?"—caught her and the place where he disappeared is ear, and she herself answered, "Good Sir marked by a boggy pool, popularly known Owen, let it be so." A Mrs. Margaret by the name of Hell-hole. Notwithstand-Duck, who departed this life in 1646, on ing the aversion of the powers of darkness that "Bells chime three times as long." finding her end draw near, summoned her to such sounds, even these bells are somefamily to take leave of her, and then gave times permitted to favour their native place devastated Europe was stirred in its inorders herself for the bell to give out its with a ghostly peal. Many more such most depths by the simple sound. "When warning note. But these were the minor- traditions, slightly varied, exist both here we were at Malmaison," says Bourrienne

up in his bed very vehemently." Now can be more remarkable than the circumrecovered, and of this old Fuller gives a of "Eöthen." He was travelling, seated

"After a while," he says, "I was gently bell tolls for my dear friend Dr. Felton, bells—the innocent bells of Marlen, that never now a-dying; I must to my study, it being before sent forth their music beyond the Blaymutually agreed upon between us in our gon hills! I roused myself and drew aside the healths that the survivor of us should silk that covered my eyes, and plunged my bare labyrinths of a guilty ambition. But of all preach the other's funeral sermon." But face into the light. Then, at least, I was well enough wakened; but still those old Marlen bells rang on, not ringing for joy, but properly, recovered, and lived ten years after he had prosily, steadily, yet merrily ringing 'for the most moving is the tradition told in preached, in fulfilment of the compact, the church!' After a while the sound died away connection with the peal of Limerick Whatever was the origin of the curfew,
Whatever was the origin of the curfew,
which was rung at eight

slowly; it happened that neither I nor any of
my party had a watch by which to measure the
exact time of its lasting, but it seemed to me
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see or couvre-feu, which was rung at eight that about ten minutes had passed before the bells ceased. I attributed the effect to the bells ceased. I attributed the effect to the put out their fires and go to bed, its object, great heat of the sun, the perfect dryness of the Italian, having afterwards acquired a comas far as it can be traced, was exclusively clear air through which I moved, and the deep stillness of all around us; it seemed to me that cliff, and for many years enjoyed the daily social or political, and not religious. The introduction of the practice into England social or political, and not religious. The these causes, by occasioning a great tension and consequent susceptibility of the hearing

wood. Milton has described it in a couplet sonorous and musical as the bell itself:

at sea; and that the salior pecanned under a
vertical sun in the midst of the wide ocean, has
listened with trembling wonder to the chime of
and beautiful evening, as the vessel which his own village bells. Referring to my journal, I found that the day was Sunday, and, roughly allowing for the difference of longitude, I concluded that at the moment of my hearing strange peal, the church-going bells of Marlen | were the long-lost treasures of his memory. It is an instance of the tenacity with which must have been actually calling the prim conwe cling to a practice once established, gregation of the parish to morning prayer. I that though for centuries its only use has could not allow myself a hope that what I had experienced was anything other than an illusion. It would have been sweeter to believe continues to be rung wherever there are that my kneeling mother, by some pious enfunds to pay the ringer, and few who have chantment, had asked and found this spell to been accustomed to its sound that would rouse me from my forgetfulness of God's holy-

sentiment had been taken out of their lives. It was impossible in Mr. Kinglake's The manifold other purposes to which case that the ringing in his ears could be ells are applied are too familiar for de- caused by actual bells; but at sea, where scription. They are the appointed voice there is a wide and unbroken expanse, of public rejoicing, and sound for every with nothing to check the sound until it is festive event. They ring in the new year, reflected to the ears of the crew from the the new sovereign, the new mayor, the sails, a peal, in a favorable state of atmosnew squire, and the new rector; for hope phere and wind, will sometimes be heard is stronger than memory, expectation than at an enormous distance. A ship's comgratitude, and the multitude feel that their pany could distinctly distinguish the bells ife is in the future and not in the past. of Rio Janeiro when they were 70 miles

Brand had known it called into requisition storm: and on land it is no uncommon celebrate the winning of a "long main" notion that its prophetic tongue will someat cock-fighting. But the commonest ap- times announce to persons who are about "The death-bell thrice was heard to ring,

An aërial voice was heard to call, And thrice the raven flapp'd its win Around the towers of Cumnor Hall."

lludes to the same superstition: 'There, once, the steel-clad knight reclined, His sable plumage tempest-toss'd; And as the death-bell smote the wind From towers long fled by human kind,

His brow the hero cross'd.'

Until its cause was discovered no sound could have seemed more supernatural than changes on the 14th of May in every year, the note of the Campanero, or Bell-bird of Demerara, which is of snowy whiteness, and about the size of a jay. A tube, nearly three inches long, rises from its forehead, ful peals unmuffled, in joyful commemo- and this feathery spire the bird can fill ration of my happy release from domestic with air at pleasure. Every four or five minutes in the depths of the forest its call PIOUS PROVERBS AND REFLECTIONS. may be heard from a distance of three

> The pleasant story of the Bells of Bow bringing back the poor runaway appren-

of London,"sition, of which there are other traces, to perish with herself, and let us be conversant told in many old books of a rich and well- is sure. - S. Agust. Lib. Confess. born dame who had fallen in love with her An evil man is clay to God, and wax valet, consulting a priest upon the expedi- to the devil. God may stamp him into to the devil. God may stamp film into ency of taking the dear man for her husband. The priest bid her listen to the bells and follow their direction. With unmistakeable distinctness they pealed forth in her ears, "Marry your valet, marry your valet, marry your valet, marry your valet." A few to the devil. God may stamp film into powder or temper him anew, but none of this means can melt him. Contrariwise, a good man is God's wax and Satan's clay; thanks be the all-mighty: Dear sir j Return to you hopen these fewlinds will find you and Mrs. in good halth as leves me and family thanks be the all-mighty: Dear sir j Return you mony thanks for the Rimembrence you cep [kept] of me By sending me the Book, you could Not send me a better Present, as my old one was worn out. j all-ways ceep [keep] you in Rimembrence and wish j could be Nerere To Presbyterian, could desire one of your stamp,

the old fashion, but it took place after the Similar legends of churches swallowed up, weeks afterwards she reappeared before

With well-tuned bells' enchanting melody Breaking with their sweet sounds the willing

They in the listening ear the soul ensnare." These lines, which are inscribed in the elfry of St. Peter's church at Shaftesbury, first made Bowles in love with poetry. "The enchanting melody" had an Oroheus-like power over the rude pedantry of Dr. Parr. He once conceived the design of treating at large upon Campanology, and many and pressing were the calls upon the pockets of his friends for the peal at Hatton. On going to reside he made several changes, and he specifies as one of them Even the soul of the conqueror who had of Napoleon, " how often has the booming None of these histories of phantom bells, of the village bell broken off the most interesting conversations! He stopped, lest the moving of our feet might cause the loss of a single beat of the tones which charmed him. The influence, indeed, was so powcurious instance. His father called upon on his camel, in the desert, and, having erful that his voice trembled with emotion Dr. Fenton, a divine, who, after some con- closed his eyes against the fierce glare, he while he said, That recals to me the first years I spent at Brienne." None have more reason to be affected by the associations which bring back the days of comparative innocence and peace than the troubled spirits who are entangled in the the instances of the power of bells "to touch a sympathetic chord of the heart," the most moving is the tradition told in been manufactured by an enthusiastic is usually ascribed to William the Con- organs, had rendered them liable to tingle under political convulsion which ensued the queror, and the most plausible conjecture as to its purpose is, that it was to diminish the risk of extensive conflagrations at a period when houses were principally of the passing touch of some mere memory that must have swept across my brain in a moment of sleep. Since my return to England it has been told me that like sounds have been heard at sea; and that the sailor becamed under a long interval the course of his wanderbore him floated along the broad stream of the Shannon, he suddenly heard the bells peal forth from the cathedral tower. They lections were in their sound. Crossing his arms on his breast he lay back in the boat. When the rowers looked round they saw

> his eyes had closed for ever on the world. The Ethiopians carry to this day porions of the Psalms and Prophets about with hem, which reminds one of the Eunuch in Acts viii.: 27, 39. God forbid that I should onsider traditions of equal authority with Holy Writ, further than as they confirm he truth contained in Holy Writ, and as giving a testimony to the real sense of a octrine contained in the inspired text. Bnt as Bishop Horsley well observes, "The aith of the first Christian once clearly ascertained must be allowed indeed to be anerring exposition of the written Word." And it is also to be observed that whilst we ought to be grateful to the Lord for the ocuments committed in writing to posterity by inspired Apostles, it cannot be denied that our Lord never commissioned the Apostles to write down the words but to teach them to observe all things. And the Apostles preached and established Churches before the Gospels were written Rogers, in his lines on an "Old Oak." down. But though the New Testameut was written down by inspired Apostles, provoked by local circumstances, no tradition can be of any value, or of any credit as soon as it would propound doctrines not confirmed by the written Word of God.

his face still turned to the cathedral, but

Sir William Jones proved the value of the tradition of the Hindoos in proving the general belief in the Incarnation of the Divinity: and Archbishop McGhee produced the traditions of the Greeks in support of the doctrine of the Atonement .-Dr Wolff's Journal.

From the Churchman Collected for the Churchman by C. F. H.

Lust is an immoderate wantonness; of convent bell. What a tale of wonder the flesh, a sweet poison, a cruel pestilence; a pernicious poison, which weakeneth the body of man, and effeminateth the strength of an heroic mind .-- Hugo.

O you that dote upon this world, for what victory do you fight? Your hopes can be "Turn again Whittington, thrice Lord Mayor crowned with no greater reward than the world can give; and what is the world but seems to belong to the fabulous part of our a brittle thing full of dangers, wherein we subject; but it has, perhaps, after all, a travel from lesser to greater perils? O substratum of truth, and indicates a dispo- let all her vain, light, momentary glory interpret the language of the beliry by the with more eternal things. Alas! this wishes of the heart. There is an anecdote | world is miserable; life is short and death

with their violence, than suffer myself to be powed into their obedience.—Bishop Hall.

midst of snares and temptations to error, and canst scarcely take one step of thyself

that is not a false step. Rarely promise: but, if lawful, constantly perform.—Penn.

Ecclesiastical Intelligence.

From the Church Journal.

DIOCESE OF NEWFOUNDLAND.

As lay-baptism has been the subject of freuent discussion lately, we give the following nost interesting letter from the Bishop of Newfoundland, which tells its own story too plainly to need comment. It comes nearer to the famous "Desert Island" in the Presbyterian controversy than any other case in modern history, except that of the Pitcairn Islanders:—

St. John's, Newfoundland, Sept. 19, 1854. SIR,-If you should consider the accompanying letter of sufficient interest and importance o deserve a place in your valuable missionary ournal, I would be permitted to direct your attention and that of your readers to the two following points, on which I should be thankful mation and advice:

(1.) What inst.uctions and directions I ought to give to the worthy layman (for worthy I fully believe that he is) in reference to his affecting statement and declaration, that he is "obliged to go on the same as he has for more than forty years, although he knows it is not lawful for him to do it, to baptize children and marry

(2.) What instructions and directions I ought to give to any minister ("roving," or otherwise) whom I might send (if ever I should have that

feel on the subject) of the letter and its writer, render it (to myself at least) of peculiar, and I

night say painful, interest. in 1849, had never been visited by a clergyman.

Mr. John Paine, the patriarch at the settlement, was married by a clergyman of the Church of England in St. John's, nearly fifty years ago. He soon after went to reside on this (western) coast, near to the Bay of Islands, and has continued in this locality ever since; and during all those long years a sitter he are the settlement. and during all those long years neither he, nor with two clergymen and a student, on a Sunday a thousand families of Bohemians, the already attended a service at Mr. Paine's dwelling, but quickly and eagerly assembled themwhich they had heard regularly almost every

Sunday. Many children and young persons were presented for baptism or to be received into the church, as we might advise. All had been previously baptized and the parents married by the good patriarch. I shall never forget the effect of our singing on the children and young persons in the congregation. It almost seems as if they were literally about to enact what the oet so touchingly tells us of Jubal's brethren, when they

"Listening, stood around, And wondering on their faces fell," &c.

Nor was the effect of other and more important parts of the service less evident or less affecting n the older members of the settlement, and not the least in the patriarch himself. Many were the entreaties, with tears, that a clergyman might visit them at least occasionally, Sad and shameful it is to confess that, from that day to the present, that modest wish has never been gratified, and I see no prospect, I might almost say (humanly speaking), no possibility of grati-fying it. Their next petition was for books, of which we were able to furnish a tolerable supply, and our men, on going on shore at five o'clock on the following morning, found some of the party busily engaged in studying them. The Rev. Mr. Moreton, to whom the letter is

addressed, and who accompanied me in that voyage, was kind enough to procure and send a book which Mr. Paine particularly wished to possess—I think the "New Manual." Having heard that I was expected at Forteau on the Labrador in the summer of 1853, and concluding that Mr. Moreton, as before, would accompany me, Mr. Paine contrived to forward the letter to that place; where, however, Mr. Moreton was not, and had not been, on that occasion. believing; and let me not allow another to bewas not, and had not been, on that occasion.
The letter came into the hands of Mr. Gifford, the missionary of Belle Isle Straits, and was forwarded to, and, after long delays, reached title. If I believe in the immaculate conception

I fear I have already trespassed too long on asking you and your readers one more question easier, I would hope, to answer than the other two, "Whom shall I send as 'roving minister' to these poor 'scattering' people?"

I am, sir, Your faithful and obedient servant,

EDWARD NEWFOUNDLAND. P.S.-I have forwarded, with the original letter, a copy, as the writing and spelling are, as might be expected, after forty years' residence at the back of Newfoundland, strange and inconformable.

Rocky Harbour, June 13 1853. To the Reverent Mr. Moreton, Forto:

the world, I had rather be broken in pieces you as we heve Not seen any Minaster since we seen the Lord Beshop and you; and scarcly herd of one except you, we here Talk of you som Times, so jm Blige to go on the same as I Thy happiness is to be a creature, not a have for more than farty yers all-tho j Kno itis creator—a receiver and a dependant, not lawful for me to Doo it. To baptise chila ruler and an actor, for thou art in the dren and marey copies, if Not they must go ogether as the Beasts; so jf j Brake the Law it is not willingly. Sir, if you think me worthy your Notis you will plese sand me a fewlids [lines] to Let me Kno [know] that the people are tow scattering to have a sated [seated] j hope sir, you will excuse him that wish you halth and Remained your humble Sarvent,

JOHN PAINE -Col. Ch. Chron.

[As the Bishop of Newfoundland asks for pinions as to what would be best under the circumstances, we would respectfully suggest that his ordination of John Paine as a deacon, at least, would have been probably the best, as well as speediest, and as it appears, the only practicable course. John Paine's spelling is an objection, of course; but the bishops of the church are responsible not for giving their people the best ministers possible, but only the best that can be had. And it is evident that none better than John Paine, or even as good, had yet been found.—[Eds. Ch. Journal.

UNITED STATES.

Misscuri.-The following account of the reception of a learned and accomplished Romish priest into the communion of the Church at St. Louis, will be read with satisfaction by all Churchmen :- Church Journal.

Messrs. Editors :- We have had a very interesting service to-day, an account of which I know

will be welcome to you, and I trust many of the readers of your excellent paper.

The service of which I speak was held in St.

John's Church in this city. After Morning Prayer, which was read by the Rev. Montgomery Schuyler, of Christ church, and Rev. Wm. C Brown, of St. George's, and after an impressive Sermon by the Bishop, the Rev. Francis J. Clerc, of St. John's, presented at the Chancel the Rev. Stephen Massock, formerly a Priest of the Roman privilege) to those "scattering" people, in respect of the parties so baptized or married.

Church, who, after answering to the several questions as propounded by the Bishop in the Lam disposed to think that answers to these Service for the Ordination of Priests, read his questions would be interesting and useful to unqualified Protest against the errors of that corrupt Branch of the Church, his solemn renunthers.

The circumstances (I was about to say ante-belief in the doctrines of the Protestant Episcoedents, but that word would not image half I pal Church, and his determination, by God's eel on the subject) of the letter and its writer, grace, to be a faithful servant at His altars. This Protest, which was short, was yet full and ight say painful, interest.

Rocky Harbor, at the mouth of Bonne Bay, uttered as it was with a modest and humble, yet is one of several small settlement on the west clear and decided tone, plainly evincing that it coast of Newfoundland, which, until my voyage of visitation and discovery in the Church Ship, in 1849, had never been visited by a clergyman.

The Rev. Stephen Massock is a Hungarian by his descendants, nor his neighbours, have seen birth and was for many years a Priest in his there a clergyman of our church, or, I believe, any minister of religion. That indefatigable pioneer of the church in this colony, Archdeacon Wix, once penetrated as far as the Bay of Islands, and furnished some very affecting accounts of the spiritual destitution and wretchedness of the inhabitants. He could not, however, proceed further along the shore or the command him, by the requisite testimonials impressed with the difference of the condition southwest, by Providence, and here he has found and character of the inhabitants of this settle- a sphere of duty, which, to the united judgment ment, chiefly due, under God, to the prudence of the Clergy of the city, seems to promise, by and piety of one well disposed and religiously educated man. I arrived at Rocky Harbour, harvest. There are now residing here more than evening, in the Church Ship; and though nothing, I presume, could have been less expected by them, or further from their thoughts, than the visit of a clergyman, we found the families a considerable through many of them, from neglect, are inclining to infidelity. He has opened a school and some 40'or 50 children are in attendance, whom of the settlement resting from their labour, dressed in their best clothes, and in other respects, as far as we could judge, "remembering the Sabbath day to keep it holy." They had capable of receiving. This school he will continue to carry on, and we hope he will very soon ing, but quickly and eagerly assembled them-selves together again on learning who we were statedly preach the Blessed Truths of our most and the object of our visit. They were quite Holy Faith. For the past few months he has prepared to join in the service of the church, been labouring in this field—going from house been labouring in this field-going from house to house, and sitting down by the fireside and reading the Word of God, and expounding to them its precious truths. Already a few of them have been found who have signed a Protest against the errors, and a renunciation of the Romish Church. Having received a medical education, he has been using his knowledge and skill in this particular to the benefit of the poor among his countrymen, and is thus winning upon

their regard and ensuring their confidence DENOMINATIONAL CONSISTENCY.

My dear Editor :- I wonder at your modesty in noticing, so slightly the vote of the Salem Baptised Association on the interchange of pulpits between clergymen of different denominaons. I endorse your approval of the "consistency" of the measure, with a handwriting as large as John Hancock's, in the Declaration of Independence. Every sect in the land ought to pass a similar resolution, and act upon it.

Boundary lines can never be too definitely drawn between religious denominations. It is the best way possible for them to live on the same soil in "the bond of peace." Jealousies, heartburnings, censures, would would thus soonest die away. Charity would thus have fair play in an open field. How carefully land-owners have their deeds written, that each man may know and keep on his own premises. One does not say to another, 'Your cattle may feed in my pasture, and mine may feed in yours." Politeness demands no such usage. On that subject the law is "Verily and amen." In eastern lands, of olden days, the sheep knew their own master's voice, and he led them into green pastures.

It is a pseudo-liberality that gives another's errors all the force of truth. If a believer in imforwarded to, and, after long delays, reached Mr. Moreton, in his mission at Greenspond, on the eastern coast of Newfoundland.

He leave that I I believe the latter. If I believe the latter is a soft to regard it as of no consequence. If I believe in the divinity of a crucified Redeemyour attention, but I cannot conclude without er, let me not recognize the charity that allows another to set that divinity aside.

Every sect among us has, or is supposed to have, certain distinctive principles, to which they have given their convictions. If worth being maintained, let them be maintained. If not worth so much, let them be abandoned. I know not how nearly the Universalists and Unitarians assimilate to each other, but their apparent similarity would authorize the belief that they might conscientiously cast in their lot together, and all have one purse. They both deny everlasting woe, and both deny an expiatory sacrifice, and a divine Redeemer, -both preach mainly on the availableness of good works; and if, in other re-To the Reverent Mr. Moreton, Forto:

DEAR SIR: this comes with my Best Respects o you hopen these fewlinds will find you and o you hopen these fewlinds will find you and civility of exchanging pulpits between themselves.

But it has always been with myself a secret