

Original Poetry.

SONNET.

THE EMIGRANT'S FUNERAL.

(By the Rev. R. J. Macgeorge.)

Strange earth we sprinkle on the exile's clay, Mingled with flowers his childhood never knew;

EARLY YEARS OF BISHOP GRISWOLD.

(Extracted from a Memoir in the Evergreen.)

Alexander Viets Griswold was born April 22, 1766, in the town of Simsbury, in the county, and about ten miles north of the city, of Hartford, in Connecticut.

In regard to his early religious instruction, which from the first was in accordance with the doctrines of the Church which he afterwards so eminently adorned, the Bishop himself has said: "My case so far resembled that of Timothy, that my mother's name was Eunice, and my maternal grandmother's, Lois; from both of whom, as he in his case, I received much early instruction."

The whole of the Bishop's early life was passed in his native town, near the site of the present village of Torrington, which was not then in existence. His place of worship was St. Andrew's Church, the first of which was a Rev. Mr. Gibbs, from Boston.

At the peace of 1763, when it came into the undisturbed possession of Great Britain, a few families, who had emigrated from New England the year before and settled at Mansfield, constituted the entire population.

New Brunswick is a country of rich soil, and much natural beauty. The noble forests, (abounding in pine, maple, and the principal European trees) which by far the larger part of its surface is still covered, constitute the main source of its wealth.

When ten or eleven years of age, being in a field of rye, he valued with laughter at a story by one of the harvest labourers, who was seized with a violent cough, and soon seemed to be in a rapid decline; but finally the cause of his illness was removed, and he never entirely recovered from its effects. It is supposed that his well-known weakness of voice was owing in part to this.

was supposed he possessed. He so far complied with their advice as to read law for two or three years; more, however, from a liking to the study, and with a view to qualify himself for any business to which he might be called, than from an intention to offer himself for admission to the bar.

At length he came to the conclusion that his duty required him to enter the ministry. "At the same time the path of worldly honour and temporal prosperity was opening with flattering prospects in other directions, and the feelings of the young husband and father were severely tried."

It cannot be doubted that at the age of twenty his literary attainments were fully equal to those of most graduates of college; and that at the age of twenty nine, when he received deacon's orders, his theological learning was sound and ample.

DIocese OF FREDERICTON.

(From "Annals of the Colonial Church," by the Rev. Ernest Hawkins, B.D.)

Immigration of Loyalists and Clergy.—First Settlement of New Brunswick.—Brief notice of the Colony.—Rev. S. Andrew.—Rev. S. Stephen.—Rev. R. Clarke.—Death of Mr. Andrew.—Rev. Sam'l Cooke.—St. Andrew's—Frederick.—Visitation of Clergy.—Rev. George Bisset.—Rev. Dr. Byles.—Rev. Frederic Dibble.—Rev. James Scovill.—Mission of Kingston.—Rev. Elias Scott.—Mission of Hampton and Norton.—Of Springfield.—Death and Character of Rev. Elias Scovill.—succeeded by his son.

The present British Colonies in North America were little thought of until after the recognition of the independence of the United States. But from the year 1783 they began rapidly to increase in population and importance, by the immigration of great numbers of loyalists, who desired still to live under the protection of the British Crown.

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1785, expresses much concern at the thought of leaving a parish which he had served so long, and a people who had been his fellow-sufferers during the war, to "the mercy of chance." Indeed he made an attempt, in conjunction with the Rev. James Scovill, to obtain a grant of land in Nova Scotia, and so to form a settlement for themselves and upwards of one hundred families of their parishioners; but the scheme fell to the ground for want of Government aid.

Mr. Andrews, in taking leave of Wallingford, had the comfort of feeling that, by the blessing of God, his labours in the Gospel had contributed to the spiritual welfare of many of his parishioners; and he records, with obvious satisfaction, that in the whole of the twenty-four years during which he had been in charge of the mission, he had failed but one Sunday to officiate at the several parishes in their turn; that large accessions had been made to the Church, and more than 300 new communicants admitted.

The colony, which contained seven other small townships, was for the most part an uncultivated wilderness, or, rather, a continuous forest, and, as far as it was inhabited at all, was inhabited by Presbyterians and Independents. Six years after the first commencement of his residence, he remarked "an apparent reformation of manners, and a considerable number of new faces in church."

lived just long enough to welcome the arrival of an assistant, the Rev. Montgomery Mercer, on the 6th of September, 1818; and a fortnight afterwards, to use the words of the Bishop of Nova Scotia, "the venerable, pious, and primitive missionary of St. Andrew's died. He had taken cold in the discharge of duties which were too heavy for a person of his advanced age; and after a short illness he departed this life with great tranquility, and with humble hope and confidence in the mercies of his God, and the merits of his Redeemer. Unbounded respect and veneration were shewn to his memory. He was followed to the grave by all the inhabitants of St. Andrew's and by many Americans who knew his character and his worth."

It has already been said that, on the recognition of American independence, the Society, which was precluded from affording any further assistance to the Church in the Independent States, resolved to make such provision as was in its power, for those of the loyal clergy who could no longer conscientiously retain their positions in the new republic. They were accordingly offered, in the order of their merit and services, such missions as were from time to time formed in the British Colonies. One of those first selected was the Rev. Samuel Cooke, who had become favourably known by his labours in New Jersey. He arrived at St. John's in 1785, and was soon afterwards reported by Governor Carleton as giving "very general satisfaction."

LUCIUS, OR THE FLIGHT OF CONSTANTINE.

(By the Ven. R. L. Wilberforce, A.M.)

CHAPTER I.

THE ARRIVAL.

Tell me what brings you, gentle youth, to Rome? Story of St. Philip Neri.

"Of all the people in the world," said old Herodotus, "the inhabitants of Ionia have been the fairest sky and the most delicious seasons." Such was the remark of Lucius, as he was joined by the captain of the small ship in which he was, for the first time, approaching the coasts of Asia. His companion had walked to the prow of the vessel, where Lucius had long been standing, and seemed to be calculating whether the wind, which was bearing them quickly towards the mouth of the Hellespont, would take them through it. The headlands of Mount Ida began to get more clear as the high ground of Sathrace was melting away to the north-west. The captain's thoughts were entirely directed to the discharge of his cargo on the shore of the adjoining Propontis.

As when a pilot from among the Cyclopes, Delos or Samos first appearing, kens A cloudy spot, down thither prone in flight He speeds.

He gave little encouragement, therefore, to the remark of the young Briton, for such Lucius was—"Nay, Master Lucius, I am too busy to-day to think of any of your old-world stories. I suppose you would have me tell you, as when we were in that stormy weather off Zeytinus, what was the name of every headland. You put me beyond patience when you would tell me about your old poet, with his

"The woods, Zacynthus, from the deep appear; and about the voyagers who, going too near the shore, heard the wood-nymphs proclaim that 'Pan the great is dead.'"

"The last story I don't touch for," answered Lucius, with a laugh, "however Plutarch may; but you, an Italian, and from Campania too—it is a shame that you should not know your own poet Virgil!"

"I know more about the wines of Campania, which I hope to deliver to-morrow in the harbour of Nicomedia," said his rough companion, "than about any of your poets; and I am too busy in calculating how we shall get through this narrow channel of the Hellespont to think of anything else to-day."

Lucius knew by experience that nothing more could be got from his unsocial companion; and wondering in himself at the little interest which was felt by their own countrymen in those great spirits with whom from childhood he had held familiar intercourse, he turned away to make out what he could by his own observations. Here, no doubt, the plain of Troy on his right hand, where the petty events of a border contest had been enrolled by imperishable genius among the unfading records of mankind. Further on, the town of Sestos, on the European shore of the Chersonese, reminded him of the insane ambition of Xerxes.

Right across, where the free waves were now covered with bounding vessels, had been stretched that vast chain of boats over which the human stream had been driven for five days and nights incessantly. How marvellous that, from the very limits of India, men and animals should thus be poured over this wide channel for the subjugation of another continent!

He saw, at a glance, what had often surprised him in the descriptions of Homer, why the Hellespont is called broad. As a sea, it is nearly the most narrow of any; but regarded as a river, and such it looks to those who see it, its width is one of its striking characteristics.

"And now," thought Lucius, "all this power of Persia is passed away, and that of Greece, which followed it; and I come from the distant woods of Britain to seek my fortune in the capital of another empire. How strangely does the whole course of the world seem to be gathered together in a point, when we think of those few powers which have ruled in it; and none mightier or more extended than this, which sways in this distant East, and yet holds in subjection my countrymen, of whom Virgil wrote, but in the time of Augustus—

"The Briton, from the mighty world withdrawn!" Such thoughts led the young man towards the consideration of his own fortunes; and as he passed the rich cities on the Asiatic shore, and saw their lights beaming over the waters, long after nightfall, the well-known feeling came over him, that in all this tide of life there was nothing which had sympathy with him; and that if the little trader had brought him from Oasia there that night to sink in the waves, his fate would be as little heeded by all around him as the bursting of one of the bubbles which were gleaming in the wake of the vessel.

"Why is it," he thought, "that Heaven has given us this earnest desire to live in the hearts of others—this earnest striving after an eternal being, if this cold, selfish, fleeting world is gradually to chill and starve us into apathy? Must we be contented to pass away like the mighty powers which have ruled in turn over this celebrated shore? Yet their names and fate live in history—the fate of such as I am is to be forgotten."

"The introduction of this letter is imitated from one addressed to St. Augustine, § 30.

This feeling of desolation, which Lucius had never known, while still at a distance from the capital where he was to seek his fortunes, recalled to his thoughts what he had often heard from a cousin, of about his own age, who had been brought up a Christian—"Can it be true," he said to himself, "as Paulus used to tell me, that go where they will, these Christians are treated at once as brethren? Their hope of a future world, and their firm conviction that every one has his individual share in it, must needs be a great comfort to those who are able to believe it; but this present community of feeling is a means of putting at once to the test what is the reality of their profession. Though not a Christian myself, yet the letter which my cousin got for me, from the Bishop of York to the Bishop of Nicomedia, will enable me to learn how far this feeling of theirs goes."

Lucius had met at Capua with a philosopher named Securus, who had told him that the Christian Bishop would take no notice at all of him, unless he was in a condition to make some return for his kindness.—Securus had instanced his own philosophy. "I hold," he said, "the tenets of the Academics; just as your friend, who gave you this letter, does those of the Christians. Each is a kind of philosophy,—a set of opinions. But when I visit a new country, I meet with no kindness from persons who agree with me, unless they think my company pleasant or advantageous. Why should the Christians act differently from others?"

Lucius had thought, at the time, that the philosopher spoke reasonably; but, in the want of some one to sympathize with him, he opened his papers to look at the letter, which had been given open, with a permission to peruse its contents. The Bishop of York, from whom it came, seemed to have no personal knowledge of the Nicomedian bishop: it was addressed—

"To the Lord Bishop of Antiochus, our holy Brother, with whom we are joined in one soul."

"Though unknown to me in the flesh, my dear Brother in Jesus Christ, yet your hallowed labours have long made me regard you as known; and though absent in body, yet in spirit have I discerned you. It is with satisfaction, therefore, that by letter, at least, I can send you this familiar and brotherly address.—Nor is it strange if, though absent, we seem to be near one another, and, though unknown, to have a close acquaintance, seeing that we are members of one body; that we have, as St. Paul speaks, one common Head; that we are imbued with one common gift of grace; that one Bread supports us both; that we walk in one way, and inhabit that one house of Christ's Church Catholic, in which all the brethren are dwellers. Finally, whereunto we have already attained, we press on, with whatsoever of faith and hope has been our present succour, that we may enter further into the same great reality; not outwardly merely, but in spirit do we seek to appreciate that blessed unity of the Church, separate from which we should be nothing."

The letter then proceeded to state, that though the bearer was not a Christian, and not entitled, therefore, to those commendatory letters which were uniformly given by the bishop of every city to such members of his flock as visited foreign countries, yet that as a friend and relative of Christians, and as not indisposed, at least not violently opposed, to their principles, he was recommended to the prayers and good offices of the bishop in whose diocese he was about to dwell.—"Perhaps," it was added, "when this youth discerns what unity and affection there is between the most distant members of the Christian Commonwealth,—how they make up one family,—how the participation in one holy communion renders them a single body throughout the world,—he may discern that this is the true supply of that want of our nature which none are more likely to estimate than strangers in a foreign country."

Lucius was struck with a sentiment which harmonised so well with his own feelings; and the reverent look of the bishop, whom he had often seen in his native town of York, with many a cherished train of home-associations, mingled with his dreams long after the little trader which bore him had emerged from the narrow Hellespont, and entered the more open bosom of the Propontis.

When Lucius rose next morning, he found that the fine weather and the prosperous wind, promising a speedy termination of their voyage, had produced an effect even upon the sullen nature of the captain.—He pointed out where lay Byzantium and Chalcedon to the north, between which opened the passage into that dark and turbulent Euxine, of which he spoke with no little horror; and when at length they approached Nicomedia, he seemed as though he could never dwell enough upon its objects of interest.

The situation of the place was sufficiently lovely. The sun was fast declining as the vessel neared the shore; and while the buildings in the higher part of the town were still lighted up by its refulgence, a calm depth of shadow brooded over the great mass of palaces, which mounted in regular steps up the side of the semicircular hill which enclosed the place. In the whole scene, now perfectly placid, as though the giant race had been raised as an amphitheatre, where the aquatic exhibitions which were still displayed in the Coliseum, before the admiring populace of Rome.—The houses had none of that variety which results from the varying wants of rich and poor,—no paltry places alternating with the porches of the great; the place bore marks of having grown up at the call of its reigning emperor, and of the bulk and magnificence of his designs. Yet the architecture showed that the purity of ancient taste had been superseded by a pompous extravagance. Buildings were poor and defective in their individual proportions, which were massive and imposing in their general effect; and to a close observer, the new capital which Dioclesian had built for the Roman empire might have seemed an indication of the general restoration which he had attempted in his policy. Increased show; the adoption of eastern manners and maxims; the division of the imperial power among four chiefs, who were mutually to aid one another; the transfer of the seat of government to a place midway between the European and Asiatic provinces,—all seemed to indicate some grand designs; but they shewed, in truth, that the Thracian soldiers, whose circumstances had at this time made lords of the Roman world, knew little of the principles by which the power of the empire had been built up and cemented. The unity of Roman dominion, its special connexion with that city, which had so long awed the earth, the faded superiority of the eternal name,—all these were henceforth forgotten. Thus did God's providence prepare the way for bringing forth that new principle of unity which was already leaving the earth.

Such thoughts, however, would at that time have seemed premature, even to the Christian spectator; still less could they be looked for in the two persons who, from the deck of their small vessel, were enjoying the calmness of this beautiful evening. As the wind had now nearly sunk, they scarcely moved through the water; and they did not reach the land till the moon had risen upon them, and cast her light, first on the splendid temples at the summit of the hill before them; then on the palace, which lay in its centre; and, at last, on the beach towards which they were tending.

The captain, who, notwithstanding his roughness of manner, had begun to take considerable interest in his passenger, was asking what prospects he had at Nicomedia, and whether he had brought introductions with

him. "The letter which you say you have from the Emperor Constantius to his son Constantine will no doubt be of great use to you. He is well thought of by the soldiers, and in much favour with the emperor Dioclesian himself."

"Besides this," said Lucius, "I have an introduction from a near relation to Dorotheus, who, I believe, is one of the emperor's chamberlains. There has long been an intimacy, and, I remember, some connexion between them. This prospect with the peculiar inducement with my friends for sending me on so distant a journey."

"If you can interest Dorotheus for you," said his companion, "you may, no doubt, make your fortune speedily. They say that no one has the emperor's ear more completely. Have you brought any other letters?"

"I have one to Anthimus, the bishop of the Christians."

"If what they talk of in Italy is true," said the other, "that will do you no great good if it comes to the emperor's ears."

"Why I what do they expect?"

"When you land at Nicomedia," said the captain, "you will hear enough about it; and here comes the boat which is to convey us on shore."

A kindly leave ended their short acquaintance; not without a promise, on the part of the young Briton, that he would visit his seafaring friend, if he could find opportunity. The trader went to seek the merchant to whom his cargo was consigned, and Lucius inquired the road which led to the palace.

(To be continued.)

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

April, 1847. The Lord Bishop of Toronto, in a letter dated Toronto, Canada, Feb. 19, 1847, wrote as follows:—"My last appointment, during my long summer excursion, was Hawkesbury, which is also my most distant mission eastward, about 350 miles from Toronto."

"I found a good congregation, and the church in good order, under the charge of the Rev. F. Tremayne, who is supported from diocesan resources. On my return I found on my mention a grant of £20 made towards building the church at Hawkesbury. It will be very reasonable to complete the church."

"I am just put in possession of your letter of the 10th December, and beg you to communicate my sincere acknowledgments to the venerable Society for their grant towards the erection of the church at Muncy Town, and the wise condition annexed."

"I rejoice also that the Muncy Liturgy, has been favourably considered by the Society, and may some day be deemed an enthusiast in favour of the Indians; but, in truth, no man can be a good missionary, much less an Indian missionary, who has not something of enthusiasm in his composition, to give him life."

"Permit me to recommend the prayer of the enclosed petition. The facts stated are correct; and we have scarcely a rural population in the diocese which has done so much. The church, as you will see from the enclosed sketch, is very beautiful, and is quite an ornament, and the pride (I trust in a good sense) of the surrounding country."

The Rev. W. Stewart Darling, missionary at Scarborough, Toronto, whose memorial was enclosed in the Bishop's report, stated that the inhabitants of that township, after defraying all the expenses which had been incurred by the erection of one church, had succeeded in building another, for the completion of which further assistance is needed; £700 having been raised for the purpose.

The Board granted £50 towards the completion of the church at Scarborough.

The Queen has been pleased to direct letters patent to be passed under the Great Seal, nominating, presenting, and appointing the following to the office of Bishop of A. to the Bishopric of the Isle of Man and Scilly, by the death of Dr. Walter Augustus Shirley, late Bishop of that see.—Gazette.

A college will soon be established near Sydney, for the purpose of preparing young men to take holy orders in the episcopal church of Australia.—Blackburn Standard.

The Dean and Chapter of Ripon have commenced a Sunday evening service, for the railway labourers on the Leeds and Thirsk line, now in the vicinity of their city.

THE BISHOP OF CHESTER'S VISITATION.—We understand that the Bishop of Chester has finally determined not to make a visitation of those parts of the see of Manchester; some delay, therefore, be expected in the performance of the rite of confirmation in such parts in the present year. The appointment of a Bishop of Manchester is now fully arranged, and will be completed in about five weeks from the present time; but who is to be appointed has not yet been determined. Mr. Chancellor Haikes is named, and from his long acquaintance with the mode in which the episcopal functions are discharged, he would seem to be exceedingly eligible to fill the very responsible situation which he is to occupy.—Standard.

THE NEW CATHEDRAL AT WORCESTER.—We learn that, during the late gales, the stone cross at the top of the spire of the new cathedral at Worcester was blown over, so as to fall on one side, upon the scaffolding; and the upper part of the spire itself, for about six yards from the top, appears to be so split or cracked, that it will be taken down, if it does not fall. The upper portion of the scaffolding, being those parts most exposed to the fury of the gale, had to be stayed in all directions, by strong ropes made fast to trees and posts, so as to prevent the whole from being blown away.—Blackburn Standard.

TEMPORARY CHURCHES.—On Thuesday, the 11th ult., a temporary church, accommodating 500 persons, was opened in the poor and populous district of Agar-town, St. Pancras, being one of the first-fruits of the efforts of the Vicar, the Rev. Thomas Dale, to obtain increased church accommodation for the parishes of St. Andrew's, St. George's, and St. Martin's, which have been overgrown parishes. The sermon at the morning service was preached by the Vicar, and that in the evening by the Rev. G. S. Drew, minister of the parished chapel district. This is the third temporary church which has been erected at St. Andrew's, one having been occupied for a year at Kenilworth, during the enlargement of the parished chapel; and another, accommodating 700, having been built at Camden New Town, where the addition of new churches is now on the way, being commenced. In addition to these, three others have been erected in the metropolis and its neighbourhood within the last three years, two at Marylebone and one at Hampstead. Another church has been erected lately at Eton, which is a permanent building, and is intended for the progress of the works at the College Chapel. One is also about to be provided in South Lambeth, to hold 1000 persons. The erection of these temporary buildings, simple church-like in their construction, and harmonising with the architectural character of the churches which they originate, is a new and interesting feature in the exertions making in the cause of church extension; and they will doubtless be of great benefit in enabling the inhabitants of destitute districts, during the tedious process of erecting a permanent building, to enjoy at once the blessings and comforts of the ordinances of the Church.

Friday's Gazette contains Orders in Council ratifying schemes for constituting a separate district of the parishes of Chatham and Gillingham, Kent, diocese of Rochester, to be called the district of Bevington. For constituting another separate district out of the parish of Mottram, in Longdale, Cheshire, to be called the district of Godley-cum-Newton. And for making better provision for the cure of souls in the several parishes of Copringham and Stow, in the county and diocese of Lincoln.

Her Majesty the Queen Dowager has forwarded through the Lord Bishop of London, the liberal donation of £100 to the Rev. William Quaker, in aid of the funds for building additional schools and churches in the poor and populous district of Christ Church, St. George-in-the-East.

The first visitation of the Bishop of Bath and Wells to the Clergy of the Archdiocese of Bath, since his translation to that See, was held on Wednesday at the Abbey Church, Bath. There was a very full attendance both of clergy and laity. Prayers were read by the Rev. T. Labbury, and a powerful and impressive discourse delivered by the Rector of Bath, from 2 Tim. iv. 5: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." After the sermon, the Bishop delivered his charge to the assembled Clergy in the several parishes of Copringham and Stow, in the county and diocese of Lincoln.

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* Wordsworth. Ecclesiastical Sonnets. † Journal, xxiv. p. 248. ‡ Journal, xxvi. p. 109. § Journal, xxix. p. 412. ¶ Journal, xxx. p. 110.

* Journal xxvii. p. 5. † Journal, xxiv. p. 260.

* The introduction of this letter is imitated from one addressed to St. Augustine, § 30.