WHOLE NUMBER, DCLIV

Original Poetry.

THE ANGLO-CANADIAN DYING AT "HOME." BY THE REV. W. STEWART DARLING

God of the lonely hearted;
Oh! let thy blessed smile dispel the gloom
That gathers o'er my faint and weary soul
In this dark hour. The waves of grief, sin-crested,
Roll wildly round me—and my failing faith
Can scarce distinguish with her tear-dimm'd eye
The Savionr's shadowy form upon the waters
Walking, as once of old He walked upon
The storm-tossed billows of Gennesaret.
I wauld resign me to Thy holy will,
And bow my very soul beneath Thy rod.
But pardon—ir my frail and human heart
Quivers and writhes—as Thought, with anxious face,
And Memory, with her wild yet dreamy eyes,
Are rending, one by one, its bleeding life-strings,
—I die—a stranger in my Fatherland—
A hireling hand doth bathe my burning brow—And the low voices that around me whisper,
Tho' tuned by kindness, yet are breathing not
That music sweetest to the dying ear;
Words, that are but the faint and sobbing echoes
Of the true heart's deep love—

My native land!

Home of my fathers! Glorious sepulchre.
Wherein their undistinguishest dust doth mingre
With that of thousands of' the mighty dead;
Long years have past since last I left thy strand,
Since thy white cliffs sank in the dark blue sea,
And seemed to carry with them to its depths
My sorrowing heart.—Even as the waves fled past
I could have fancied that there errand was
To cast themselves in homage at thy feet.
As mistress of their loving featty.
How of since then have yearnings strong and deep
To visit thee, uprisen within my heart;
How have I longed to tread thine ancient shore,
Which to my fancy's vision-tranoed eye
Seemed populous with spirit-shapes of God,
Who, glory-clad, and on their phantom brows
Wearing the lustrosis crown that Fashes of God,
Who, glory-clad, and on their phantom brows
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Who, glory-clad, and on their phantom brows
Wearing the lustrosis crown that Fashes of God,
Who, glory-clad, and on their phantom brows
Wearing the lustrosis crown that Fashes of God,
Who, glory-clad, and on their phantom
Did, for have target and the search And RISS INS OPEN DOES DE DECOMPANDO AND RESERVE TO See her look so grave and mark the tear
That trembles on her eyelid, —Little reck they
Of the sad tidings they so soon will hear.
Turning their sadness to despair, and telling
That they are numbered midst the mournful ranks
Of the lone widows and the fatherless—
Oh God! who know'st our frame and who rememb'rest
That we are dust,—sustain me in this hour
Of mortal agony—Oh Blessed Saviour!
Who wept o'er Lazarus' grave and who canst still
The speechless anguish of a bursting heart
Deal gently with thy servant. I repine not
But yet the fountain of my hearts deep sorrow
Will overflow my eyes when I remember
The lov'd ones whom I ne'er shall see again
On this side heaven. Oh can it, must it be
That thus we part, without even one farewell
Or one last fond embrace ?—'Tis even so,
I shall be mouldering 'midst the silent dead
While they are hoping for my swift return—
Never again shall I hehold the faces
Whose likeness is engraven on my heart
Ne'er shall my wife or children's eyes of love
Beam on me more, nor on my histening ear
The' music of their voices break again—
Yes!—I must die alone!—And yet my heart
Is faithless thus to think—For Saviour Thou
Hast promised to be with us. I would bid
Those earth-born thoughts away and turn to
Oh help me to believe that love and wisdom
Prompt every trial I am called to bear
Help me to think of "home"—that home eternal
Bought by thy precious blood, where sin and sorrow.
Shall never enter. And where "farewell words
Shall be unknown'"—Oh teach my faith's din eye.
To look upon its bright unfading fields
Whose verdure gleameth in Thy glorious beams
Oh Sun of Righteousness—And let some echo
Of its unceasing symphonies of joy.
Fall on mine ear, and drown the sobbing moan
That rises from my riven and bleeding heart—
Bid all the memories of earth give place,
To thoughts of heaven and Thee. But ere they fade
Let me Oh Healer of the broken hearted
Seek that thy richest blessings may be shed
On those I leave behind; And grant that they

VE.

THE BEAUT CARDINATION OF THE SECOND OF THE S						
Day	Date.			1st Lesson		2nd Lesson
F	Jan. 20,	2nd Sund. AFT. EPIPHANT.	{ M, E,			Matt. 18. 1 Con. 2.
M	" 21,		{ M, E,			Matt. 19. 1 Cor. 3.
T	" 22,		{ M, E,	46	43,	Matt. 20. I Cor. 4.
N	23,		{ M, E,		45,	Matt. 21. 1 Cor. 5.
T	1 24,		{ M, E,	**		Matt. 22. 1 Cor. 5.
F	" 25.	Conversion of St. Paul.	{ M, E,			Acts 22 * 26.
S	" 26,					Matt. 23.
I	27,	SEPTUAGESIMA SUNDAY.	{ M, E,	"	1.2	Matt. 24. 1 Con. 8.
* To verse 2?.						

SECOND SUNDAY AFTER EPIPHANY.

(By Geo. Tyler Townsend, M. A.) THE EPISTLE.—Romans xii. 6-16.—One of the

ost common comparisons, in the epistles of the New Pestament, is that made by the apostle between the embers of the mystical body of Christ's Church, and he members of the natural body of the human frame. As in the one there are many members which have not lieve, O man, in Him who suffered, and is worshipped f his Church, according to the different measures of of all men is Gop. - Clement Alexand. grace and favour given unto them. The various memers of the body exercise their respective offices, not ers of the body exercise their respective offices, not it the will, nor for the benefit of themselves, but for before any one was punished for a capital crime, proclahe good of the whole body. So each member of the mation was made before the prisoner: "If any church is called upon to exercise the gift entrusted to speak anything concerning his innocence, let him come and declare it." No proclamation was made for any person to bear witness. and benefit of the Church in general. The individual member or limb is useless when separated from the attestation to it. This therefore, was one remarkable inbody, so each individual member separating from the stance of hardship and injustice, among others predicted hurch, into which he has been engrafted at baptism, is in danger of being cut off as uselsss. St. Paul lere probably alludes to those persons who had been idmitted to some holy office in the Church; whether hat of prophesying or expounding the Holy Scriptures, or that of administering or assisting as a deacon in the Priest, upon the people, the great duties of religion. Lessons, vol. i. p. 354.

The gifts entrusted to the various members of the Church are to be used for the edification of the whole body. Christ, as related in the Gospel of the day, turned water into wine, and thus, while He manifested forth his glory, ministered at the same time to the necessities of others. This epistle tends to teach the same lesson, and to exhort us, whatever be our gifts, to use them, in imitation of Christ, for the use and benefit of others. The other precepts of the apostle the emperor Diocletian, A. D. 306. She was by the contained in this passage of Scripture, admit of a gene- wicked cruelty of the judge condemned to be debauched ral and universal application.

FIRST MORNING LESSON .- Isaiah li .- The whole series of these beautiful and sublime prophecies, abounds with subjects of encouragement and consolation to the Church in all ages, countries, and circumstances. The prophet has more immediately present to his mind the first destruction of the Jews. He provides the sons of the captivity with sources of consolation in their afflictions, and is enabled at the same time, under the influence of the Spirit of inspiration, to speak of those promises which afford to the believer comfort in all ages. While the prophet sneaks of the anunuant proofs of the power and goodness of God in delivering their fathers from the land of bondage, and persuades them to believe that the arm of the Lord will again awake and put on strength in behalf of his oppressed and persecuted people; he is enabled to use that language which may incite hope in the Christian believer of his own deliverance, through the power of God, from the spiritual enemies of his salvation .-While he relates the peopling of Judæa, after it had lain waste during the captivity, the restoring of her waste places, and describes the joy of those who returnto their own land; so powerful and impressive is the language us, that none can avoid looking for some yet future and more complete restoration, when truth and justice shall overspread the face of the world, and when those who are ransomed from sin, sorrow and death, shall overspread the face of the world, and ascend amid the gratulations of angels to partake of the inheritance of their reward. The prophet, in the latter verses of the chapter, bewails the miseries of Jerusalem. The bold image of the cup of God's wrath, -often employed by the sacred writers, is no where introduced with greater force and sublimity than in this passage. Jerusalem is represented in person as staggering under the anger of God, destitute of that assistance which she might expect from her own children; not one of them being able to support or lead her .-Abject and amazed, they lie at the head of every street overwhelmed with the greatness of their distress: like the oryx entangled in a net, in vain struggling to rend it, and to extricate itself. The chapter concludes with promises of mercy, and with a declaration that God will have pity upon Jerusalem, and will cause those who have taineth all things necessary to salvation," we do not allegiance in eastern countries, and none but a tempo- without a knowledge of contemporaneous history. Him" (Is. lix.). ral soverign could require such proofs of superiority. These records also afford many incidental but powertory of this wonderful and beloved people. As they Bible has its internal evidences which are many and this Divine Redeemer and His redemption was made error and innovation. e up from Egypt, their silver and their gold with strong. But these ca do return, the riches of the earth will again centre in certain portions of Scripture. this blessed period!!

ter appears rather to be a declaration of past history, than a record of future and far distant events. It has be seen that valuable as the internal evidence by preaching repentance. He taught the great truth of articles most notoriously violates, and obliges her person, offices, humiliation, and sufferings of Christ, in all parts the same which God gave to man. For the Son of God came not to save His people in but from to daub with untempered mortar. the end of his death, and the blessings resulting from proof of this we must look elsewhere. the end of his death, and the blessings resulting from the punishing it to mankind. The wondrous mystery of a divine to mankind. The wondrous mystery of a divine to mankind. The wondrous mystery of a divine to mankind to atonement is proclaimed by the voice of inspiration, at the services is dearly on the Bible is the Lord's Nativity. "The redeemer shall come to Zion. while more than human eloquence describes the patience and suffering, the innocence and sorrows, the production of this age. It was in existence in the and unto them that turn from transgression in Jacob, tience and suffering, the innearted sorrows, the perfection and chastisement of the holy, oppressed, age before us. There is no difficulty in proving that saith the Lord" (Is. lix.). So ends the volume of the invention of the art of Old Testament with the words of the perfection and efficiency and efficie perfection and chastisement of the holy, oppressed, and afflicted victim. The prophet had spoken in the preceding chapter of the future restoration of the Jews printing. Nor is it difficult to show that the Bible preceding chapter of the future restoration of the Jews being America is the same which is used that Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would, when consecrated, is deeply independent to the Liturgy at present, he would, when consecrated, is deeply independent to the Minds of the Liturgy at present, he would at the Liturgy at p of his people as to recall, restore, and bless them.

While no language could be better adapted to the Jewish penitents, this portion of the prophecies of Isaiah will be always to the Christian believer a subject of thankfulness, meditation, and wonder. This beautiful chapter will ever be valued as the epitome of the Holy Scriptures, the anticipator of the narratives of the four gospels, and the brief but perfect developement of the whole office of Christ, as the Mediator and Insercessor, the Prophet, the Priest, and the King of the universal Church; from his assumption of the human nature, to the day when He shall see of the salvation of those who believe in Him, when the pleasure of the Lord shall have prospered in his hand.*

Believe, O man, in Him who is man and Gon; behe same office, so in the other there are offices and the living Gon; believe, ye that are enslaved, in Him nctions wherein Christ hath set the several members that was dead; all ye men believe in Him, who only

> son to bear witness to the innocence and character of Je by the prophet, which our Saviour underwent in his trial and suffering. - Bp. Lowth. Ver. 9. "And his grave was appointed with two wicked

But with the rich man was his tomb," The plural of the first verse opposed to the singular of the

second .- Bp. Lowth.

THE CALENDAR. (From Wheatley.)

OF THE ROMISH SAINTS-DAYS AND HOLY-DAYS IN GENERAL.

January 21,-Agnes, Roman virgin and martyr. Agnes, a young Roman lady of a noble family, suf-

in a public stew before her execution; but was miracu-

or fourteen years old.

About eight days after her execution, her parents was Epi-opal? appeared unto them a vision of among whom they from the same source in tayour of the genuineness and "When I resided in London, which I remain and the same source in tayour of the genuineness and "When I resided in London, which I remain a superior of the genuineness and "When I resided in London, which I remain a superior of the genuineness and "When I resided in London, which I remain a superior of the genuineness and "When I resided in London, which I remain a superior of the genuineness and "When I resided in London, which I remain a superior of the genuineness and "When I resided in London, which I remain a superior of the genuineness and "When I resided in London, which I remain a superior of the genuineness and "When I resided in London, which I remain a superior of the genuineness and "When I resided in London, which I remain a superior of the genuineness and "When I resided in London, which I remain a superior of the genuineness and "When I resided in London, which I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the genuineness and "When I remain a superior of the supe saw their own daughter appareled after the same man- authenticity of the New Testament. If it be said that teen years ago, I personally knew Bishop Gordon, but sufrectionary audience, that "as Shadrach, Meshach St. Agnes's altar, (as they call it,) and from thence the times. pasture about the city, till the time of sheep-shearing and consecrated every year by the pope himself, for the three orders of the ministry. palls which he used to send to every archbishop; and which till they have purchased at a most extravagant price, they cannot exercise any metropolitical juris-

January 22, - Vincent, a deacon of Spain and martyr Vincent, a deacon of the church in Spain, was born at Oscard, now Huezza, a town in Arragon. He was instructed in divinity by Valerius, bishop of Saragossa; martyrdom in the Diocletian persecution about the year 303, being laid all along upon burning coals, and,

THE BIBLE AND EPISCOPACY. (From the Gospel Messenger.)

In assenting to the truth that " Holy Scripture con-

them, so also will they probably return to their own not been interpolated,—they cannot show that portions aid of their loans and their negociations. When they learned men have had doubts upon the authenticity of wouldest come down!" (Is. lxiv. 1.)

to their own land, on their conversion to Christianity. which we have in America is the same which is used righteousness arise with healing in His wings." The words of this chapter are supposed to be a con- in England, for we can compare copies. It is easy fession in the mouth of the repenting Jews, coming also by the same method to prove that the Bible used over, in the later ages of the world, to the faith of the in this age is the same which was used ages before us crucified Redeemer. As in the bondage of Egypt. the up to the time when the book was first printed. Bepeople themselves besought the Lord for a deliverer, fore the invention of the art of printing the sacred reere Moses was raised up to be their leader; and as cord was preserved by manuscripts; and as Christians under the tyrannies and oppressions with which they were to be found in every quarter of the known world, were afflicted in the time of the Judges, every delive- so copies of the Bible, though not so numerous as in rance was effected in answer to the prayers and sup- our days, existed in every part of the earth. Was the plications of the people made unto the Lord! so also accuracy of any one copy questioned, it was easy to in the latter days, the Jews will themselves turn unto compare it with other copies. Such comparisons were the Lord in prayer and supplication, and will mourn frequently made, and thus the Bible, though tranover their crime of crucifying the Lord of glory, even scribed by different hands and extensively circulated, as a mother mourns over the loss of her firstborn son. was preserved beyond the possibility of corruption or They will confess their own impenitences, and the interpolation. The Christian from Africa would find crimes of their ancestors, before Jehovah is so mindful | Christians of the remote parts of Europe or Asia using the same Seriptures which he used in his own country. Thus there is no difficulty in tracing the identical Biblewhich we have up a very early age.

But the ground on which the different portions of the New Testament are received as inspired, is that they are proved to have been acknowledged as such in or immediately after the times when their writers lived, This proof is found in the writings of the early Christian Fathers. By these it can be shown that in the first centuries-when fraud could and would have been detected-the books of the New Testament were received and acknowledged as authentic. Copies were compared, catalogues made, forged books rejected, and portions as to which doubts existed were shown to be genuine; and thus the authenticity of the New Testament was established by proofs more numerous than can be brought in favour of any other book.

The reader will find this argument drawn out at length in almost any treatise on the evidences of Christianity. He will find how much stress is laid upon the writings of the early Christian Fathers. Nay, if he will take up any commentary upon the New Testament he will find the author bringing in proof of the genuineness of each book, the testimony of these writers .-Their witness is indispensable. Without it we could never be satisfied that what we call the New Testament is the identical book which was given to man as such. With it the proof is satisfactory-so satisfactory that professed Christians of whatever name have been unanimous in yielding it their assent.

Now if this argument be conclusive in favor of the Scriptures, ought it not to be received as conclusive in favor of Episcopacy? Let us try it.

A very large proportion of what is called the Chris-The reading of this beautiful chapter is supposed to istry, Bishops, Presbyters and Deacons. This mode or that of exhorting or impressing, in the office of large for the content of the of church government is not the invention of this age.

No one doubts that it existed centuries ago At the time of the Reformation it was almost if not quite has thought likely to render service to the Church.

Indicate the character, but on account of the fostering encouragement has done good service to the Church, in setting forth, he has ever extended to institutions and men whom he has thought likely to render service to the Church.

* Historical notices of Missions in America, pp. 150 161.

universal. For centuries previous to that event in circumstance of this application, but I think it worth in full proportions, the character of this noble minded whatever part of the earth Christians were found, there | being recorded :were to be found these three orders. This can be shown to have been universally the case up to the REV. SIR: -Yesterday I received a letter from mother country, he was at this time in England, where

IMMANUEL. (From a Companion to the Sunday Services.)

kind ever since Adam was for his sin banished from subscription, in the year 1744. This was reprinted paradise. All nature felt the bruise of Adam's fall; in 12mo., in London with a form of morning and the whole creation lay groaning and travailing in pain evening prayer, and a penitential office added to it, affection he felt for the new Bishop and the American but, by reason of an impediment in his speech, never after sin brought death into the world. The best of 1748, but without the name of any printer or pubtook upon him the office of preaching. He suffered to Mr. Boucher, "is very much in Bishop Seabury's after his body was broiled there, thrown upon heaps of after his body was broiled there, thrown upon heaps of never yet been able to get any intelligence, except Church in America has been a subject of our prayers creation could not make atonement to infinite justice, clergy commonly ordained by the Bishop of Carlisle.

> chapter of the prophet Isaiah which is appointed by land besides Bishop Price and my un-worthy self. the Calendar of Daily Lessons to be read on the morn- "To the other query, viz., 'whether Dr. Seabury

annot prove that this book has in paradise, when it was said, "The seed of the wo- "The paper says that Dr. Seabury is 'independent,

the Son of God came not to save His people in but from their sins, to deliver them not only from the punishtheir sins, to deliver them not only from the punishBut the paper further says, 'From a review of the grateful sense of our obligation to her is in all our hearts:

BISHOPS. (From the Colonial Church Chronicle)

ten an account of that event.

ticut. The difficulties he met with, on his applica- the exercise of wholesome spiritual discipline, and the tion to the Archbishop of York, and afterwards the unity of the Church and priesthood, can ever be rewhich attended this negociation, he began to turn his lay power, or mere civil establishment whatever. appears, from some existing letters,* that a similar ap- ful civil power. cation was made at the same time to the represen- "I beg pardon for troubling you with so long a let-

strongly attached to their tenets.

only one in the correspondence which relates to the Christ.

A very large proportion of what is called the Christon world acknowledge the three orders of the minoffering a tribute of respect to him who bears it, not merely on account of the unswerving consistency of his

"Shrewsbury, August 30th, 1784.

earliest Christian antiquity. And as to the testimony Bishop Price, of Manchester, enclosing a paper writ- he exerted himself to procure the extension of the of the early writers, we may take the quotations from ten by the Rev. Jonathan Boucher, of which the fol- Episcopate to his native land and adopted Church the Fathers which almost all writers on the evidences lowing is an abridged copy: 'Mr. Price is requested to (for he had been brought up as a Dissenter); and that, fered martyrdomin the tenth general persecution under of Christianity have given, and side by side with them consult Mr. Cartwright whether the Rev Dr. Seabury after himself declining an elevation to the Episcopate we can place quotations from the same Fathers in can be consecrated by any non-juring Bishop. With in Canada, he had the satisfaction of seeing the Church proof of Episcopacy. If these witnesses are worthy respect to temporals, Dr. Seabury is, and expects to established in its integrity there as well as in the of belief in one instance are they not to be relied upon remain, independent of any control from any State. United States. lously preserved by lightning and thunder from heaven. in the other? If we believe that the books of the But if there be any requisitions of a spiritual nature which She underwent her persecution with wonderful readiNew Testament were in existence in the first, second
Dr. Seabury, as a conscientious member of the Church whom Bishop Cartwright maintained constant corresness, and though the executioneer backed and hewed and third centuries and were received by the Church of England, cannot comply with, Mr. Cartwright is pondence, was one of a no less distinguished and noble her body most unmercifully with the sword, yet she as inspired, because the writers of those times tell us requested to inform his friend whether he knows of character. The Rev. Jonathan Boucher, like Dr. bore it with incredible constancy, singing hymns all so, is it honest to place no reliance upon their testi- any non-juring Bishop or Bishops, of the late Bishop Chandler, had ministered to a congregation in North the time, though she was then no more than thirteen mony when they tell us also that the form of Church Gordon's principles, and where they reside. From a America, during the eventful period of the war of ingovernment at the same time existing and received review of the Liturgy at Mr. Price's, it does not ap- dependence. Like Dr. Chandler too, he was true and pear that any thing will be required which Dr. Sea- loyal to the mother country and to his lawful sovereign, going to lament and pray at her tomb, where they con- It will be seen that objections against the argument bury may not very safely assent to.' The answer to and laboured to repress the rebellion. As an instance tinued watching all night, it is reported that there for Epre acy from the writings of the early Christian these queries I am requested to forward to you. I of his bravery and steadfastness, it is related that, on

ner, and a lamb standing by her as white as snow; their writings are interpolated, so that no reliance can had no particular intimacy with him, as he was a gen-(which is the reason why the painters picture her with be placed upon them, of what value is their testimony tleman of great reserve; but I was upon the most in- king had set up, so would not he, the image which the a lamb by her side.) Ever after which time the Ro- in favour of the New Testament? If it be said that timate footing of friendship with one of his Presbyters, people had set up; but as long as he had breath to man ladies went every year (as they still do) to offer they were ignorant or superstitious men, this objection the Rev. James Falconer, brother of the Most Rev. utter it, he would, with Zadok the priest, and Nathan and present her on this day the two best and purest is of equal weight against the Scriptures : for their tes- William Falconer, many years Primate of Scotland, the prophet, proclaim, God save the King. white lambs they could procure. These they offer at timony in each case is to a fact which existed in their now lately deceased. From him I was well informed of Bishop Gordon's principles and practices in Church ardent, and indeed bore the most prominent part in pope gives orders to have them put into the choicest The opponents of Episcopacy then should be prepared either to acknowledge that the historical evidence of the Scotch clergy, and from them learned that the America. Bishop Seabury, it is well known, received come; at which season they are clipt, and the wool is for the canon of the New Testament, is of no weight principles of most of them were consonant to those consecration at the hands of the Scotch Bishops, so hallowed, whereof a fine white cloth is spun and woven, or they must receive the same evidence in favour of of the primitive Catholic Church, which some of them that this negociation with Bishop Cartwright came to evinced by several small tracts published, or at least nothing. In truth, there were one or two circumprinted at different times; and particularly by an edi- stances which, although not invalidating Bishop Carttion of the ancient Liturgy of St James, which was wright's commission, yet rendered it wiser that the translated into English, and with proper rubrics, &c., succession should be sought from the Bishops in prepared for use by the late Bishop Rattraye, and Scotland. The coming of Christ, has been the desire of man- printed in quarto for James Bettersham, London, by selves for redemption (Rom. viii.). Miserable crea-sham. Since I left London, I have often inquired work, and therefore I shall be very glad to hear good tures desired a merciful deliverance; but justice stood after the state of the Church in Scotland, but have made to it, before mercy could take place. The whole that there were a few licensed chapels, served by for many years; and I sincerely rejoice that God has for created things could not make atonement to their So that, after this long preface, my answer to this Seabury seems to be, under such promising circum query must briefly be, that I do not know whether We may see our desperate case set forth in that there be one orthodox Bishop left in Scotland or Eng-

afflicted her, to kneel down, at some future time, in debar ourselves of the privilege of consulting other ing of the day before Christmas. "The Lord saw it, can be consecrated by any non-juring Bishop,' I think and good wishes are consecrated by any non-juring Bishop,' I think the dust before her. This is one of those numerous books in order to understand portions of the sacred and it displeased Him that there was no judgment. we cannot properly, and ought not immediately to repassages which seem to speak of the restoration of volume. Thus, much light is thrown upon the con-Jerusalem as a temporal kingdom. This bowing tents of the Bible by profane writers. In fact many there was no intercessor; therefore His arm brought character of non-juring Bishops, though undoubtedly down of the body was the mode shewing vassalage and portions of Scripture would be utterly unintelligible salvation to Him, and His righteousness it sustained our predecessors had it, and we derive our succession through the hands of those who acknowledged it .-That righteousness and peace might embrace, that But we assume and acknowledge only the character Jerusalem will at some future day be restored to ful arguments for its truth. And it is to be feared infinite justice and infinite mercy might be reconciled, or title of Bishops of the Orthodox British Church, or a high rank among the nations of the earth, and that many who hoast of adhering to the Bible and the the Lord Himself took upon him our nature; He bewill exercise lordship and the rights of vassalage over Bible alone little think how much they are indebted to came Immunuel, that is, God with us, God and man in now reduced to a small remnant; but yet such as, I the peoples, to whom she was obedient in the days of other sources, for a clear understanding of its contents. one person; man to suffer, and God to satisfy, and to trust in God, will so preserve the sacred depositum, her humiliation. The review of the past deliverances But we are mainly indebted to other sources for make that suffering of such worth that it could atone that it will again revive and flourish when men have of Israel, is probably the best guide to the future his-

in paradise, when it was said, "The seed of the woman shall bruise the expent's head; and from that
in rempores, of any control from any State." Had it
pondence between the Secretary and the Bishop and land, enriched by the spoils and wealth of the people of it have not been omitted—in short, they cannot furamong whom they have lived as strangers. The Jews nish satisfactory proof that the book which we call the desire of all the faithful. The words of Isaiah spirituals, it would have spoken our sentiments, and living on the one hand, a valuable testimous to the use. are already the bankers of the world. No nation could long continue without insolvency, if they refused the said, "O their loans and their negociations. When they learned men have had doubts upon the authenticity of would have spoken our sentiments, and taining on the one hand, a valuable testimous to the use-there would have spoken our sentiments, and taining on the one hand, a valuable testimous to the use-there would have been great probability of a perfect union with us. I may submit to the civil State under simple and prudent principles on which the operations of which I live in temporals, but in spirituals I acknow- the Society are conducted. At length, through the tender mercy of our God, ledge no allegiance or obedience to any State, but acthe Holy Land. May God hasten the approach of Most persons are familiar with the fact that even the Dayspring from on high visited this dark world. cording to the laws of the Church Catholic in the Luther at one time doubted the inspiration of some The welcome messenger sent before the Lamb of God, three first centuries, and such as are consonent thereto, First Evening Lesson.—Isaiah liii.—This chap.

Portions of the Bible, and actually pronounced the prepared His way, and gave knowledge of salvation to which I am persuaded the Established Church (and Epistle of St. James "an Epistle of straw." It will His people by the remission of their sins. He did this that I call the Church of England,) in a great variety only as a devoted son of the Church, and the intelligent been called the passion of Isaiah, as it predicts the person, offices, humiliation, and sufferings of Christ, in all parts the same which God gave to man. For

control but that of the laws, customs and usages of exertions and at her cost; and still many of the BISHOP SEABURY AND THE NON-JURING will engage to so conform himself, in all his ecclesiasWe rejoice with exceeding joy in the wide-spreading with exceeding joy in the wide-spreading joy in the widetical functions, nothing more ought to be required of him by any consecrator. We have no Trent Creeds, every land, and whose missions are filling the whole earth every land, and whose missions are filling the whole earth every land, and whose missions are filling the whole earth every land, and whose missions are filling the whole earth no Thirty-Nine Articles, no nice metaphysical defini- with the knowledge of the glory of God; and although Sir:—In your last number, a very interesting actions of doubtful speculations. In these matters we count appeared of the removal of the honored remains think and let think. The questions in our Ordinal or praise God that it daily adds to the Church saved of Bishop Seabury, the first Episcopal father of the Office of Consecration bind not the conscience, or an American Church. As every thing relating to the honest, intelligent Christian with any un-Orthodox or our Lord. American Church. As every thing relating to the history of this revered man will be valuable, I think it history of this revered man will be valuable, I think it him an obligation to study and observe the doctrine, him an obligation to study and observe the doctrine, affection to the venerable Society, and to assure her of affection to the venerable Society, and to assure her of the Primitive a circumstance connected with his application in this government, worship and discipline of the Primitive country for a continuation of the Episcopal succession which has escaped the researches of all who have writwhich now prevails, render the more necessary. And Church, may preserve her to be its honoured instru It is well known that Dr. Seabury came to England it is only by reverting to first and Catholic principles, herself a reflex and repeated glory.

At the same time we are desirous of tendering to with the view of obtaining his consecration, in 1783, that the genuine purity of our most holy faith, the

eyes to Scotland for the desired boon. The appli- "Those powers, taken in the gross, now are, and cation was made in this quarter chiefly through the always were, rather inimical to the purity of religion; medium of Dr. Berkeley and Mr. Elphinston. But it though true religion is itself the best support of law-

"I beg pardon for troubling you with so long a lettatives of the non-juring Bishops in England—a circumstance of some interest in itself, and particularly so as throwing light upon the condition, at that pediate of the non-juring Bishops in England—a circumstance of some interest in itself, and particularly so as throwing light upon the condition, at that pediate of the non-juring Bishops in England—a circumstance of some interest in itself, and particularly so as throwing light upon the condition, at that pediate of the non-juring Bishops in England—a circumstance of some interest in itself, and particularly so as throwing light upon the condition, at that pediate of the non-juring Bishops in England—a circumstance of some interest in itself, and particularly so as throwing light upon the condition, at that pediate of the non-juring Bishops in England—a circumstance of some interest in itself, and particularly so as throwing light upon the condition, at that pediate of the non-juring Bishops in England—a circumstance of some interest in itself, and particularly so as throwing light upon the condition, at that pediate of the non-juring Bishops in England—a circumstance of some interest in itself, and particularly so as throwing light upon the condition, at that pediate of the non-juring Bishops in England—a circumstance of some interest in itself, and particularly so as throwing light upon the condition, at that pediate of the non-juring Bishops in England—a circumstance of some interest in itself, and particularly so as throwing light upon the condition, at the non-juring Bishops in England—a circumstance of some interest in itself, and particularly so as throwing light upon the condition of the solution of the riod, of the remnant of that distinguished body of world, I shall think it the happiest event of my life. ately on my return to the mother-country. This letter, though, at Mr. Boucher's request, it be Of this body there existed at the time two Bish- superscribed to yon, is meant for the Rev. Dr. Seaops: Mr. Price, of Manchester, and Mr. Cartwright, bury's consideration, to whom I beg leave to present of Shrewsbury. The former appears to have been a my faithful and affectionate respects. Though I am man of no particular distinction and, owing to the de- at a great distance from, and cannot conveniently have cline of his party and of his fortunes, was following a personal consultation with, Bishop Price, yet I bethe trade of a grocer in the above named town. The lieve his general sentiments and principles upon these latter, likewise, was engaged in secular employment subjects are in perfect unison with my own. May and the claims which are daily made from younger and that of an apothecary, in Shrewsbury, but his letters our heavenly Father vouchsafe to give us pure hearts more destitute settlements, must lead, as you anticipate, show that he was a man well versed in theology, thor- and watchful minds, the knowledge of His truths, and to a reduction in the grants which have hitherto oughly acquainted with the writings of the non-juring obedience to His will in this life, and in the kingdom livines-Hicks, J. Collier, Leslie. Brett, &c., and of His dear Son, in the world to come, everlasting life.

be soon forgotten; and Mr. Hawkins, in his interesting of the poor. This circumstance alone will show the sa and valuable "Missions of the Church of England," cred obligation of using the strictest economy in its distance of the Church in setting forth. Tribution; and, if the Society is in a manner bound to continue to the Church in setting forth.

man. It is enough to say here, that, driven, almost starved, out of America, for his royal adhesion to the

The other person mentioned in this letter, and with

It is needless to say, that Mr. Boucher was very

But, although not invited to confer the sacred charge and office upon Bishop Seabury, it is interesting to observe in Cartwright's letters the deep concern and tidings of him." "The planting of an Episcopa so far heard us as to send forth such a man as Bishop stances." Having mentioned Bishop Seabury and Dr. Chandler, he writes to Mr. Boucher in 1787, " shall be exceedingly obliged to you to furnish me with all the intelligence you can concerning those excellent

Thinking that these circumstances deserve being recorded, I beg to place this account of them at your disposal; and remain, Sir, &c.,

Ecclesiastical Intelligence.

ARCHÆOLOGUS.

ENGLAND. SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Dec. 8, 1849.

" To the Rev. Ernest Hawkins, B.D. Secretary S.P.G.F.P.

"Rev. Sir. - We are fully aware that we do not meet you in an official capacity, but we cannot forego the plea-

the Primitive Catholic Church. And provided he and for some time, at least, must be dependants on her

" As pastors of the Church of England in Nova Scotia. our earnest prayers for her continued success-prayers

having been elected Bishop by the clergy of Connec- comely Catholic practice of public Christian worship, yourself our affectionate regard, and while we appreciate the object for which you have undertaken this visit, we pray that He in whose service you are so prominently engaged may conduct you in safety to the home Archbishop of Canterbury, are in the recollection of covered. For as the Church was not first planted, so fathers, and the scene of your labours, carrying with you all. Wearied at length by the uncertainty and delay I think it never will be restored to its purity by any this sincere expression of our love for the Society for the

Propagation of the Gospel in Poreign Parts. We are, " Your affectionate brethren in Christ." [Signed by the Bishop and Clergy.]

" Rectory, St. Paul's, Halifax, Oct. 25th, 1849.

"The terms in which you have referred to the past abundant or more fruitful than at the present day - The rapid growth of our colonial empire demands a proportionate effort on the part of a Society which was incorporated for the very purpose of planting and fostering the Church in the dependencies of the British Crown. This constantly widening sphere of the Society's operations made to the older missions of this as well as other dio

"I am. reverend Sir, your and Dr. Seabury's very of difficulty and struggle, and gradually to withdraw it aid as they become more equal to the maintenance of The following letter from Bishop Cartwright is the faithful servant, in one common Lord and Saviour Jesus their own clergy, is the principle on which this Society acts; and I need hardly remind you, that whatever it may acts; and I need hardly remind you, that whatever it may