The Church.

"Her foundations are upon the holy hills."

"Stand ye in the waysandsee, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

VOL. XVII.] TORONTO, CANADA, NOVEMBER 24, 1853. [No. 17

Poetry.

LINES ON DEATH.

Breaking hearts on earth!
Joyful strains in Heaven!
There new joys have birth,
And a new harp is given.
Our dear one sweeps those golden strings,
And to the praise of Him who saved her, sings.

Gloom on the hearth-stone here:
Joy in the courts above!
Another voice so clear
Sings of redeeming love.
Perhaps she watches now each falling tear,
And thinks, "Oh! can they weep, when I'm so happy here?"

Mourn not—for she is safe—
Safe from all grief and pain,
The loss alone is ours,
To her all—ALL is gain.
Her prayer is answered: "May my sufferings cease.
Lord let thy servant now depart in peace!"

Why flow our tears for such?
Calmly she stood the shock,
Though round her Jordan's waves,
Her feet were on the Rock!
That "Rock of Ages"—Oh! 'mid racking pain
How for that Rock she murmured o'er and o'er again!

The cheerful, patient heart
Is still and pulseless now,
The humble, pious one
Hath glory round her brow.
She walks "that city brighter than the sun",
On which her gaze seem'd fixed, ere yet her race was run.

Oh! mourning hearts rejoice,
Oh! tearful eyes be dry;
Look not upon the dust,
But turn your gaze on high.
The links of earth are parting one by one,
Only to bind us nearer to the throne.

Not long have ye to wait;
The summons soon will come,
Then all the parted ones
Will meet in yonder home.
Like her may ye, when all life's hopes prove dust,
Say, 'Though he slay me, in Him is still my trust.'

Aye trust Him, mourning ones
Whose anguish none may tell,
Cast all your care on Him
Who "doeth all things well."
Look unto Him for strength, for well ye know,
His power can dry the tears His hand hath caused to flow.

—*Calendar.*

Ecclesiastical Intelligence.

ENGLAND.

There is a class of reformers who scamper, dog-cart fashion, over the broadest grounds of abuses, picking what they can by the way, and using the leisure denied to graver people in order to make "racy" attacks on the authors of abuses—or on somebody else instead; it is no great matter, so that abuse be denounced, and somebody be attacked. In this way, a rapid tour through Ireland, from workhouse to workhouse, and the hastiest gossip with any available pauper, on the amount of content among the old women, or the state of the union pump, can be a road to distinction of a slashing reformer. Thus "S. G. O.," or the Honourable Sidney Godolphin Osborne, denounces the abuse of appointing a man between eighty and ninety years old to the living of Rougham, in Suffolk; and, ex presumption, he attacks the Bishop for having inducted that superannuated person, although forewarned of his unfitness—naming the Bishop of Norwich as the peccant prelate. As to the facts of the Rougham case, we cannot speak: but as to one fact, we know that "S. G. O." has fallen into a culpable inaccuracy, sufficient to cast a doubt on all the rest. He ought to have known, for the information lay ready to his hand, that Rougham is not in the diocese of Norwich, but in that of Ely.—*Spectator.*

Our readers are aware that a church-rate has been refused at Rotherham, by 1,003 votes against 502. Immediately on the result being known, the principal opposers volunteered to subscribe for the necessary amount, and on Wednesday last the parish clock was once more put in motion, and the church bell rung. On the previous Sunday the vicar had announced that a sum of £260 was required for warming the church, and by Wednesday £240 was collected for the purpose by voluntary subscription of the Churchmen in the parish.

Our readers will be interested to hear that the excellent Bishop Selwyn is expected in England early next spring, probably in February. The visit of the Bishop of New Zealand to his native country, after an absence of twelve years, is connected with missionary objects, but his lordship is expected to bring with him his second son, for the purpose of placing him at Eton. The Bishop of Barbadoes, we are informed, is also expected to visit England for some months in the course of next year. The Bishop of Montreal, we believe, left for Canada on Friday last.

The *Wiltshire County Mirror* states, on the authority of the Rev. Mr. Fane, that the Bishop of Salisbury has given the diocesan architect *carte blanche* for the restoration of that graceful structure, the Chapter-house of Salisbury Cathedral, which has long been in a sadly dilapidated condition.

CATHEDRAL NAVES.

(To the Editor of the Guardian.)

SIR,—How long is the same call to be raised time after time by almost countless earnest voices without avail? Will nothing awaken our deans and chapters to a sense of duty? To begin with Westminster Abbey and St. Paul's—why are not these used as they might be? Why are there no sermons in the naves at such hours as would admit of overflowing congregations on Sundays and on week-days, preached by those whose eloquence might attract, whose learning might instruct, whose zeal might edify, whose love might save souls? Why slumbers Dr. Wordsworth, who seems especially called by Providence to forward and put into execution this great work? Our Bishops surely would not be backward to aid in such an undertaking, and that by preaching the inauguration sermons. Our own Diocesan who has at heart—I am sure of it—not only the interests of the Church, but the Christianisation of the working classes, the salvation of souls—surely he would not be backward. The earnest affection which always seems to live in him for the *poor* could not fail to tell on vast crowds thus drawn together, *standing*, with no distinction betwixt rich and poor, few or no fashionable people present (they will not be wanted there) but, as it is to be hoped, as may be reasonably expected, the very people! Surely, too, our modern Chrysostom—he needs not to be named—would joyfully take part in such a glorious missionary work. I mean the Bishop of Oxford. Is it possible that, after all the representations, all the entreaties, of earnest Churchmen, that some popular use should be made of our cathedral naves, a blank, and dull, and miserable "Conservatism" (forgive me if I speak strongly), residing in cathedral chapters, should be able to oppose an insurmountable barrier? Your correspondent's letter, giving an account of the services in the nave of Amiens Cathedral, bears testimony to what I have witnessed again and again in various parts of the Continent with my own eyes and ears. We do not want a number of seats blocking up the nave; that would be destructive. Let there be a few around the pulpit, if thought desirable, and chairs in addition for those who cannot stand. The whole service, prayer and sermon (no bidding prayer, I should say—no dry formalities), should only occupy half-an-hour. Let the first preachers at St. Paul's be the Bishop of London, and (say) Mr. Munro; at Westminster Abbey, the Bishop of Oxford, and Dr. Wordsworth: with a series of Advent discourses. I will answer for crowded congregations standing, and standing joyfully, if the hours of service be well chosen. They should be in the evening, somewhere betwixt seven and nine o'clock. Are we always to go on theorising, and suggesting, and never to *do* anything, or at least to do so little, in our own dear Mother-Church?—Your very obedient servant,

A LONDON CLERGYMAN.

BISHOP GOBAT.

(From the English Churchman.)

We have received the following letter from Archdeacon Denison, in reference to our recent notice of the Protest against Bishop Gobat's proceedings:—

Sir,—It is with very great surprise, and with as great regret, that I observe that the Address to the Eastern Churches touching the proceedings of Bishop Gobat is discouraged by the *English Churchman* upon the *special* ground that the Church of England has suffered "contemptuous treatment" at the hands of the Eastern Churches.

I should have thought that in a case like this any amount of "contemptuous treatment" was wholly beside the question.

There is something very *personal* in the idea suggested by "contemptuous treatment." It may be possible, doubtless, to separate metaphysically the feeling of anger created by the "contemptuous treatment" of a Church, and that created by the "contemptuous treatment" of an individual; but surely it would have been far better not to have used *at all* expressions which are calculated to create such a feeling; because, qualify it as you please, it is best for us to be without it altogether.

I am, very faithfully yours,
G. A. DENISON, Archdeacon of Taunton.
East Brent, Oct. 29th, 1853.

We beg to remind Archdeacon Denison that we simply complained of an omission in the Protest: we neither "discouraged" it, nor encouraged it: in fact, we did not, nor can we now, see our way very clearly in this matter. The document, it is true, comes before us with the sanction of some names which we very highly respect, and it professes to emanate from "Bishops" as well as Priests of the Anglican Church. Had this not been so, we should have certainly suggested that it would be better, in the first place, for the Clergy of each Diocese to provide themselves with the evidence of Bishop Gobat's departure from the letter and spirit of the conditions upon which the Bishopric was founded, and then go to their Bishop with that evidence, and urge upon his Lordship the necessity of some decisive step to put an end to the alleged irregularity, or to protest against it. Had this evidence been placed clearly and succinctly before the Bishops, as we presume it might have been, we can hardly suppose that the majority of our Bishops would have refused to stir in the matter. As it is, unless the Episcopal signatures are tolerably numerous, we apprehend that the Protest will fail in its object, especially when we consider the attitude which the Eastern Ecclesiastics have hitherto assumed towards the English Church.

It is, we suppose, too late now to adopt this course, or, as a preliminary measure, to make an earnest appeal to Bishop Gobat himself, setting forth the facts of the case as they appear in this country, and respectfully requesting an explanation of them. We should expect that several of the Bishops would join in this, which seems both reasonable and a respectful proceeding.

Since writing the above, we received the following documents, the first of which renders it it necessary that the subject should either be dropped, or be further investigated and considered, with a view to some more practical and approved course:—

"Whereas certain Clergymen have addressed a Memorial to the Oriental Patriarchs and Synods, in which the Anglican Bishop in Jerusalem is accused of having exceeded the proper objects of his Mission, and of introducing Schism into the Eastern Churches.

"And whereas some of the names affixed to the said document are names of persons who hold official stations in the United Church of England and Ireland, and it might be supposed at least in foreign parts, that a censure of the Bishop, as having acted without due authority from his Church, would not be made by persons who were themselves acting without such authority.

"Therefore we, the Metropolitans of the United Church of England and Ireland, deem it expedient to make this public declaration that the said Memorial does not in any manner emanate from the said Church, or from persons authorized by that Church to pronounce decisions.

"We are induced to take this step, first, in order to guard against the danger which might arise to our own Church from the example of the irregular and unauthorized proceedings of the Memorialists; and, further, because we sympathize with our brother, the Anglican Bishop in Jerusalem, in his arduous position, and feel assured that his conduct, under the circumstances in which he is placed, will be guided by sound judgment and discretion.

J. B. CANTUAR.
T. EBOR.
JOHN G. ARMAGH.
RICHARD DUBLIN."

Nov. 1, 1853.

"BISHOPSTOWE, Oct. 24, 1853.

"My dear Dr. Mill,—I received a letter from a friend, informing me that the absence of my name from the Protest now in circulation against certain acts of the Right Rev. Bishop Gobat (called by many Bishop of Jerusalem) has been considered as a proof of my disapproving that Protest.

"Permit me to say, that such a conclusion is wholly unfounded.

"I declined to sign that Protest—and, indeed, to inquire into the statements on which it is based—simply because I had previously protested, by a formal instrument addressed to the late Archbishop of Canterbury (under date May 25, 1846), against the consecration of any successor to Bishop Alexander at Jerusalem, as involving very grave violations of the laws of the Catholic Church, and of our own branch of it in particular.

"Having made that Protest, I cannot enter into consideration of the details of conduct on the part of him who ought not, in my judgment, to have been sent thither by an authority of this Church or country, to minister as a Bishop without the express permission of the Bishop within whose Diocese Jerusalem is situate. In truth, I know not how to distinguish the principle of that act from the mission of an Archbishop of Westminster by the Pope.

Believe me, my dear sir, very faithfully yours,
Rev. Dr. Mill (Signed) H. EXETER."

An investigation which has been going on for some weeks at King's College, London, with respect to the theological teaching of the Rev. F. D. Maurice, Professor of Divinity, as set forth in a recently published volume of "Essays," has resulted in the retirement of that gentleman from his Professorship—one of the grounds, it is said, being that Mr. Maurice does not hold that the punishment for unrepented sin is eternal. Whether he will retain his Preachership at Lincoln's Inn remains to be seen. It is a matter for the most sincere regret that a man of so much earnestness, and of such an affectionate spirit, should have allowed himself to wander away from the plain language of the formularies of the Church into such doubtful and misty phraseology as that for which Mr. Maurice has become notorious. We have not read his "Essays," but we suspect that those who have been offended by them have been quite as much alarmed by what they did not, as by what they did understand. We wait for the official report of this matter, before going further into it.

CHAPLAINCY AT MALAGA.

The Rev. C. Brereton, Chaplain in Malaga, has addressed a letter to the *Morning Chronicle*, stating his experience of the treatment which the English Church has received in Malaga. He thus commences his narrative:—

"I came to this place as an invalid, with my family, in January, 1850, and shortly afterwards, at the request of all the British residents and visitors, and on the recommendation of the Bishop of Gibraltar, I received a formal appointment from the Queen as Chaplain to Her Majesty's subjects in Malaga. This appointment was communicated to the British residents and visitors by Her Majesty's Secretary of State for Foreign Affairs, through the Consul, and Her Majesty's subjects in Malaga were at the same directed that, for all ecclesiastical purposes, they were to consider themselves under the jurisdiction of the Bishop of Gibraltar. I received a formal license from the Bishop of Gibraltar, and the Consul, Mr. Penrose Mark, with great liberality, gave up a large room in his own house for a Chapel. Subscriptions are being raised by the English residents in the place, and an annual grant has been made by the Government towards the support of the Chaplaincy. Malaga is much resorted to by invalids and other visitors, and the average congregation during the winter months has always been about 100 (the greatest number that the Chapel will contain), and during the summer months about 50. There have been 15 baptisms, 25 burials, and one marriage solemnized according to the rites of the Church of England since the foundation of the Chaplaincy. The Holy Communion has been administered generally on the first Sunday of every month to a large average number of communicants; indeed, on last Easter Sunday there were 48 communicants, more than half the congregation present including persons under the age for confirmation."

With reference to the burials in particular he states:—

"Twenty-five burials have been solemnized, according to the rites and ceremonies of the Church of England, in the cemetery at Malaga, since I have been appointed Chaplain, and before I came the Consul himself had always read the prayers of the burial service over the grave. The dead have always been borne through the streets, openly, in the day time, either on hearses or by horses, generally followed by all the English residing in the place, sometimes by many of the Spaniards who have been specially invited by the Consul, and on several occasions by the carriages of the principal people in the place, as at the funeral of the late Consul, Mr. Mark, who was much beloved by all classes in Malaga. I have always met the funeral procession at the entrance of the Cemetery, in full canonicals, just as I should at the gate of any Churchyard in England, and, as there is no Chapel in the Cemetery, I have been in the habit of preceding the corpse to the grave, and then reading all that part of the burial service which is appointed to be read at the grave. The Cemetery has, on some occasions, been crowded by Spaniards, all of whom have always behaved with the utmost decency and respect."

As regards the conduct observed by himself, and which he recommends all who are similarly situated to observe, he says:—

"One reason, perhaps, why we have been able in Malaga to observe the rites and duties of our Church without molestation, has been because we have strictly and carefully abstained from anything like proselytizing. No Spaniards are admitted into the Chapel at the Consulate, and I have been very careful never to distribute bills or other books which might give the ecclesiastical authorities of the place any pretence for interfering with us. I consider that my duties here are strictly to be confined to Her Britannic Majesty's subjects; for that purpose I was formally appointed by Her Majesty, and licensed by the Bishop of Gibraltar. I consider that, in my present position, I should be, to a certain degree, violating the rights of hospitality accorded to us, and undoubtedly risking the being able at all to fulfil my commission, if I were to engage in any missionary or proselytizing undertakings amongst the people of the country."

On the causes which have led to the unpleasant correspondence between the British Ambassador and the authorities at Madrid, he observes:—

"I have never heard of an objection being made to our worship by the Spaniards; on the contrary, I believe that on that very account we are more respected by them. The English were formerly classed in Spain with the Jews and Turks as not being Christians at all; they were generally supposed to have no religion whatever, and I am sorry to say that too much ground had been given for such reports. We must not blame either the Spanish Government or people for forbidding or ignoring what the English people themselves had hitherto appeared to care so little about. If we chose to allow our Protestant countrymen to be buried like dogs on the sea-beach or in stables and out-houses, as was universally the case until within the last few years,—if we not only objected to the public worship of the country, but were also not seen to have any worship of our own,—how could we expect that the people of the country could have any very high idea either of our national honor or of our religion? I am sure that if Her Majesty's Ambassador at Madrid had quietly, but with dignity and firmness, insisted upon the due celebration of the services of their country's Church within the walls of the embassy (even if it had been only with a congregation of persons attached to the embassy), and also at any Consulate where a sufficient congregation of persons could be assembled, or where any desire was expressed by English residents and visitor for such services, our name as a nation would rank much higher than it now does in the opinion of a people, superstitious if you will, but still naturally religious and devotional."

He winds up with the following remarks:—

"Nearly all the trouble and scandal of the question now mooted in Madrid about the celebration of funeral rites has resulted from our own negligence and indifference. The Spaniards have hitherto thought that the English Government and people, either Gallio-like, cared for none of these things, or like the French hair-dresser, *boasted* of having no religion at all; and they have set up their own faith and external worship in contrast. Something has now been done in Malaga to remedy this: let us hope that something more will be done in higher places to make the Reformed Christianity, the religion of the Sovereign, the nobles, and the people of Great Britain meet with that respect and deference which is willingly granted to their acknowledged superiors in many mere earthly matters."

COMPARATIVE MERITS OF THE AUTHORIZED AND THE POPISH VERSIONS OF THE BIBLE.

Father Keogh, who, in the Dublin Registration Court, refused to be sworn upon the authorized version of the Bible, might usefully consult some of the authorities of his own church upon that subject. The late Dr. Doyle, Popish "Bishop of Kildare and Loughlin," observed:—

"God forbid that I should consider the authorized version of the Scriptures as '*the gospel of the devil*.' For though it has many errors, I consider it *one of the noblest works—one of the noblest translations that ever has been produced*: this, I say, whilst I look upon it as abounding with inaccuracies, and having in it many errors."

Dr. Kenrick, Popish Bishop of Philadelphia, and now Archbishop of Baltimore, who in 1851 published a new translation of the New Testament, while admitting "the necessity of some corrections" in the Rhemish version, as a thing "acknowledged by all," availed himself largely of the authorized version, to the merits of which he bore, in his preface, the following testimony, adding, with regard to the passages in which he differed from it, that "he cheerfully admitted that most of them did not affect doctrine:"—

"In adopting occasionally the words and phrases of the Protestant version, I have followed the example of others who have, from time to time, revised the Rhemish translation. It is not to be regretted that, whilst we point to errors which need correction, we *acknowledge excellencies which we are free to imitate*, thus diminishing the asperity of censure by the tribute which we willingly render to literary merit."

Still more decisive is the language of Dr. Geddes, a distinguished Popish Divine, who, in his "prospectus of a new translation of the Holy Bible," gives the following account of the Douay version:—

"Those English Catholics who had in the beginning of Elizabeth's reign taken refuge in Flanders, and were removed to Rheims on account of the war, published a translation of the New Testament only in one quarto volume, 1582. The publication of the Old did not take place till after their return to Douay in 1609; it is a *literal and barbarous translation from the Vulgate before its last revision*; and accompanied with *acrimonious annotations*. Their residence in a foreign country, and what they deemed a cruel exile from their own, had corrupted the translators' language, and soured their tempers."

Of the authorized version the same writer gives the following opinion:—

"The highest eulogiums have been pronounced on the translation of James the First, both by our own writers and by foreigners; and indeed, if accuracy, fidelity, and the strictest attention to the letter of the text be supposed to constitute the qualities of an excellent version, this, *of all versions*, must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter and point, seemed to have been weighed with the nicest exactitude, and expressed, either in the text or margin, with the greatest precision. Pagninus himself is hardly more literal: and it was well remarked by Robertson, above a hundred years ago, that it may serve as a Lexicon of the Hebrew language as well as for a translation."

It is but fair to Mr. Keogh to state that against these authorities of his own church, he may set the countenance of that learned and godly person, Mr. Lucas, M. P. for Meath, who, in the *Tablet*, thus argues the point:—

"Let every man speak for himself. I am not certainly standing up in any of Her Majesty's courts of law, but here, in the press, speaking in my own person, I declare that I do not believe that volume to be sacred; that I do believe it to be false, and that whether it is authorized by law—as were not so very long ago the hanging, embowelling, mutilating, robbing, and torturing of Catholic priests and laymen,—whether it is the version on which the Queen (God bless her!) has taken her coronation oath, or whether this Protestant nation believes it to be the Word of God—all these things are a matter of the purest and simplest indifference to me. I reverence the Queen, but I am not bound to hold Her Majesty's opinions upon the Scriptures, upon any matter of religion, or upon any other matters saving those which concern my duties as a *good* citizen; and as to the authority of law in such a matter, and the belief of this Protestant nation, they truly—as the laws now stand, and as this Protestant nation now shows itself—are grounds, not of simple indifference, but of a strong *primâ facie* presumption against anything which they propose to me on such a subject. I do reverence the Holy Scriptures; I hold them to be the Word of God. So does every Catholic. But for the Protestant Scriptures—the Protestant version—I believe them to be, and to have been, made designedly false, mutilated and corrupt. In one word, as it was in the beginning so it is now, and so it will ever be. We receive the Scriptures from the church, and to us nothing is the Word of God, except that which comes to us stamped with her authority. Yours, on the contrary, come to us stamped with the Church's disapprobation and by her authority condemned; and, knowing this, you have the 'insolence,' the 'audacity,' or let me rather hope, the thoughtlessness, to ask us and to try to compel us to make, what you intend, a solemn act of worship upon a book which you know, unless you are strangely ignorant, that we religiously condemn. When the question is raised in this formal way before the whole empire, and we are told without any circumlocution whatever, that in kissing the Protestant Testament we profess our belief in it as the true Scripture of God, I, for one, solemnly declare my intention never again to take an oath without carefully examining the book upon which I am asked to swear, and rejecting the book if I find it not to be my authorized version of the Scriptures—that is, the copy authorized by the one, holy, Catholic, and Apostolic Church."

IRELAND.

DEATH OF THE BISHOP OF DERRY.—The death of the Right Rev. Dr. Ponsonby, Bishop of Derry and Raphoe, took place on Thursday last, in his 83rd year. On the 3rd of July he fell down stairs, and he gradually sank under weight of years and extreme debility. In the year 1828 he was created Bishop of the Diocese of Killaloe and Kilfeora. He was translated to the Diocese of Derry in 1831, and on the death of Dr. Bissett he succeeded to the See of Raphoe, the two Dioceses being united under the Church Temporalities Act. The income of the See was formerly very large, exceeding considerably the revenues attached to the Primacy; but the late Bishop, on his appointment, consented to a material curtailment of the Episcopate and it is understood that it is reduced to £6,000 per annum, in accordance with the provisions of the Church Temporalities Act. It is very probable that the vacancy will be filled up by the translation to the See of one the other Bishops.

COLONIAL.

ST. JOHN'S COLLEGE, NEWFOUNDLAND.

(From the Gospel Missionary.)

The humble dwelling represented in our engraving is the place in which Candidates for Holy Orders are trained in Newfoundland. Six students are here supported on an allowance of £300 *per annum* from the Society for the Propagation of the Gospel.

The following letter was addressed, by one of the students, to a friend in England. It is dated St. John's, April 1st, 1851:—

"After a residence of nearly a year and a half in Newfoundland, a fair opportunity has been given me of judging how it suits my health, and, upon the whole, the climate agrees with me quite as well as that of England. Both this year and last, the winters have been of about five months' duration; but though we have not had so much snow this season as last, yet the cold has been more severe, the thermometer being frequently down at *zero* for days together, and, at night-time, five to ten degrees below this.

We all look forward with great pleasure for the return of Archdeacon Bridge, as his absence is very much felt by those who have for many years been his parishioners; next to the Bishop, there seems to be no one his equal for usefulness to the cause of the Church, and earnestly do many of his people wish that he may recover such strength (D.V.) that he may yet minister amongst them for some time to come.

You will have heard of our Cathedral that was opened in September, 1850. It was a great treat to me to be once more in a stone church, and one whose arches remind me a little of Westminster Abbey. Service is held there at eight and five o'clock; the students attend of an afternoon, but in the morning we go to St. Thomas's Church, where service is held once a-day, principally for the students and for the schools which the Bishop was the means of establishing here for the education of sons and daughters of the wealthier people.

Our Theological Institution contains at present only four students, two having left for England within a few months. The Bishop is desirous of meeting with two other young men, as students, if such could be found, who are willing to come out here to be trained for ordination in this diocese. Board, lodging, and education would be found them till they are of age and fitness for ordination. They would have to find themselves in clothing and washing, which would not cost more than £20 to £25 per annum, and a few books.

I have not the least cause to regret coming out here, and I hope it may be for the good of the Church as well as of my own soul. I am looking forward now to the time of my own ordination, which will take place, I expect, next Trinity Sunday. The Bishop is extremely kind to everybody, but especially to us students, making us as comfortable as he can consistently with regard to our future calling.

I was one of the small party that accompanied him in the Church ship, the *Hawk*, last summer, when we were in great danger of running against some huge rocks called the Laun islands, S.W. of Placentia Bay: nothing but a special Providence seems to have saved us. We were in a thick fog, sailing on very slowly, believing that we were out in the open sea, when suddenly we heard on our larboard side the noise of the waves gently beating on the shore, and we expected first to make the land on our starboard; we heard this noise about half an hour, when it ceased, and then we saw about a quarter of a mile a-head of the *Hawk*, a large rock, against which we were going. The vessel would not obey the helm, nor would she wear round in the direction they wished to steer her. The boat was got out, the Bishop getting in first with four men; yet though they rowed with all their might, they could not bring her head round the least, and we were being carried forward every minute by the swell towards the rock. At last failing to move her round as they wished, they crossed her bow, and then she moved slowly round that side just in time to prevent her striking it, when apparently not more than thirty or forty yards off. Scarcely had we escaped this rock when we discovered another equally as large looming out of the fog. Not an instant was to be lost but to take soundings. This was done, and having found that it would do to cast anchor, we lay in that position all through the night. If the wind had sprung up, we might have been dashed upon one of the rocks though there was anchorage ground.

The following morning was thick with fog. We went out about a quarter of a mile from the vessel, to see what we could. We surveyed our position, but could not make out from the chart in what part of the coast we were. Again the crew was sent out in another direction, and was absent nearly two hours, taking the only ship's compass that was to be trusted *with a stranger*, which reminded me of Robinson Crusoe. The boat this time reached the shore which we at first had heard the waters beating on, and by quite an accident they met with a fisherman who was just going off into the woods when they came in sight. He and a few other men had been there only a few days, having come into that part to fish, from a settlement a hundred miles off. Fortunately he knew the coast well, and though it was very foggy he piloted the *Hawk* into a harbour three miles off, where the sun was shining brightly and a blue sky was once more overhead. It was like emerging from a railway tunnel to daylight, the passing from that thick fog to a clear atmosphere. The *Hawk* reached Burin, the Church was consecrated, and we had a good passage back. Such is one of the dangers of this coast even in summer-time."

UNITED STATES.

REMARKS OF THE BISHOP OF FREDERICTON, AT THE MISSIONARY MEETING, FRIDAY, OCTOBER 7,

(From the Church Journal.)

On being introduced by the Bishop of Virginia, the Bishop said that, among the British Colonies, there was but one feeling towards our Church. He was from *one*, out of *forty*, colonies, and in all of them the self-same feeling prevailed. He asked what it was that had brought them all together there that night? What want had they come to supply? There were three things: they wanted the *unity* the *fulness* and the *extension of* the Church.

He spoke of the two countries—England and America—as being essentially one. They had, to a great extent, a common polity. England was a monarchy, surrounded by republican institutions: and America was a Republic surrounded by monarchical institutions. Both contained the strongest elements of popular liberty, together with the strongest bands of Conservatism. Both protested against unlimited power as well as against popular license. In both, the true definition of Liberty was *Right, protected by law.* In both the great mass of the people were satisfied that Politics alone are nothing without Religion. *Our* guide in Religion was the Bible, and the Prayer-Book. We have not a Church to seek, or to make; but we have *one* to uphold, extend and defend. We are already members of Christ, children of God, and inheritors of the kingdom of heaven. The clergy alone were not the Church. The greatest Bishop is no more a member of the Church than an infant just baptised, and regenerated of water and the Holy Ghost. But the clergy were certain officers of the Body, who had been appointed for the general *good*; and there was nothing in their office to impair or derogate from the full membership of others. He expressed his high satisfaction at having seen, that morning, in General Convention, laymen standing up in defence of the Church, and showing the same spirit that had been so gloriously displayed by Cranmer and Ridley. To see the laity thus nobly supporting the Bishops, *this* gave strength, influence, power and depth to the progress of the Church. It would be a joyful day when, in *each* country, the laity should be seen occupying this their proper position. Let the laity once get to exerting themselves in bringing in other laity to the Fold, and there would soon be tenfold more strength than could be gotten by the creation of ten more Bishops. How much stronger would this make the Church than all those weak and vain attempts to attain a unity *outside* of the limits laid down in Holy Scripture! The unity of love was a greater strength than many great and glorious victories won in battle. He here alluded to Trafalgar and Waterloo, and to the triumphs of American Arms. These victories, he said, were wholly external. But the unity of love was internal. It is the bond which God has formed to bind us together; and what God hath thus joined together, let not man put asunder. He then exhorted his hearers to cast away all party prejudices, and strive with one mind for the growth of the Gospel, all walking by the same rule and minding the same things; that there should be no contest of bishop with bishop; but that they should continue henceforth to carry into the world the same principles they professed on the platform, otherwise the world would never cease to cry, against such a religion, "Fie upon it."

He then turned to the subject of *fulness.* Faith and reason were intended to go together. We were required to "prove all things," and "hold fast that which is good;" and the carrying out of this precept would lead us neither to the meagreness of Geneva nor the meretricious superfluities of Rome. We were neither to add to nor to take away. If faith alone were relied upon, without the exercise of reason, many additions would be made to the faith once delivered to the saints. If reason alone were trusted, men would soon come to doubt the Deity of Christ and the personality of the Holy Spirit. But in the true Church, both had their place; and the love of science was hereditary and transmissive in its nature, as well as the love of Faith. The Church of England found no occasion to imprison a Galileo, but was glad to acknowledge a Newton. She was satisfied that the God of Nature was the God of Grace. The Church, therefore, required *fulness of intellect.* In connection with this, and as a proof of the close union of the Colonies with these United States, he alluded to the fact that in New Brunswick they are so largely supplied with English Books in *American reprints.* And among these reprints were the works of their great English Theologians—Divines as great as any in Christendom. He then considered *fulness* in another point of view. England, he said, had a glorious past, and she was fond of looking back at a past of which she might well be so proud. America, as yet, was mainly concerned in looking forward to the future. He touched upon the subject of American Cathedrals, and the strong tendency there is among us to assimilate still further to England. He described the emotions of an American in England, present for the first time at her solemn and majestic Cathedral services. This was a new thing for him to enjoy, and one well adapted to call forth the highest raptures of devotion. This was the blessed *fulness of Beauty*, which gave something for the senses to enjoy, as well as the soul. For man was not composed of Spirit alone, but of *Body, Soul and Spirit.* All these were to be devoted to God's service, and therefore, in worship, provision should be made for all. Thus the whole man would be consecrated into an Everlasting Temple unto the Lord.

He then passed to the last branch of his subject—that of *extension.* He said it was our duty to extend the Church first at our own doors, carrying the Gospel to the degraded thousands and ten thousands in the streets and lanes of this great city, who are now living as outcasts, without hope and without God in the world. It was *here* we must needed to plant the Cross. Besides this, England was sending a constant stream of emigration to this country, and it was *our* duty to look after those emigrants, and see that they were saved to the Church into which they had been baptised. It was our duty thus to make the best of them, or they would become an element of evil rather than of good. Not one tenth of the work had yet been done, although the exertions were great both in England and here. Action at the centres, in the great cities, is necessary. Activity elsewhere will not compensate for sluggishness and deadness at the centres. It is a bad sign when there is life only at the extremities, and nought but rottenness at the heart. On this subject, the lines of S. George Herbert were often a comfort to him:—

Religion stands on tiptoe in our land,
Ready to pass to the American strand.

And so it was ready to pass to America; but not *so* as to leave England. What would be the feelings of that good and holy man if he could see to what an extent his prophecy has already been accomplished!

In conclusion, he would add only one word more. We read that that great and good man, Hooker, when drawing towards the end of his last sickness, was rapt in divine contemplation; and when asked upon what he was meditating, he said "Upon the number, the order, and the obedience of the Angelic Host": and thus he passed to his rest. What better subject of meditation could be found for us? In extension, let us draw nearer to the *number* of the Angelic Host; in the reasonableness and beauty of the Church Services, let us aspire to their heavenly *order*; and in following in all things the Word and Commandment of God, let us strive to attain that holy obedience, without which all else is nothing worth. O that such number, such order, such obedience, might in our day be seen on earth!

United States.

THE SPOILS SYSTEM.

(From the Toronto Patriot.)

Situated as we are, near a great republic, which has increased *so rapidly* in importance that in less than eighty years from the time that it became an independent sovereignty it has attained a place in the scale of nations of no mean consequence, it is but right and proper that we should borrow from them such lessons in the art of Legislation as experience may prove have been beneficial to them, and which are likely to suit us and be equally useful. But perhaps it is still more our duty carefully to avoid those rocks and shoals which we see are amongst our neighbours, causing *so* much mischief. One of the worst evils in the practical arrangement of public affairs in the United States is the custom of turning out, at every change of the administration, all the officers of the Government, from the very highest to the very lowest; from the President himself to the Post-Master of the meanest village, or the tide waiter of the smallest Custom-House. But this is not the worst of the matter, for a case has just occurred in New York which shews that the evil is to be still further extended. Not only is a new administration to turn out every Government officer appointed by their predecessors, and fill their places with men of their own party, but if any officer of the Government dares to have a will of his own, he is to be immediately cashiered.

The Honorable Judge Bronson, was appointed by President Pierce, Collector of Customs at the Port of New York. The new collector, following the custom of the country, dismisses all the old subordinate officers, and replaces them with men of his own choice, but these appointments did not give satisfaction to the President and his Council at Washington—not because they were incompetent, but because they were not of the right stripe in party politics. Whereupon Mr. Bronson is dismissed from his collectorship and another appointed in his place, who will submissively obey the dictates of his masters.

This was carrying the matter a little further than was agreeable to the merc[illegible] New York, who have groaned under the spo[illegible]em, but have endured it under the impression that it was one of the necessary evils incident to a free government. But this was introducing another link to the chain, and they appear determined, if possible, to break it. For this purpose a meeting was held on Monday last at the Exchange—which was attended by upwards of 1,500 of the leading merchants of New York, when the following resolutions were passed, with only *one* dissenting voice:—

"Whereas the merchants of New York are importing in dutiable and free goods to the amount of two hundred millions of dollars, and, whereas, of the sixty millions of revenue collected from the people of the United States, the merchants of New York advance about two-thirds—that is to say, forty millions per annum—for which they are directly responsible to the federal treasury, or to the federal government; therefore,

Be it Resolved,—That in the collection of this revenue, and in the persons appointed to collect it, we have that sort of interest which gives us a right to express our opinion as merchants, whenever an injury or wrong has been inflicted upon that interest.

Resolved,—That a change in the officers of the revenue department, which, while it turns out the highest, spares not the lowest clerk or tide-waiter in or about the Custom-House, though impolitic, wrongful, and detrimental to the public interests, is yet endurable once in four years, upon a political revolution in the administration of the federal government, and perhaps it is so sanctioned by a series of precedents that the bad custom cannot be amended; but a change of collector, to be followed by other minor changes, whenever that collector may happen to differ with the federal Secretary of the Treasury upon the question of a State Canal policy, or upon slavery, or anti-slavery, here, is in practice, destructive to the best interests of trade and commerce, and in principle tyrannous, and subversive of the rights and prerogatives of the States of this Union.

Resolved,—That while as citizens of the State of New York we protest against the interference of the federal government with the local internal improvement policy of New York, as citizens of the United States we protest also against the interference of that government with all the collector's local appointments (as claimed in the letter of the Secretary of the Treasury,) even down to the tide-waiter and labourer. The Collector of the port is held responsible in bonds and bondsmen to the amount of half a million of dollars, (often more, sometimes less, perhaps,) for the faithful administration of the Custom-House; and hence any unnecessary or illegal interference from abroad with his rights of nomination or selection of his subordinates, not only exposes our property, when in the hands of men irresponsible to him, to plunder or peril, but is a practice in violation of precedent or principle, and of a very arbitrary character.

Resolved,—That the farther claim of the present Secretary of the Treasury, set up now for the first time in the history of the American government, to confirm or reject, not only the officers of the customs but all the clerks and subordinate agents of the collector, is in derogation of the law of Congress, which vests such selections in the collector alone, is subversive of the rightful powers of that officer, and is an act of usurpation worthy of a despotism, and tending to it, but deserving only of the unqualified condemnation of all free citizens.

Resolved therefore,—That as merchants, in defence of our property and our interests—as New Yorkers, in defence of our State, its rights and prerogatives as a co-sovereign State of the Union—as citizens of our common country, deeply interested in the maintenance not only of the letter of the constitution, but of the spirit and true intent—we hereby most solemnly protest against the rude and arbitrary, and, in a mere party point of view, unprecedented removal of the Hon. Greene C. Bronson as collector of the Port of New York.

Resolved,—That in these times, when so many men abandon principles to win place, the sacrifice of honorable and lucrative place, such as the Hon. Greene C. Bronson has made to maintain principle, and the honor of his State, and the rights of his position, demands the remembrance and gratitude of the country, while it becomes an illustrious precedent and example for all to follow.

Resolved,—That a copy of these resolutions, signed by the officers of this meeting, be presented to the Hon. Greene C. Bronson, and that the officers be requested to lay them before the President of the United States and before Congress when it assembles in December."

We have given these resolutions at full length, because they contain a warning which it behoves Canadians carefully to remember, which if done, we shall cautiously watch every step taken either either by the Legislature or Executive, which tends in that direction. In the New York papers of the same day from which we take the above resolutions, we notice another instance of the enormous evil which is sure to arise from public officers being party men. We give the paragraph just as we find it in the *Herald* of the 1st instant:—

Collecting the Taxes at the Custom-House.

When the employees of the Custom-House were being paid their monthly salaries yesterday, they were waylaid in the cashier's office by the agents of the Van Burenites, by the authority of the Tammany Hall General Committee, for various sums for election purposes. The assessments averaged as follows:—

19 Weighers, $25 each	$475 00
15 Measurers, $25 each	375 00
7 Gaugers, $25 each	175 00
195 Inspectors, $15 each	2925 00
184 Clerks, $10 each	1840 00
137 Night Watchmen, $7½ each	1027 00
Total	$6,817 50

The assessment was made upon Whigs, National Democrats, and Van Burenites or Free Soilers, all for the support of the Van Buren State ticket. It is not supposed that the payment of the tax was refused by any one; and although the national democrats consented to be relieved of their money, they will, of course, vote their regular ticket next Tuesday. They consider their situations worth what they paid for them, in their offerings yesterday to the shrine of the new Collector and the Spoils Cabinet."

AN HONEST CAR-SWEEPER.—The sweeper of the cars on the Central Railroad, at Albany, New-York, found a package of $3,000, which some passenger had unconsciously dropped on the floor. The honest man immediately sought out the loser going from one hotel to another, until he found him. For this service the magnanimous person offered the poor man $1.

THE COMET OF 1556.—The peculiarly brilliant comet, last seen in 1556, and expected to reappear about 1856, is the comet which decided Charles V. upon abdicating. "Already dejected by reverses, (says the *Boston Transcript*) the result of the siege of Metz—the defeat of Renty—the humiliation of the treaty of Passaw—the combination of all these calamities drew from the monarch the despairing cry, "fortune abandons the old!" The appearance of the flaming meteor just at the time seemed, to his superstitious sense, a direct message from heaven. Not that he thought it was directed towards him as a man so much as to his station