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poetry.

CHARLEMAGNE, AND THE BRIDGE OF MOONBEAMS. (From the German of Emanuel Geibler.)

["Many traditions are extant of the fondness of Charlemagne for the neighbourhood of Langawinkel. Nay, it is firmly believed that his affection survived his death; and that even now, at certain seasons of the year, his spirit loves to wake from its slumber of ages, and revisit it still."—Snowe's Legends of the Rhine, vol. ii.]

Beauteous it is in the Summer night, and calm along the Rhine, And like molten silver shines the light that sleeps on wave and

But a stately Figure standeth on the Silent Hill alone Like the phantom of a Monarch looking vainly for his throne Yes! 'tis he—the unforgotten Lord of this beloved land! 'Tis the glorious Car'lus Magnus, with his gleamy sword in

And his crown enwreathed with myrtle, and his golden sceptre And his rich imperial purple vesture floating on the night!

Why leaveth he his house of rest? Why cometh he once more From his marble tomb to wander here by Langawinkel's shore? O, fear ye not the Emperor!—he doth not leave his tomb As the herald of disaster to our land of light and bloom;

He cometh not with blight or ban, or cattle, field, or shrine a But with overflowing blessings for the vineyards of the Rhine! As a bridge across the river lie the moonbeams all the time, They shine from Langawinkel unto ancient Ingelheim:
And along this Bridge of Moonbeams is the Monarch seen to go, And from thence he pours his blessings on the royal flood below.

He blesses all the vineyards, he blesses vale and plain, The lakes and glades and orehards, and fields of golden grain, The lofty castle-turrets and the lowly cottage-hearth; He blesses all, for over all he reigned of yore on earth.

Then to each and all so lovingly he waves a mute Farewell, And returns to slumber softly in his tomb at La Chapelle, Till the Summer-time again be come, with sun and rain and dew, And the vineyards and the gardens woo him back to them anew.

A CHARGE

BY GEORGE J. MOUNTAIN, D.D. LORD BISHOP OF MONTREAL, (ADMINISTERING THAT DIOCESE.) Published at the Request of the Clergy. [Continued from our last.]

The late letter of our venerated Metropolitan to must mention with some modesty in conjunction with this, -the remarks which I felt myself called upon to to you of the arrangements of our present meeting,* we served to dispose of some of these questions, and points which are in dispute. I believe, however, that ment upon some of these points as I may be competent to afford.

qualifications, the principle of obedience, at this day, to the letter of our rules and rubries.

book tells us to do.

With reference, then, to the first point:-It is often asked in a sort of triumphant anticipation of cutting off any alternative from the answer-Are we bound to

Now certainly, as a general principle, I would say, in a religious sense and with reference to matters of ecclesiastical duty, that if the enquiry be put vir bonus est quis? he is one Qui consulta patrum, qui leges juraque servat But, in the first place, all who assume it as a matter of conscientious obligation to observe all the appointments and directions of our public forinularies according to the letter, must be prepared to go the whole length to which their own assumption will carry them. They must make no exceptions, unless where the observance of rule is actually impossible. I do not mean that they are called upon to observe what are styled black-letter as distinguished from red-letter days; the reason of the retention in our Calendar of the notice of such days, is explained by our liturgical writers as unconnected with any idea of religious observance, - in fact the religious observance of them in the Church of England is forbidden by the same authority which gives legal effect to our Liturgy, and it would be a strange and sad forgetfulness of our principles that we should spend our devotion upon such matters as the Invention of the Cross, or, above all, as the immaculate conception of the Virgin Mary, an observance which has been violently opposed within the Church of Rome itself, and upon which Popes have been much embarrassed to pronounce. 1 do not mean this, therefore; but I mean that, as in the loftier contemplation of the law of God himself, if any man offend in one point, he is guilty of all, so, if we establish it as an axiom of duty that we are simply, literally, and invariably, without regard to precedents of whatever standing, change of circumstances, § or tacit action of authority, to follow the original directions of the Church, which still stand upon the face of her accredited forms.—we are bound in one point as much however, to the use of Psalms or hymns before the con as in another; and, this principle once established, as a rule of conscience, we violate conscience unless, among other things, we perform the daily service morning and

evening, either in public or in private, and observe * The portions of the letter here referred to, which are gene. ents, must be taken in conjunction with the present Charge, ished as a pamphlet in England; this was done by a most

it a standing law of the Christian Religion, afford a remarkable example of failure in argument.

sentence pronounced very peremptorily upon this or yet further violence to the arrangement and distribu- or who permits other things, to follow in all points I am relieved of all endeavour to frame injunctions or that other practice which had long been received with- tion made by the hands of our Reformers, of the pub- whatever, when it is not impossible, the rules and ruto prepare authoritative regulations upon any of the out question:—again you find that there are cases in lie devotions through the day. which, as matters now stand with us in the Church, The sum of the matter, therefore, appears to me to shewn you, in the slight and imperfect sketch which I you expect from me such assistance in forming a judgconsequences would be produced by attempting to en- Sunday morning service, the prayer for the Church in many places, of intricacy and doubt, in which, there-I will first consider with you, the impossibility of requiring three sponsors, with the exclusion of the pa- But the authority which established the rubrics, was question, will either become distressingly bewildered, receiving without some limitations, exceptions, and rents, and the exaction that all the three must be communicants,—the maintenance of which rule, in every and by a previous departure, which long-received cus- dogmatical but possibly unsound and hasty decisions, particular, would, in a vast multitude of cases in this tom has sanctioned and in which we acquiesce, from and, proceeding rather according to the work of a law-We may next turn our attention to certain instances country, amount to the absolute denial of baptism, the liturgical scheme of that very authority, we make yer than in the spirit of a clergyman, will challenge in which it is both fairly practicable and manifestly and yet the discretion taken to dispense with it, redesirable, as accordant with the principle of duty no solves itself, after all, into expediency, and cannot be improper, but ill-timed and redundant. It is at least decry that custom of his own Diocese, or insist perempthan as subservient to edification, to recover the justified upon any other principle than that, which a question, therefore, (and I beg it to be observed that torily upon such or such alterations of the more com-Observance of rules which have fallen into desnetude, some men persuade themselves that conscience can as a question only do I venture to treat it), whether, monly adopted practice of the Church, till,—perhaps to establish a closer conformity with the orderly never do otherwise than repudiate, and which cer- having once undertaken to blend the services which all unconscious of what he is doing,—he helps to enappointments of the Church, and to improve the practainly must be admitted with great caution and upon that authority had made separate, and having thus gender a spirit of cavil and repugnancy to authority, altered times and new circumstances, not only have though in another place, so as to omit the prayer in construction of the obligations contracted in the solemrection, but many practices have gradually and silently custom for doing so), than by using it at the expence the Church, respecting our conformity to the Liturgy, obey the rubrics and directions of the Church, or are gained an introduction into the Church, and have inpleaded, and which may properly afford subject for change has been a natural consequence of the other, form of expression which may be extended in its applicorrection when matters may be brought closer to their and rests, as far as I can see, upon very much the same cation to all the formal duties of the Clergy; and in ancient standard, yet which are not in inconsiderate kind of authority.§ hurry to be dropped, -as the custom of giving out the day of the month and the number of the Psalm in the the surplice, there is no mention made of its being to be used and natural acceptation of the words, to express their Psalter;—the ascription of glory to God before reading the Gospel: the property of a Collect and the Lord's bit had been before prescribed for that office." ing the Gospel; t-the use of a Collect and the Lord's

the benediction found in the end of the post-communion service, after the sermon at evening prayer,-

formance not contemplated by the framers of the Liturgy.) In the same category we must place the announcement which is made of the presence of a woman who is to be churched-a practice which has evidently grown out of the neglect of the rule, -(I would that the pious custom of churching itself, were not neglected by some mothers in certain parts of this country,)—that she should occupy a special place in the church which indicates her to the eye of the worshippers as solemnly rendering her thankful vows,-there being nothing, when she is mixed in the mass of the congregation, to give any definite application to that form of thanksgiving, unless it be preceded by such

an intimation from the Minister. I pass over the discontinuance of certain vestments in the celebration of particular offices, from the continued use of which, upon the principle here in question, there is no escape, they being enjoined in the 2nd book of King Edward the sixth, and consequently comprehended in the directions prefixed to our present liturgy.§ I pass over also the deviation from the

* See Jebb's Choral Service, pp. 370, 393-4. With respect,

ment of the Service, see the condemnatory, and I think correct, remarks of the same author, pp. 232-3.

† There is sometimes danger in the use of a word which happens to bear a particular sense in connection with some reigning system, sentiment, or practice, because many minds can hardly dissociate the word from that particular idea,—much in ral, and which relate to the question respecting certain vestwords as guess or considerable, although in a perfectly legitimate as forming parts of the same whole. The Letter has been pubto denote a line of policy contradistinguished from that which

They are among the parties who have given their opinion upon the subject. They are among the question. Should any of the Clergy, therefore, awe occasion to refer anew to that letter they will down by St. Paul as the special ground.

The words of Dr. Bisse upon this point are remarkable, in additionable surposes to the same bit and backwardness of the people in coming to the design of our profession, nor the way to support it, &c. price, all easily of the Sciety, for Promoting the united and provided and warrend the same bit and backwardness of the people in coming to the same bit and backwardness of the people in coming to the same bit and backwardness of the people in coming to the same bit and backwardness of the people in coming to the same bit and backwardness of the people in coming to the same bit and backwardness of the people in coming to the same bit and backwardness of the people in coming to the same bit and backwardness of the people in coming to the same bit and backwardness of the people in coming to the same bit and backwardness of the people in coming to the same bit and they reason of the design of our profession, nor the way to support it, &c. price, all down by St. Paul as the special ground.

The words of Dr. Bisse upon this point are remarkable, in should any of the list of authorities, that there is a class of church at words, or elections, that there is a class of the way to elect, the other at mine.

They may afford light on the following assays. Bishop Stillingdet, never well considered though now," says B. [i.e. Dr. Heylin] "they reason of the design of our profession, nor the way to support it, &c. proving the design of our profession, nor the way to support it, &c. proving the same bit and backwardness of the people in coming to the design of our profession, nor the way to support it, &c. proving the design of our profession, nor the way to support it, &c. proving the same of the way to support it, &c. proving the propose to resume the subject, but to the following the propose to res

all the vigils and fasts of the Calendar, according to rubric which has become universal, in dispensing with The addition made by this prayer to the length of peared in an ably conducted paper, at least partially we derive from the thought of the circle of light with of the injunction. Men who conceive this view of as the non-observance of the Canon respecting Clericient, when put in the form of an objection to the siustical Journal. cases, would be very difficult, and, doing any thing that, however highly desirable and useful may be the and were impatient to be let loose again into the world. be considered equally satisfactory and conclusive.* short of this, we must either admit the principle that uniform adoption of a distinctive dress of a proper and This censure, however, is not always very just. Christhe sanctions of human authority may, in some minor decidedly ecclesiastical character, by the Clergy,— tian congregations are composed of very mixed matedetails, become partially obsolete,—or else must con- and most decidedly do I hold it to be so,—the partial rials—they comprehend children whose attention canfess that we live in a continual violation of conscien- adoption of it at the discretion of individuals, without not be sustained upon too prolonged a stretch,—per-I do not apprehend (as I shall proceed presently to have, at best, a very mixed kind of effect. There is backward and unformed in the habits of spiritual shew,) that, under a right view of the subject, we are one other kind of case, however, which I wish to con- thought and devout feeling, and humble, faithful, deplaced in any such dilemma. But let me beseech sider with you,—the case in which the strict obser- vout persons, who, nevertheless, are permitted to strugyou, before you commit yourselves to the principle of vance of the LETTER, sensibly violates the SPIRIT of gle with distractions of mind in public worship. The nbending adherence, at all hazards and in all cases, the liturgy,* and runs counter to the principles and God, who knoweth whereof we are made, and rememto literal rule, at least to consider into what a sea you the system upon which it was framed. Of this it does bereth that we are but dust, accepts the willing spirit, aunch, and upon what tossing elements you will find appear to my judgment (as I stated in conversation, - and condescends to the weakness of the flesh; and yourselves embarked. If you would trace out the I think five years ago, -when a reference was made to consideration should be shewn by man, for the very bread of authority for the guidance of your practice, me upon the subject by such of my brethren, in a body, objects of edification and spiritual improvement, to Since he dwelt among his people stormy centuries have rolled, irrespectively of all received usage or reference to the Thrones and kingdoms have departed, and the world is waxing Ordinary, you find at the outset, rubries conflicting, the most excellent prayer for the Church Militant,— framing the appointments of public worship. And Ordinary, you find at the outset, rubries conflicting, the most excellent prayer for the Church Militant, - framing the appointments of public worship. And I do not say with each other, although instances might after we have already used in the same service, either such appears most plainly to have been the spirit in very easily be pointed out in which you might be at a the full morning prayer, or the former part of it fol- which our Liturgy was originally prepared. It may loss to conciliate different rubrics together, but rubries lowed by the Litany, -affords a decided example. also be observed that in some parishes, and I may cite conflicting with Canons, and Acts of Parliament with The combination in one, of services originally distinct, this very parish as an example, the different labours the closing of the former of which is most appropri- which occupy the Sunday, so nearly fill the whole of as well as temporal have been parties, and the Sove- ately marked by the prayer of St. Chrysostom and the it up, that even the difference of a quarter of an hour, reign power has given its sauction; of this kind of precatory benediction of St. Paul, designed there as a will, more or less, derange, in some point, the operathing you see examples by comparing the rubric with form of dismissal, is manifestly a deviation from the tions of the day. I shall not be understood to mean the Canon, on the subject of catechizing, and the ru- intention of those wise master-builders who compiled that a clergyman has the discretion of retrenching any bric with the Marriage Act respecting the publication the Litany of the Church of England-more than a established portion of divine service, in order to gain of banns:—you find that there are other rubrics on deviation, it is a shock given to the symmetry and the time for performances of a different nature. which the learned are not agreed, of which, among proportions of their plan by overcharging certain parts One thing, I must admit, that the loss of the offermany examples, may be taken the prohibition by Bi- -and especially if fully carried out, for they never tory, as furnishing the proper opportunity for making shop Cosins, (a ritualist upon whose authority much contemplated the renewed enumeration, during the our ordinary weekly collections, is a most severe and reliance is placed in some points now agitated in the same attendance in the house of God, of all the diffe- sensible loss; but, so far as the example afforded in Church,)-to use the prayer for all sorts and condirent orders and classes of men who, in their several ca- this place is concerned, I confess that, not feeling wartions of men in the evening service :-- you find a dis- pacities, are made the subjects of intercessory prayer. ranted to use it without the prayer for the Church putable or certainly a disputed legality attaching to In this iteration and re-iteration during the same ser- Miltant, I have not yet seen any way for its introducdifferent forms or usages prescribed or permitted and vice, of petitions for the same objects, we are doing tion* DELIVERED TO THE CLERGY OF THE DIOCESE OF QUEBEC, adopted by authority in the Church,—as the discre- what they never intended that we should do. By In fact, my brethren, although willing, I hope, to IN THE CATHEDRAL CHURCH OF QUEBEC, AT THE tion given in the book of homilies respecting the change uniting the services, we are drawn, as it is, and without the addition of the prayer for the Church Militant, in the appointed lesson; the use of the metrical psalms; in the appointed lesson; the use of the metrical psalms; the addition of the prayer for the Church Militant, in the work, I have been rather wary in the adoption of the ceremonial for the Consecration of Churches; the into several repetitions which must be admitted, I change. And I think that you will do well, upon a appointed forms for certain Anniversaries in the State, think, to jar against the original design—as for examobserved by the Church at home: - again you find that ple the use, twice over, of the Collect for the day, and weigh your authority and to be sure of your ground, practices which have been denounced as unwarranted, of the Apostolic and Nicene Creeds upon the same as well as to take incidental consequences into your unecclesiastical, and savouring of the character of dis- occasion, to say nothing of the more frequent repeti- consideration, before you make any marked or sweepsent, such as the use of metrical psalms just men- tion of the Lord's prayer than was in the mind of the ing alterations in your mode of discharging the round the Clergy and Laity of his Province, and, -what I tioned and still more of metrical hymns, are ascer- compilers. By still adding to all this the prayer for of your official duties, or establish a principle which tained by better investigation of the subject to be suf- the Church Militant, and more particularly in places seeks to array the conscience of the individual against ficiently authorized and in keeping with the principles where, as in this Cathedral, the bidding prayer, so the force of long-prevailing usage, and, at least, the offer to your attention in making the announcement of the Anglican Church,* and you are thence led to similar to this in its structure and in the objects which tacit sanction of the Governors of the Church. It is hesitate in adopting the same condemnatory kind of it specifies, is used before the sermon, we are doing very easy to talk of being bound, no matter who does

force the literal strictness of rule, -as for example in Militant, upon the ground of obedience to the rubric. fore, a man, determined to abide by the principle in corporated themselves, if I may so express it, with the in effect, we only thus take off from this part of the and sit in judgment upon all recognised usages. "As original plant, for which no regular authority can be service, what we have put on before hand; and the one this Church and realm hath received the same," is a

I may here incidentally take occasion to notice a question prayer before sermons, or of one of the collects and submitted to me at one of the Visitations respecting the Scarf, the use of which was believed in some quarters to be properly restricted to Chaplains and dignitaries. This question is posed of by Mr. Jebb in his work on the Choral service, pp. (the sermon, indeed, itself at that time being a per-215-16, and he there refers to the recommendation of Bis between the Scarf and the tippet mentioned in the 58th Canon,

There is another, though indeed an exceedingly trifling mat-* And surely the compliance with her spirit, is as obligatory

the observance of her letter.—Jebb's Choral Service.

The words, however, are not used by the author in support direction specifying the objects of prayer, than as prayer itself,

specially as the act of preaching, with this prayer preceding, appears originally to have been something quite separable th, appears or its stated services.

This view of the question receives particular support from the following remark made by Dr. Bisse, upon the prayer for the following remark made by Dr. Bisse, upon the prayer for

friendly hand, and after consultation with a Bishop of the English Bench, but it was done on my part, of such a step. I had, however, given a discretion intended to apply to the publication in some of the Sournals of a particular passage, which discretion appears to have been understood in a larger sense. I may here take the opportunity of making a correction, in one particular, of that letter. It appeared to me after I had must be figured of present to the Clergy that, in treating of the use of the surplied, and the Clergy that, in treating of the use of the Surples, and must be figured of present to the clergy that, in treating of the use of the surplied, and shall support to the publication to relaxed sentiments and habits upon the subject.

The contraction in the definition of the same accumulation in one of the dealing of the same accumulation in one of the same accumulation in one of the dealing of the same accumulation in one of the dealing of the same in a parish, who has had to denote a line of the same accumulation in one of the deal was called Συναπτή Καθολική, or Catholic Collect."

any settled rule or well-understood pattern, would sons labouring under bodily infirmity, --persons as yet

brics of the Church. But I think I have sufficiently pledging themselves to the observance of such a rule, they must be understood, according to all reasonable acquiescence in the combined sanctions of public authority, ecclesiastical and civil, in their collective and gradually accumulated result, -not excluding the correction of manifest neglects and improprieties,-but including some necessary instances of variation and adaptation in the execution of forms, which, to a much Jebb that the Scarf should be worn by all clergymen. The omission of it, however, by Deacons, appears to be a proper mark of difference between the two Orders. The distinction changeful world, in every authorized system of direction, except the Word itself of the Living God. There is nothing else which is not liable in part to become the which this will be the place to notice, if it be noticed at all.

The bands being only as Mr. Jebb expresses it, and as may be traced out by observing many old portraits, or prints engraved after them, "a modification of the collar," it is inconsistent and of bad effect, to wear, in conjunction with bands, the shirt-collar protruding over the neckcloth. It might be called a pleonasm, but I should rather call it a solecism in dress.

Custom cannot, of itself, be a warrant for departing from rule, yet such a departure, being the dictate of a new order of things, and having grown into settled custom cannot, of itself, be a warrant for departing new order of things, and having grown into settled custom, and, finally, being countenanced and allowed by those who have the proper control of such matters, may carry authority and command our acquiescence. such an argument as I am here pursuing.

† This argument is not affected by the circumstance of the Upon this point I cannot forbear from recommending idding prayer being regarded rather as a charge to pray or a to your most particular attention some observations under the signature of Archidiaconus, which have ap-

It is in this point of view that I have always regarded the † This view of the question receives particularly. This view of the question receives particularly the following remark made by Dr. Bisse, upon the prayer for the Church Militant. This prayer, he says, "contains in it supplications, prayers, intercessions and giving of thanks for all men, for Kings, and all that are in authority, as the Apostle men, for Kings, and all that are in authority, as the Apostle which is produced if the congregation, having concluded the Litany-service, rise from their knees, simply seat the men those who have introduced the viation, which is charged upon those who have introduced the conditions. custom here in question, is more properly chargeable upon those

He adds, in a note, that "this prayer is an abstract of the very generally established, as well as some other deviations from Litany, and is the same in substance, as to the chief materials, the administration of the elements in the celebration of the Lord's See reason to hope that God will accomplish the work to a correspondence between Jablonski and the Arch-Litany, and is the same in substance, as to the chief materials though contracted into a Collect; which in ancient liturgies though contracted into a Collect; which in ancient liturgies are still to be traced to the same accumulation in one of the different service.

(To be concluded in our next.)

THE BISHOP OF NEW ZEALAND. (From the Banner of the Cross.)

My dear Friend,-Returning last night from my northern visitation, I found that the Great Western had brought me a long-desired letter from my beloved and so apostolical in wisdom, that I send it entire for American captain and the British bishop. It is of gether nations are best forged. I could wish that more were known among us of the working of the Church, in this last refuge of our race. A third is the auspices of the venerable Society for the Propagaour prayers be wanting that the "work abide."

Faithfully your's, G. W. Doane. Riverside, All Saints, 1845.

> H. B. M. C. Brig Victoria, at Sea, Off Poverty Bay, New Zealand, 23d May, 1845.

My dear Friend and Brother,-From the day on which I received your rubrical letter of blessing and congratulation on my appointment to the see of New Zealand, written from Archdeacon Manning's, at Lavington, on the 14th July, 1841, I have never ceased to reproach myself with my slowness of heart, in making so poor a use of the privilege of correspondence with you, into which you had admitted me. Since my arrival in New Zealand, every ship which added to the feeling of neglect of which I am conof communion," was never brought more strongly here in this city a beginning of ultimate union is before my mind, than after the destruction of Korora- made by the formation of a German Episcopal Church. rika, when Captain McKeever, of the United States nience during their passage from the Bay of Islands to Auckland. I have most inadequately expressed arrival and his departure; but if you should ever see the way for the discussion of the Union. The king him, or any of his officers and friends, you will oblige of Prussia had already been engaged with plans me by saying, that their kindness grows upon me, for a union of the two prominent Churches in his dothe more I have leisure to reflect upon it; and that I minions. The first great object with the king was to hail it as an additional proof that our churches and establish a uniformity of worship, and looking to the nations are united together as well in doctrine as in English Church he had so great an opinion of its that faith which worketh by love.

Mrs. Selwyn is now sitting by my side, and desires of unity for the Protestant world. me to thank you for your kind mention of her in your companied me to Wellington, on purpose to do away in which he had the greatest share.

where the Clergy can have access to it.

the manner of observance understood by the framers the immersion of healthy subjects for baptism, as well the ordinary morning service, already considered suffi- known to the Clergy of this Diocese, the Irish Eccle- which our confederate churches have now girdled the Nothing else which has appeared globe. We may hope that no point of Christian duty their obligations, and fully and strictly act up to them, cal habits to be worn upon the common occasions of practice, is treated, in different quarters, with much upon the subject, so far as my judgment is concerned can hereafter be lost or hidden: that when it is forare conscientious and consistent men; but this, in most life—only observing with reference to this last point, censure, as if the objectors grudged their time to God and as the range of my information has reached, can gotten for a time in one portion of the Church Catholic, there will still be a living flame upon some other altar from which the extinguished torch can be rekindled; that dioceses as well as individuals will provoke one another to good works: and check and rebuke the growth of heresy and error. The free communion and Christian boldness of all the branches of the Church, may have all, and more than all the effects of the general councils of old, in purifying and invigorating her discipline; and so by the blessing brother of New Zealand. It is so catholic in love be presented to God "a glorious Church, not having insertion in the Banner. In a former number, and as spot or wrinkle, or any such thing." You cannot your readers will remember, I called attention to the ting freely all your own experiences, derived from the comparatively free estate of your Episcopacy; its such acts and feelings, that the bonds which bind toposition with regard to all subordinate Institutions of the Church; in all which points it is easy to see that the English Episcopate has suffered much by its allijust about to be added to the most interesting reports tion very much resembling your own: with few or no outward hindrances to prevent the full canonical tion of the Gospel in Foreign Parts. How much we its living energy and operations upon the hearts of as this! It is certainly true that the enterprise in narrowness of heart which makes it difficult to commen. The real hindrance is from within; from the old foundations than any, since our own. Let not of faith to persevere in the execution of that wast scheme of ministry and instruction, and mercy, which seems to be included in the scriptural character of a bishop. May our united prayers be accepted, that God may pour upon us the riches of His grace; that the ministry which he has ordained for the strengthening and edifying of His Church, may not become a stumbling-block to His people through our unworthiness. With Mrs. Selwyn's best wishes,

I remain, my dear Bishop, Your very affectionate friend and brother, G. A. NEW ZEALAND.

UNION OF THE CHURCHES. (By a Correspondent of the New-York Churchman.)

The late attempts of the present king of Prussia to introduce the Liturgy and Orders of the Church of has sailed from our port to the United States has England into his dominions, naturally remind us of similar attempts in the early part of the last century. scious. Once I thought I was sure of myself and my An account of these may be seen in Schlegel's Conresolution. One Saturday evening, in February, tinuation of Mosheim's Ecclesiastical History among 1844, I sailed at dusk into Horse-shoe Bay, in the projects for promoting union among the Protestant Stewart's Island, and saw two large American whale- Churches. Some time ago 2 rare and curious volume ships floating, like great sea-birds upon the calm from the library of Hon. G. C. Verplanck, was put water. I immediately thought of you and resolved to into the hands of the writer by that gentleman, giving rise with the dawn, and invite your countrymen to an extended account of the measures taken to effect divine service, when I intended to speak to them of this object between the Anglican and the German common bond of union in Christ; of the brother- Churches. The work alluded to is in French, and is ly love which subsisted between our Churches; and itself a translation of extracts from the Memoirs of of my joy in meeting in that remote, and almost un- Dr. Sharp, Archbishop of York, at the date of the inhabited corner of my diocese, so many brethren of a kindred state and so many members of our mother Continuation. The title of the French copy in the church. But to my great disappointment, when I possession of Mr. Verplanck is here given, and is in rose at day-break on the morning of the Sunday, they all probability the only copy in this country, French had flown, and I could see them stretching away to or English. The extracts were taken from manuscript the east end of Toveaux Straits; without bearing Memoirs of the Archbishop, and published by his away with them the letter which I had resolved to descendants, dedicated to Frederick III., with a view, write, to express my fraternal union with you and no doubt, to revive the interest in the subject to which your's in the fellowship of the spirit and the bride, it refers. The present writer has made a translation from the spot which of all others, had least of the of portions in manuscript, some of which, as coming tice more or less generally prevailing, by simply doing, well-examined grounds,—namely, the relaxation of which, as coming well-examined grounds,—namely, the relaxation of control is under the very name of orderly reverence and the book tells us to do.

Well-examined grounds,—namely, the relaxation of things not seen. Recent events have book tells us to do.

Well-examined grounds,—namely, the relaxation of things not seen. Recent events have delayed publication. One or two of these, however, and to improve the practical properties and the relaxation of the common of orderly reverence and the very name of orderly reverence and the very brought you and your country before my mind; not, are so appropriate as a summary of liturgical and there been deviations from still subsisting formal di- question, (having the same sanction of long-established nities of Ordination, or upon admission to a Cure in by the sight of some lonely ship breaking the vastness ecclesiastical principles, that it is the design of the of the solitude of my southern seas; but by the zeal writer to give one of them at least in a German as and kindness of one of your officers in the midst of well as English translation. In the mean time, a turmoil, bloodshed and distress. The blessing of a general abstract of the account contained in this work kindred spirit of christian love, pervading all parts of may not be without interest at a time when abroad the earth, with what Bacon calls "an infinite feeling powerful monarchs are engaged with the subject, and

> The parties that take the most active part in the corvette, St. Louis, generously placed all the accom- Union projected from 1709, and earlier, until 1713, modation of his ship at my disposal; and actually re- were, on the one hand, Dr. J. Sharp, Archbishop of ceived on board more than 100 of the unfortunate York, and Dr. D. E. Jablonski, of the Moravian refugees, including two clergymen and their families: Church, on the other. After stating the grievances himself and his officers submitting to every inconve- to which Protestants had been subject in different quarters from Romish intolerance, and the interest which the Archbishop took in measures for their relief, my feelings to Captain McKeever, in the hurry of our the Extracts relate the circumstances which prepared

> > liturgy, that he believed there to find a grand centre

No one, perhaps, contributed more to heighten the former letters. We are now returning from Welling- value the king attached to the liturgy of England than ton, where we have been taking for a time the duties Dr. Jablonski. He had been educated among those of a most dear and valued missionary, Rev. O. Had- from whom he had imbibed strong prejudices against field, a second Mr. Whytehead, who is now lying on it, but one or two visits to England, and some time his death-bed, at the very time, when the faithless spent in one of the Universities, served to make him heart would be apt to say, that it is most expedient better acquainted with it, as he there witnessed a that he should live. My main object was to watch the living exemplification of it; his prejudices were reeffect upon the Southern Tribes of the news of the moved and his views completely changed. After this destruction of Kororarika, which I am happy in being he availed himself of every opportunity to express his able to think, was productive of little or no evil effect favourable impressions, particularly in reference to the among them. The principal chief of those parts ac- proposed Union, and the result was a correspondence

with the impression that he was hostile to the English. The first step was a translation of the Liturgy into This is Le Ranparaha, the unwilling witness of the German, a copy of which was sent to the Queen, and slaughter of the English at the Wairau in Cloudy Bay. one to the Archbishop of Canterbury, but by some His son and grandson are now on board with me, on unaccountable neglect or oversight the latter never their way to my native college in the neighbourhood received his copy. The Archbishop seeming to take WHICH IS A DISTINCT SERVICE, and, in the first institution, who, in a manner, forced it upon them by a previous deviation, of Auckland. One of the old chiefs of the south is no interest in the subject, and the king of Prussia which the church at large has acquiesced.

When, therefore, the general intercession has been already when, therefore, the general intercession has been already in which the church at large has acquiesced.

Some retrenchments, which have crept into general use (as in the form of notice for the Communion) and have become one disturbance may arise. Upon the whole been tacitly abandoned when, in 1710, his desire to the control of the south is no interest in the subject, and the king of Auckland. One of the old chiefs of the south is no interest in the subject, and the king of Auckland. One of the old chiefs of the south is no interest in the subject, and the king of Auckland. One of the old chiefs of the south is no interest in the subject, and the king of Auckland. One of the old chiefs of the south is no interest in the subject, and the king of Auckland. One of the old chiefs of the south is no interest in the subject, and the king of Auckland. One of the old chiefs of the south is no interest in the subject, and the king of Auckland. One of the old chiefs of the south is no interest in the subject, and the king of Auckland. One of the old chiefs of the south is no interest in the subject, and the king of Auckland. One of the old chiefs of the south is no interest in the subject, and the king of Auckland. One of the old chiefs of the south is no interest in the subject, and the king of Auckland. One of the old chiefs of the south is not all the chiefs of the sout of grace which he has begue, in the building up and bishop of York, the object of which was the intro-

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