

The Echo.

COBourg, CANADA, FRIDAY, NOVEMBER 14, 1845.

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Original Poetry.

(For The Church.)

THE BISHOP OF MILAN AND THE EMPEROR THEODOSIUS.

[The year 390 the Emperor Theodosius had very barbarously executed the Emperor Valens, and had been the cause of the death of many of his subjects. As the Bishop of Milan had previously executed in his favour, he boldly demanded the same for the Bishop of Milan, and the Emperor, in consequence of the Bishop's remonstrances, was obliged to grant him the same. The Bishop of Milan, in consequence of the Emperor's remonstrances, was obliged to grant him the same. The Bishop of Milan, in consequence of the Emperor's remonstrances, was obliged to grant him the same.]

No voice of song its mirthful strains doth mingle with the breeze,
Which curls the water that rolls between the sunny Cyclopes—
That wave renou'd in classic verse,—that galaxy of lies,
Where poetry hath fix'd her throne, and nature ever smiles.

A thrilling sound is in the air, but not of festive halls,
For sorrow's widest wail ascends from Thermo's ancient walls;
In Thermo's streets the blood of man hath wantonly been shed,
And the bitter cry is borne on high, of those who lament the dead.

An edict had gone forth from him, whose undisputed sway,
And as the Roman eagle's flight, none dared to disobey;
Thou ruler of the world, thy legions gather there—
To slaughter helpless thousands,—annoy'd by year 390.

Crucifixion, and vile and base their treacherous deed,
That were fraught with the guilty blood the offending blood?
A fearful thing it is to deal the promiscuous death around,
And, as in sport, to pour the tide of life upon the ground!

Pale terror sits at Thermo's gates; the heart convuls'd with grief,
And breaking with its anguish, feds no balm to yield relief:
No Northern sword wrought this woe; no Vandal's arm and sword,
But Christian hands that hold the Cross, and clasp'd God's Holy Word.

And, in these none of those who hear the ministry of heaven,
To whom the Saviour of the world his power on earth has given;
Whose voice, inspir'd by Christian zeal, shall reach th' Imperial throne,
And charge his monarch with the shame his ruthless hand hath done.

Yes! there is one, whose heart is strong,—a Bishop of God's fold—
Whose courage can sustain the gleam of purple and of gold;
Whose word of eloquence will bend the monarch's soul,
In meek submission to the Cross,—its mild, yet firm control.

Invested with his white attire he seeks his sovereign's face,
And Milan's noble bishops repeat with glad grace—
"Let not our Lord disdain the words God's Priest has come to say."

Whose office is to guide mankind to Christ,—the Life, the Way,
When rage and grief had fill'd his heart, my counsel was to spare;
But mercy then had lost its charms,—thou would'st not grant my prayer.

This massacre hath been achieved by deep and deadly hate,
And homes, once joyous, now are mere havens of desolate.
"Save this one, thy love and zeal have serv'd the Church full well,
And she would guard her erring child from secret snares of hell.
The Church doth love and honour thee; she would not that thy name
Should to the Gentiles be a mark of mockery and shame."

"Hear then thy mother's voice, and learn to do as she commands!
With penance long, through Christ's dear blood, cleanse thy polluted hands;
Christ's altar now is not for thee; teach not the angels' song,
For God abhors the sacrifice of hands defiled with blood!"

Thus spake the Priest: the Prince bowed down before the Man of God;
Eight painful months the thorny paths of penance he trod:
In sorrowful guise, with downcast eyes, at the temple's porch he stood,
Till, purified from wrath and pride, he mingled with the good.

Now glory to the Lord of Hosts, who made his servant strong,
That he might bravely vindicate his Church and Cross from wrong;
And glory to the Lord of Hosts, who graciously inclin'd
To hear the prelate's sage reproof, the prince's haughty mind!

THE CHURCH IN NEWFOUNDLAND.

(From the St. John's Times.)

The Lord Bishop of Newfoundland, accompanied by the Rev. Mr. Palairt and Messrs. Kirby and Peel, left St. John's, at 5 o'clock, P.M., on Wednesday the 25th June. The wind failed immediately on clearing the Narrows, and it continued calm almost the whole night. The beautiful harbour of Trinity was entered about 1 o'clock, P.M., on Thursday. On Friday the party sailed for Fogo, having added the Rev. Mr. Fitzgerald, Rural Dean of Trinity, to their number.

In consequence of fogs and light winds they did not reach Fogo till Sunday afternoon. Here Divine Service was performed; and the Rural Dean said the prayers, and the Bishop preached. On Tuesday morning they sailed for Twillingate, and reached the harbour before 8 o'clock, P.M. At each of these settlements his Lordship was received with the respect and affection due to his high station and sacred office; and the "Ship" most liberally supplied with such provisions and refreshments as were necessary. At Trinity an address of congratulation was presented by the Rector and principal inhabitants. At Twillingate the arrival of the "Ship" was announced and welcomed by a splendid display of flags on every side of the harbour, and discharges of cannon from the establishments of Messrs. Slade & Co. and Messrs Cox & Slade. The Church flag in this settlement is a beautiful St. George's sign, presented by three Captains of vessels. A very substantial, capacious, and handsome Church, 80 feet by 45, with a lofty and characteristic tower at the western end, has lately been erected here; and the inhabitants were anxiously desiring the Bishop's presence, that the fabric might be duly set apart, and consecrated to God's honour and service, with accustomed prayers and blessings. The consecration took place on Thursday morning, commencing at 11 o'clock; and the fishery was at its height, and the solemn service. It was very gratifying to see among them the gray heads of many respectable old planters, who still know how to use and value an Apostolic ministry and the Church of their fathers.

There was no collection on the occasion, for all the work had been completed and paid for (to the amount, it is said, of £1000, besides voluntary labour) by the contributions of the merchants and planters, assisted only with £50 from each of the two great Church Societies in England, and £10 from the Church Society of this country. The contributions of the inhabitants had been wisely made at intervals, and year by year, thereby lessening the pressure on their (in some cases) slender means, and keeping up their interest in the pious work; and preventing the necessity of that most objectionable, not to say illegal, practice of selling the pews, and so giving to private persons a property in God's house. Nothing surely can more directly set at naught our blessed Lord's injunction, "Make not my Father's house a house of merchandise." (St. John, ii. 16.) The Church, as it is now completed, is an honour and ornament to the settlement; and may it be a great and lasting blessing!

The Bishop, it is reported, offered to present a silver cup and paten for the Holy Communion, but found himself forestalled by the liberality of R. Slade, Esq., of Poole, who had signified his wish to furnish funds for the purchase of a complete set of Communion-plate to any amount which might be necessary.—Another feature in the proceedings of the day is deserving of all notice and commendation—viz., the anxious desire of the inhabitants, many of whom had possessed pews in their former Church, to prevent such acquisition of property in the new one; for which purpose they made over the Church by a proper deed to the Bishop, in trust, for the perpetual use of all the inhabitants. (The same method, we understand, was adopted, with the same laudable object in view, at

the consecration of the Church in Fogo.) The consecration service was concluded by 2 o'clock; after which many boats again put out for their fishing-grounds.—The day was fine, and the whole proceedings seemed to be conducted under happy auspices, and we humbly trust, with a special blessing from above. One circumstance only damped the satisfaction of many concerned; indeed it was a cause of general regret, that the Bishop's Chaplain, the Rev. Mr. Palairt, was too unwell to take part in the service, and in fact did not leave the vessel during the whole day. Early in the following (Friday) morning the "Ship" departed, saluted, as on her arrival, with discharges of guns and other demonstrations of respect.—His Lordship touched at Trinity on his return, to put on shore their much respected Rector.

We are happy to learn that the "Church-Ship" fully answered the purpose for which she was provided by His Lordship's kind friends in England, or, we might rather say, the kind friends of the Church in our colony, too much and too long dependent on foreign bounty. There was neither accident or hindrance, except from fogs and adverse winds, during the voyage; though the unusually large number of icebergs rendered the sailing at night, especially in the fogs, very critical. On the morning of quitting Twillingate (the 4th of July) forty ice-islands, we understand, were distinctly seen and counted at one time from the deck, and others, some of them of immense size, were met and passed every hour. His Lordship on this occasion visited only the settlements of Trinity, Fogo, and Twillingate, intending, we believe, to proceed without delay along the Southern and Western coasts.

After remaining a week at St. John's, the Church-Ship again went forth on her errand of grace. His Lordship, on this occasion, was attended by the Rev. Mr. Bridge (his Commissary and Rural Dean).—They were towed out of the harbour by the boats of H. M. S. *Spartan*, on the evening of Wednesday, July 16,—it being at the time a dead calm. On the following day they put into the harbour of Ferryland, to land the Rev. Mr. Hoyle, Missionary of that district, where they remained the night. The winds were light the rest of that week, and they only reached Trepassay on Sunday evening (July 20). Here they were very kindly received and entertained by George Simms, Esq., Clerk of the Southern Circuit Court.—No ministerial act was performed there, as the whole settlement is now Roman Catholic, with the exception of that worthy gentleman's family. They departed the next morning, but the winds were again light till the following day, when a strong breeze came up from the Southward, and with it, as usual, thick fog. It had been intended to touch at St. Peter's but the fog was so dense that it was not deemed prudent to attempt it, and they ran on to Burgeo, which they reached, and entered the harbour safely, early on Wednesday. The chief object of calling here at this time was to take on board the Rev. Mr. Blackmore, the Missionary of this district, in order to convey him to the extreme point of his Mission (Port-au-Basque) nearly 70 miles to the Westward. There was not, however, any clear weather till the afternoon of Friday, July 25, when they departed.

The fog again thickened soon after leaving Burgeo; and for two nights and nearly two days they stood on and off the shore at Port-au-Basque, hoping to see the harbour, but without success: till at length, on standing on the second day a little before noon, they found they had been carried by the current to the Westward of Cape Ray; and suddenly emerged from the bank of fog, into a clear, bright atmosphere, with the high land of the Cape on the right glittering in the sun's rays—a sight truly pleasant and refreshing to eyes wearied with trying for days to peep thro' that ever-brooding all-concealing fog. The danger of this standing on and off was only fully understood, when it was seen on their return how numerous are the rocks and shoals on this part of the coast. This pleasant escape and change occurred on Sunday, July 27; and it may easily be supposed, made more comfortable the services of that Holy-day.

It was useless now to attempt to land Mr. Blackmore, and he was constrained to accompany the Bishop to his extreme point of Visitation at Sandy Point, the head of St. George's Bay. They entered the harbour in a strong gale of wind on Monday evening, the "Ship" performing her duty to the admiration of all on board and of many persons watching her from the shore. The male inhabitants were generally absent on their fishing-grounds; but notices were sent to them of the Bishop's arrival, as well as to the people of the Barrys, three settlements in this district, about 21 miles from Sandy Point, and included in the Rev. Mr. Meek's mission. The rest of the week was happily spent in attending daily the services of the Church, in examining the Schools, visiting from house to house, and surveying land for a glebe. The weather was delightful—warm, and clear; a great contrast to the dull dripping fog of the southern coast; and the land is dry and level, covered with rich herbage and healthy timber. But the chief charm, or charms, of this rising settlement to ministers of religion are the new Church, new School, new Mission-house: all of which have been erected and nearly completed by the inhabitants, within the last three years, aided by grants from the Society, and directed and cheered on by the Rev. Mr. Meek, the faithful and zealous Missionary of that remote district; which, though not yet brought under the benefits of law and the civil government, is not, thanks to the fostering care of the Church, without the blessings of Christ's Gospel, and the means of divine grace.—The Church, School, and Mission-house lie near together in that happy alliance which forms such an interesting feature and promises such manifold blessings in many English parishes. May these blessings be fully realized in Sandy Point!

The Church is large, and, if wooden structures deserve such an epithet, handsome; fitted up in simple, but correct style, with low open seats and kneeling stools, as for one common family engaged, with and for each other, in one common purpose.

The inhabitants were assembled by the end of the week, and on Sunday morning the Church was consecrated, and in the afternoon an ancient burying ground, well fenced, in a neighbouring part of the settlement. The scene may be supposed interesting indeed to the inhabitants, many of whom a few years ago had never seen a Church or a Clergyman; and now there was among them a Bishop of the Church with two Priests and a Deacon, solemnly setting apart this temple, their work and offering, to the honour and service of Almighty God, that they and their children may enjoy forever the privilege of united praise and prayer, and partake of the means of grace—may "hear of heaven and learn the way." After the consecration of the Church the Holy Sacrament of the Lord's Supper was administered for the first time. The next morning the Bishop confirmed 62 persons, who had been prepared and recommended for that holy ordinance by the missionary; and then, with mutual prayers and blessings, took his leave of that promising settlement,—promising, it is hoped, to increase in religious grace and knowledge, as it increases in wealth and prosperity. Must the continuance of these great gifts of all blessings, which should sanctify and make profitable outward prosperity, depend always on the bounty of strangers?

Returning from this most distant Mission the Church-Ship touched at the little settlement of Codroy Island, composed entirely of members of our Church, but, alas! included as yet in no Mission, and not visited, it seems, by any Clergyman since

Archdeacon Wix's famous tour. At this settlement prayers were read by Mr. Bridge, on the evening of August 7th, and five children baptized. The Bishop afterwards addressed the congregation. Many of them expressed an earnest wish to have the benefit of a School for themselves and children, and at least occasional visits of a Clergyman; but they are 70 miles and upwards from Sandy Point, the nearest Mission on the North, and at least a hundred miles from Burgeo, where is the first Clergyman to the South. The inhabitants are about 60 in number,—(at Codroy River many more, but those chiefly French Roman Catholics)—a simple, kind hearted race, very willing to impart to any teacher such things as they have.—Their land is probably as rich as any in the island, and they have numerous cattle. The fishery is also productive. An enterprising Schoolmaster might live and thrive, and be blessed and a blessing. The French occupy the little island of Codroy during the summer, and it is to the credit of our people, that, in the absence of all authority and example to restrain them, they are not seduced to follow the too common French practice of fishing on Sundays.

The next settlement visited was that at Port-au-Basque, which though now easily discovered (the weather being clear), was not entered without fresh difficulties, in consequence of a calm which suddenly came on, as the vessel in the evening drew near the shore. She was obliged to anchor outside for the night.—Here, or in Channel, (the settlement of which Port-au-Basque is the harbour,) are many Church people. There is a School kept by a Mr. Galton on his own private adventure, but they had not seen a Clergyman for nearly two years. Here also Divine Service was performed in the school-room and seven children baptized. The Bishop delivered an address. Earnest desires for a Church were expressed by many of the inhabitants, which is much needed, and a spot pointed out which had been selected for that purpose.

The "Ship" proceeded on the evening of that day (August 8) for Rose Blanche, but, for the same cause as before (the wind failing soon after sunset), could not enter the harbour till next morning. Some danger also was incurred through running into a small harbour at the back of Bazil, or Bas Les, in mistake for Rose Blanche. The inhabitants were gone to their fishing-grounds before the Church-Ship reached their harbour, and could not be assembled till evening. In the meantime the report of the arrival had spread to some of the little coves and settlements in the neighbourhood, and many brought their children for baptism. The Service was performed as before.—These also earnestly sought to have a teacher for their children. They appeared a devout and single-minded people, and several spoke with piety and affection of their Churches and Clergy at home.

It was hoped that La Poile Bay might easily be reached the next day (which was Sunday, Aug. 10), soon enough to perform the morning service there; but the wind again failed, and the harbour was not gained till 2 o'clock. Divine Service was here celebrated in a convenient room in the merchant's house—where prayers were read every Lord's day by Mr. Renouf, the chief agent of the establishment,—and the child of Mr. Renouf, and another, baptized by Mr. Bridge. The Bishop preached. The next morning the services of the Clergyman were requested to baptize several children in a neighbouring settlement; and many were reported as desiring the same benefit, who could not be reached. In this harbour they were detained four days by fogs and calms, which might have been a tedious delay but for the kind attentions and hospitality of the worthy agent, Mr. Renouf, who exerted himself in every way to show due respect to the Bishop, and forward the purposes of his visitation. Here it is hoped a Church may be built and a Clergyman placed, who would be in a very advantageous position for visiting the various settlements and becoming acquainted with the inhabitants on this coast. The establishment is large, and conducted with much spirit and liberality; and a Clergyman might be greatly aided by Mr. Renouf's assistance, which, it is believed, would be most readily afforded.

(To be concluded in our next.)

EASTERN RESEARCHES.

(From the Burlington Gazette.)

Riverside, St. Michael and all Angels, 1845.

My Dear Friend,—I was very sorry that in my late hurried visit to Washington, on an errand of my office, created for me through the kindness of your most excellent Bishop, I had not time to speak to you, of that which interests us both so much, my friend Mr. Forster's Eastern Researches. The more, as you have doubtless noticed the unhappy, not to call them unworthy, attempts which have been made, to prejudice their results. But time and truth come round at last. Meanwhile, I owe to you the substance of my last report from him. I shall give it chiefly in his own words. I only wish you could see him, as I do, in his beautiful simplicity; a very child, with all his learned store. After excusing his unusual silence, on the ground of the intense engagement of his mind in this great work, he says: "As these studies were not of my own seeking, and as it is my earnest desire and prayer that they may be pursued in the spirit of humility, I humbly trust they are not undirected by the same good Providence which placed in my hand, from the rocks His Ghorab, the key to the mysterious monuments of Southern Arabia, of Sinai, and of Egypt. The whole of them in the one primary language, conventionally styled Hamyaritic, or Himyaritic, but, in truth, the original tongue of mankind. In many parts of this series, my decipherments stand happily corroborated by pictorial representations, accompanying the characters; and in various instances not brought to my knowledge until after the decipherments were made, written down, and communicated to confidential friends. In all these examples,—and they are now many,—the evidence amounts to demonstration.

"In a letter to our excellent friend Mr. Haight, some time last year, I said enough on the subject of my progress in deciphering the Sinai inscriptions, to make me apprehensive of falling into repetition. I shall therefore, simply re-state the fact, (as you have doubtless seen that letter) vouched by the decipherment of one hundred and fifty of them, that they are the remains of Israel in the desert. To a friend like you, close as my own dear brother, I make this statement without reserve. Others must await my proofs, which shall be in an undesirable abundance for some of them."

"Your friendship will interest you in the latest results; and the very latest is the most important, since the discovery at His Ghorab: the decipherment in full of the enchorial inscription, together with several of the most enigmatical hieroglyphics on the Rosetta stone. The alphabets recovered at His Ghorab and Sinai, have conducted me to this decisive experimentum. The steps by which I was gradually led on, are so independent of any movement of my own, that I cannot but trust that there is a better guidance ordering them. I shall simply mention them, and leave them with you. When on duty at Canterbury, last year, my friend Mr. Godfrey, our squire at Ash, kindly volunteered the loan of a portfolio of hieroglyphical plates, including Dr. T. Young's ar-

rangement of the triple inscription on the Rosetta stone. Being engrossed by Sinai, when it arrived, I merely glanced at the Rosetta plates, sufficiently to satisfy me, that though mistaken as to the alphabet, Dr. Young was right in his mechanical arrangement of the texts. The matter rested here, until our friend John Jebb, visited me for a few days this year. I asked him quite incidentally, whether he had seen the Rosetta plates; and on his replying in the negative, gave him the portfolio to look over as a curiosity. He had not been at it long when he called me to him. I found he had covered over the Greek and Latin, in a part of one of the plates, with paper, leaving the unknown enchorial characters alone visible. Pointing to a group of them, he asked me, 'What is that word? I have a special reason for asking.' I told him that at once the word was Ar. 'The very word I wanted,' he exclaimed. 'And now can you tell me the next word? I give you fair notice, I have a very special reason for the question.' I replied that the next word, according to my alphabet, was Kad. He enquired of the meaning. I told him I did not know; but that Gollis would soon tell us. Turning to the Lexicon, I read the definition, *Lupus vociferans*. 'It is the name of the city,' (my friend rejoined, with great surprise, throwing aside the covering paper, he spoke) *Lyopolis, the city of wolves*. In Dr. Young's happy arrangement, the name *Araba*, (compounded of the Hebrew *Ar*, city, and the *ba*, wolf,) standing directly under the Greek name, *Lyopolis*. The decided issue of his *impromptu* interpretation made it my duty to lay aside my Sinai, in order to enter seriously upon the decipherment of the Rosetta stone. It is now, I may state, completed; at least all excepting a line or two, here and there, where there is difficulty arising from imperfect letters, or obscure sense. These rare exceptions I reserve for the final trial. The enchorial inscription throughout proves to be the Hamyaritic, or pure old Arabic; and (for the honour of old England) Dr. Young's distribution is correct, beyond all anticipation: his only errors being unavoidable, arising either from difference of construction between the Greek and old Egyptian originals, or from his supposing, in the latter, equivalents for the Greek particles, prepositions, &c., which have no existence in it. How this eminent man succeeded, working, as he did, mechanically, and wholly in the dark, is to me marvellous. He, however, Champollion, and all their followers, are totally in error about the nature of the enchorial characters, which are strictly alphabetical. After completing the decipherments, I have drawn out the alphabet: which, as Putarch had informed us, consists of 25 letters. Of these, several are so exactly Hebraic in form, that I cannot but wonder they should have escaped observation.

"While engaged myself in the progress of decipherment, Laura most kindly and beautifully made fac-similes of the plates, leaving out Dr. Young's Latin version, so as to make room for the Arabic words instead. The whole is now prepared, for the printing under the Egyptian word for word. Nor is this ill. The certainty arrived at that the Egyptian is pure Arabic, has enabled me to explain by physical demonstration, hieroglyphics hitherto considered quite inexplicable. But the crown of all is the reciprocal lights thus obtained between the widely parted monuments of Egypt, Sinai, and Southern Arabia. The Sinai and Rosetta alphabets, especially, prove identical to an extent, that leaves no rational doubt of the derivation of the former from Egypt; and thus supply independent proof of the Sinai inscription being Israelitic.

"In writing thus fully upon the subject of my present pursuits, I desire not only to express the confidence of friendship, but also to make my friend the depository, on the other side of the Atlantic, of the state and stages of my progress. The worthy interest which America has already manifested in Eastern researches, renders it highly important to the interests of truth, that those of her sons who may direct her future energies should have early information of whatever may be likely hereafter to engage them. Feeling as I deeply do, the nothingness of my humble part in the work which Providence seems to be opening to the minds of men, I shall not trouble you with apologies for entering thus at large upon matters, in which, from happening to be engaged in them, I am obliged to write so much about my own proceedings."

"From my friend, the Rev. T. Brockman, absent in the East, on leave from the good Archbishop, I have had late and very satisfactory tidings. His last letter, in June, left him on the eve of sailing to Maculla, on the Southern coast; with a view, after some stay there, to penetrate into the unknown region of Hadramut. Hitherto he has prospered well: and it is my humble trust that so good a man will be prospered to the end of his adventurous pilgrimage. He now speaks Arabic so fluently, as to have no comparison but an Arab servant, who speaks nothing but Arabic. By a two months' stay at Maculla, he hopes to master the idiom of Hadramut, before penetrating into the country."

"So far my friend. And now as there are some here who are called Professors, who have set themselves to the disparagement of his researches, it is but just to tell you how one of the same title and name has made out in England. I am enabled to do this on the best authority; having in my possession, through the favour of a lady's pen, the copy of a letter from Dr. William Holt Yates, a most distinguished member of the Syro-Egyptic Society, in London. Professor Lee, of Cambridge, (Regius Professor, there, of Hebrew), had called in question Mr. Forster's discoveries, and invited the Society above named to hear his confutation of them. The proposition was acceded to. About an hundred persons were present, including the most distinguished Orientalists and Travellers. The paper was read and discussed; its arguments were pronounced inconclusive, and its tone towards Mr. Forster strongly disapproved of. Among those who addressed the meeting were Mr. Collimore, Mr. Ainsworth, Archdeacon Robinson, Mr. Buckingham, Admiral Sir Charles Malcolm, Dr. John Lee, Dr. Platé, and Mr. Charles Johnston, recently returned from Abyssinia. There was an unanimous feeling in Mr. Forster's favour. Among other important points established on this occasion, Sir Charles Malcolm, who has commanded on the Southern coast of Arabia, expressly stated that there is not a single point between Aden and His Ghorab where a fortress could have stood; His Ghorab being the first port east of Aden, with the exception of mere anchoring grounds. This is fatal to the attempt which has been made to transfer Al Kazwin's castle and inscription to some point unknown, between these ports. The attempt of another opponent to remove the castle inland twelve or twenty miles is as effectually set aside. When this was mentioned by Mr. Forster to the great scholars at Paris, and they were asked if *Sahal* could signify any inland locality, they replied at once, 'Impossible, Monsieur: tout-à-fait impossible.' And so, when native Orientalists were enquired of, before the Council of the Syro-Egyptic Society, in London, as to its meaning, they said, 'the only English word for *Sahal* is beach-beach.' I merely cite these as specimens of adverse criticisms, and of their effectual demolition. Not, however, because I suppose you, any more than myself, distrustful of our friend's correctness. A woman's faith is not so shaken.

Very respectfully and faithfully,
Your's, as in other years,
G. W. DOANE.

To Miss VAN NESS, Washington City.

PREACHING.

(From a late Charge of the Lord Bishop of Calcutta.)

And here allow me to suggest a thought or two to my younger brethren as to what a Sermon ought to be, if we would discharge this Ministry. It should consist, not in excellence of speech or of wisdom; not in oratorical display; not in abstruse arguments and laborious discussions; not in aiming at something new and unheard of before; not in what may be the easiest for us to prepare, or the most pleasing and attractive for the audience to receive—all this is "preaching ourselves, and not Christ Jesus the Lord;" as the Apostle acutely observes.

A Sermon should be the simple utterance of the preacher's heart; an affectionate address to his flock, embodied in all the tenderest feelings of the Father and Friend; following upon the pastoral labours of the preceding week, and preparing for those of the following one, and being evidently a part of those labours. It should be a plain, intelligible exposition of the way of salvation to a lost world, with a pressing application to men to receive it, and bring forth the appropriate fruits. The preacher should be a John Baptist calling to "repentance" first, and to "works meet for repentance;" and then pointing, as it were, with his finger,—"Behold the Lamb of God which taketh away the sin of the world." He should be a St. Paul preaching first "Christ the hope of glory;" and then "warning every man and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus."

For such discourses neither great learning, nor great talents, nor elaborate study are necessarily required; but diligence, prayer, love to Christ, humility, meditation, and a ripe knowledge of Holy Scriptures, with the best efforts of the whole soul simply put forth in the discharge of the message. Whatever abilities God has blessed us with, we are bound to employ; and the Gospel is so glorious a theme, as to surpass the powers even of an angel; but artificial aids are not essential to success; and God often most largely bestows with his grace the soul of the humblest minister, and blesses his simple labours.

I am supposing in all this, that we compose habitually our own discourses week by week, except when hindered for a time by sickness, or scholastic duties, or journeys, or over-pressure of other ecclesiastical duties. The chaplain who indolently copies out the printed or manuscript sermons of others, or goes on repeating habitually his old discourses, or those of others, and idly imagines he cannot, or need not compose new ones of his own, is beyond the purview of my present address. I am addressing the serious, laborious, anxious, awakened young minister, who earnestly desires to fulfill the vows of his Ordination and save souls, and not the careless workman, who dishonours a profession for which he has no heart—and who, "alas," as Bishop Burnett says, "carries a shod down with him, of those who have perished in ignorance through his neglect; or of those who have been hardened in sin through his example."

And here I would beg to recommend that our discourses should generally be framed upon a particular text of Scripture, and not on Topics. This is the true secret for acquiring ease in the composition of sermons, as well as for avoiding sameness and repetitions in our discourses, and for growing and advancing in our tone of Theology as life and experience go on. It is astonishing how soon ease is attained—a current style—on this plan. The inspired words of the Holy Ghost, followed out clause by clause, will of themselves guide us to the matter or series of matters to be insisted on. Whereas an ingenious topic culled out by ourselves, to which the text is only a motto, will be more likely to savour of our own low previous views and attainments—and to leave us in them.

I would also strongly advise a lucid order and division of your Sermon; its plan and main points laid out from the first; and such main points well supported by explicit and appropriate quotations, in the words themselves of Holy Writ. These go straight to the conscience; and in a well-arranged discourse reach the heart of the hearer far more surely than a desultory discourse. The prejudice against lucidness of arrangement seems to me most unaccountable; nor can it possess long the faithful minister's breast.

Courses of Sermons, also, have their use, from time to time, for one part of the Sunday—on an Epistle, for instance, or a few Penitential Psalms, or a portion of the Prophet Isaiah, or the History of Jacob or Daniel—in ten or twelve discourses—not more, lest we become dull and wearisome. These interest the hearers, relieve the minister from loss of time in determining on his subject, and lead him to study more maturely and in its connection, the particular part of Scripture upon which he is to treat, and to make himself master of the best authorities upon it, ancient and modern. This is to study Divinity in the most effectual manner.

It is an essential rule, again, to compose every third or fourth Sermon, when not in a course, expressly and distinctly on some part of the person and work of Christ, and the way of a sinner's salvation by him, besides the continual references to him which every discourse should contain. I mean, that after two or three sermons on such subjects as repentance, the holiness of the law, the misery of a worldly life, or the duties of children, parents, husbands, wives, servants, a fourth should follow on the glorious salvation of Christ; and so throughout the year, the festivals in addition bringing their own directly evangelical themes with them.

All our doctrine, moreover, should be Christian doctrine, and not obscure and ambiguous addresses with mere allusions to the Gospel; that is, they should proceed, as a whole, not on subordinate matters, taken from the Historical books or the Book of Proverbs, or the Gospels; but on the mysteries of Christ as unfolded in the Epistles, together with the order of topics, the courses of reasoning, the motives to love and obedience, the "exceeding great and precious promises," as the apostle terms them, which are contained in this last and finishing portion of the entire revelation of the Bible, after the descent and illumination of the Holy Ghost had been vouchsafed. This is a point of the last importance. We are not to stop short under the Gospel, in the views of truth as presented in the preparatory dispensations of the Old Testament, nor even in the narratives of our Lord's holy life in the New. This would be to neglect the last discoveries of truth in the Epistles, which are the key to the whole gradually unfolded scheme of Divine mercy and truth.

This would be to continue a disciple of Moses under the light of Christ; to remain in the darkness of shadows when the sun of righteousness has arisen; and to content the wisdom of God in the method of his revelation of redemption to his fallen creatures.

I would therefore entreat you to let all your discourses of every kind and on every subject centre boldly and manifestly, in some part of them or other, in Christ. Many of your instructions will be preparatory to the Gospel in its strictest sense; others will explain its several bearings that Gospel itself, and the faith which receives it; whilst others will follow upon the Gospel and enforce the appropriate fruits which it should produce. The advice I am now offering is to let all these evidently be a part of a whole, manifestly belonging to the doctrine of a crucified Saviour; and not be isolated and estranged topics, remotely connected with Christ and the scheme of the Gospel.

Thus, practical discourses on such subjects as I have just alluded to, or on the evil of sin, the fall, the impotency of man to spiritual good, the nature and

necessity of repentance, the nature and office of faith, the person and work of the Holy Spirit, the doctrine of the Trinity, the duty of prayer, human responsibility, eternal judgment, heaven and hell; and a thousand other topics, should all point to the way of salvation in the Redemption of Christ's blood, and be connected with it—in some part or other—and that distinctly and clearly.

In like manner, all the subsequent exhortations which you will have to compose on growth in grace, the mortification of sin, separation from the vanities of the world, support in trouble, preparation for death, &c., should be shown manifestly to centre in Christ, to flow from his mercy, and to constitute a part of "the fruits of faith which follow after justification."

This is preaching the Gospel in the sense of St. Paul. Any other method is not preaching the Gospel, whatever else it may be. To fulfill our first duty as Ministers of Christ, the grand prominent object of that Ministry must meet the ear and nourish the faith of the pious hearer, and tend, under God's blessing, to instruct and awaken the careless and ungodly. This is the preaching which God will bless, however humble the natural talents or acquired qualifications of the minister.

Ecclesiastical Intelligence.

NEW BISHOP OF BATH AND WELLS.—The Queen has been pleased to order a congé d'office to the Dean and Chapter of the Cathedral Church of Wells, empowering them to elect a Bishop to the See of Bath and Wells, now void by the death of Doctor George Henry Law, late Bishop thereof; and her Majesty has also been pleased to recommend to the said Dean and Chapter, the Honourable Right Rev. Father in God, Richard Bagot, Doctor in Divinity, now Bishop of Exeter, to be by them elected Bishop of the said See of Bath and Wells.—*Morning Post.*

NEW BISHOP OF OXFORD.—Dr. Bagot's successor in the diocese of Oxford is not yet officially announced; but the prevalent rumour is, that the Dean of Westminster, Dr. Samuel Wilberforce, has the new Bishop, and that Dr. Ball, Canon of Exeter, will be appointed to the Deanery of Westminster.—*Morning Post.*

THE BISHOP OF CALCUTTA.—The Bishop of Calcutta, whose health we rejoice to hear is greatly improved, arrived at the residence of the Bishop of Chester, in the village, Durham-on-Tyne, on the 10th inst., on Saturday last. Both the right reverend prelates attended Divine Service in the cathedral on Sunday. On Wednesday a special convocation was held in the University, for the purpose of admitting the Bishop of Calcutta to the *ad eundem* degree of D.D., and on the same day his lordship left Durham for Sherburn House, on a visit to the Rev. G. S. Faber, Master of Sherburn Hospital.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—At the monthly (October) meeting of this society, letters were read from the Bishops of Madras, Colombo, Toronto, Montreal, and Barbadoes. The Bishop of Madras acknowledged the grant of £100 towards the erection of churches in Timiney. At the date of his letter, August 7, he was on the eve of setting out for that province, being determined to visit and thoroughly inspect it, previous to his assuming the duties of his office. His lordship had not the slightest doubt he should be enabled to make such a report of his visitation as would justify the continually increasing interest felt in England, and by none more warmly than by the society, in the spiritual state and prospects of Southern India. The Bishop of Colombo, in his letter, informed the society that he was preparing for holy orders (Messrs. F. Goertz, Joseph Thurston, and W. H. Crank), were about to accompany him to Ceylon, and that a grant of books to each of them would be acceptable. His lordship also requested a grant of books for the use of the troops of the 2nd Battalion of Infantry, who were to sail with him for India in the Malabar. The other bishops gave a promising account of the present condition of their respective dioceses. In many places churches are in the course of building, and will shortly be ready for consecration. A large number of grants were made. Donations and legacies to the amount of £500 were announced. The Rev. John Russell, D.D., Rector of St. Botolph's, Bishopsgate, took the chair.

BATTLE CHURCH.—On cleansing and scraping the old wash from the walls of Battle Church, previous to their being re-washed, the walls have been discovered to be full of paintings, and of a very ancient and curious character, some of them very well executed, and which appear to have been done during the reign of one of the Edwards, or probably before.

ST. SAVIOUR'S CHURCH, SOUTH-WAY.—This Church, which was originally founded previous to the arrival of the Normans in this country, was successively a house of sisters, a college of priests, and a priory of canons regular, and was supported by a ferry across the river. The church, which was formerly a very good one, and was called St. Mary Over, was rebuilt in the year 1400, by John Gover, the poet, the friend of Chaucer, and author of the Confessio Amantis, was a liberal benefactor, and was interred within its ancient walls. When the priory had been surrendered to the King, the four pillars, (says Strype, who feelingly deprecates the manner in which that part of it since called the New Chapel was delisted) were ordinary posts, against which were piled billets and bairns. In this place they have formerly been a shop, and it is that which their knees rest upon, the roof of the church, a hog's trough; in another a store-house, to store up their hoarded meal; and in all of it something of this sordid kind and