

ourselves as murmurers and fault-finders; but at once we should enter the opening fields, to labour therein, and to rejoice that we are worthy of so great an honor. Our country is developing itself physically with the speed of its own telegraphs. How rapid is its growth in territory, in wealth, in every kind of prosperity, except the spiritual and the truthful! The nation is rich, is 'fat and flourishing.' The Church, too, is rich. Her hands are full of the 'unrighteous mammon.' God has poured wealth down upon her, as manna and quails fell in profusion upon the plains of Israel's encampment. Our country's moral development should keep pace with the physical. God works now by means, and not by miracles. We have the means and should employ them.

Much has been given, and much will be required. God is not a hard master, reaping where he has not sown, and gathering where he had not strewed. He is not calling us to do that which we cannot do. God owns the universe. God owns the world. The silver and the gold are his. The cattle upon a thousand hills are his. These treasures are in our hands, we grant. We talk of 'titles to' and 'claims upon' them. But they are not ours. They are God's still. He has given us no 'deed' of them. He has not relinquished his own right, and delivered them over to us by any 'will' of his. All this wealth is his. He owns it, and has only lent it to us. As stewards, we have the care of it for a short time, under explicit instructions from the owner himself, that we should employ it for his advantage. We are not to consume it upon our own lusts, but use it in acts of kindness and benevolence to our fellow beings. 'Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.' Would we use God's property as he directs us, would we use it so that we may give a good account of our stewardship, let us deal very carefully even with the many calls upon our charities.

If any one thing is an omen of a 'good time coming,' it is the fact that there are 'so many calls.' It shows that the spiritual waters are troubled; that we mean to do something worthy of ourselves, that, consistently with our views of Christian doctrine, we are employing 'faith and good works.'

We say, frankly, that these 'so many calls' do not alarm us. We are not frightened; there is no lion in the way. They are, 'errors excepted,' the calls of God; and the more of them, the better. What matters it how much water we use, provided the fountain is always full? Certainly we would not waste it, even in its abundance; neither would we let a man die of thirst for want of it.

God is making many calls upon us; and with as much truth it can be said, that we are making many calls upon God. We call, and call, and continue to call for the rich blessings of His providence, for the dews, for the rains, and the sunshine. We call and his mercies are showered upon us. He crowneth our years with his goodness. His 'good and perfect gifts' are now every morning, fresh every evening, received at noonday; and shall we, when God calls in return, when he calls once, twice, thrice, and again; shall we, half irritated and angry, feeling that our patience has been taxed to exhaustion, turn round and say: 'So many calls—so many calls—I cannot heed them!' No, we will not be guilty of this. Remembering that all we have belongs to our Heavenly Father, and that we ourselves 'are not our own,' we will employ ourselves in His service, we will do good 'as we have opportunity.'

### News Department.

A PAPAL aggression in England is a novelty, but a Papal aggression in Upper Canada would really be such, and if the following Rescript which has been brought before the public in the columns of the *Globe* be genuine, our readers will see that *Pio Nono* can seek to impose taxes upon Canadians with as much impudence as ever he did in merry England. Here is the Rescript of the *Collegio de propaganda fide* which we give in its original from the columns of the *Globe*.—

Rescript from Rome to the Archbishop and Bishops of Canada.

Decretum Sacre Congregationis de Propaganda Fide:—

Archiepiscopus et Episcopi Ecclesiasticæ Provinciæ Canadensis per R. P. D. Joannem Carolam Prince, Episcopum deputatum ad Apostolicam sedem, exposuerunt redditus ad sustentandos Episcopos, atque ad Episcopalia obanda munia, præcipue in Diocesis recentius erectis esse exiguos et communi ex fidei pietate provenire: adeoque ut opportuna aliqua ratione provideretur. Omnibus vero rito perpenis in generali conventu habito die 17 Martii 1852, referente Dno, ac Revero. Dno. Cardinali Ludovico Altieri,

Emi. Patres censuerunt permittendum Archiepiscopo et Episcopis ut pro decima parte redditum singuli parochi seu missionarii vices parochorum fungentes onerari possint, donec aliter a sedo Apostolica provideatur. Hanc vero S. Congr. sententiam Ssmo. Dno. Nro. Pio Papa IX. ab infra scripto ejusdem Secretario relatum, Sanctitas sua benigne probavit servarique præcepit, contrariis quibuscumque non obstantibus.

Datum Romæ ex ædibus S. Congr. de Propaganda Fide, die 6 Julii 1852.

(L.S.) J. PH. CARD FRANZONI, PROF.

Now the sum and substance of this is, that the "Archbishop and Bishops of the Ecclesiastical Province of Canada" have represented to the Sacred College that the revenues for the support of the Bishops in Canada are insufficient(?) and they therefore pray that the Pope may, and be accordingly does sanction a decree whereby the Roman Catholic Bishops would be entitled to obtain "one tenth of the entire ecclesiastical revenue of each and every parish priest, missionary or others discharging their duties" until it is otherwise provided from the apostolic see, or in other words that every priest must give to his Bishop one tenth of his income, whether it arises from Title of land, dues, or free will offerings. The poor parish priest can in many instances but ill afford to submit to such a deduction, and if they do, it will be human nature on their part to endeavour to make it up by an increased pressure upon their flock, which in our opinion the latter will be great fools if they submit to it.

There is another view of this document which perhaps it may be well to take; and that is that any attempt by a foreign power to impose a tax whether lay or ecclesiastical upon British subjects in Canada, is not only in itself illegal but a violation of the capitulation of Quebec, under which Roman Catholics allege they hold their title of their Church property in Canada.

By that capitulation which was subsequently confirmed by act of Parliament, it was provided that the Roman Catholic clergy might "hold, receive and take their accustomed dues and rights with respect to such persons only as shall profess the said religion." Now this rescript is intended to authorize the levy of a new and unaccustomed impost,—as such it is in opposition to the terms of the capitulation and the 14, Geo. 3. c. 91, and as this act is the Key stone to the title of the Roman Catholic clergy for the property and revenues they have, they would do well to consider the wisdom of any violation of it, for if there be a violation of it to day to impose a new right, it might be violated to morrow to strip them of an old one—an accustomed due.

So far as we are concerned, it matters not whether Priest or Bishop receive a tenth more or less, but we tell our Roman Catholic fellow-countrymen that they better think twice before they submit to the imposition of a tax by a foreign potentate. If they recognize it for one purpose there will soon be found a pretext to impose it for another.

INTERESTING DISCOVERIES IN PERSIA.—We have had the pleasure of listening to a letter written in Persia, to a gentleman in Boston, which gives an account of some recent and interesting discoveries in that country. The writer is a scientific gentleman of the highest standing, an American, and one whose position in Persia is a pledge of the correctness of his details.

The line between Turkey and Persia has not been defined with that exactness which peace and security demand: and soldiers have, by both Governments, been placed upon the disputed territory, to defend the rights of Turkey and Persia. And for many years the soldiers have been in the practice of coming into collision. To avoid this bloodshed, and settle definitely the boundary line between the nations, England and Russia have induced Persia to submit to a mixed commission, which should embrace England, Russia and Persia. That commission is now engaged in establishing the line between Persia and Turkey. Col. Williams, well known to many Americans, and a man of character and talent, is the English commissioner.—[A native of Annapolis Royal, N. S.]

In the prosecution of this work, the commissioners have come upon the remains of the ancient palace Shusan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel the prophet. The locality answers to the received tradition of its position, and the internal evidence arising from its correspondence with the description recorded in the sacred history, amounts also to demonstration. The reader can turn to Esther, ch. i. 6. There he will read of a "pavement of red and blue, and white, and black marble in that palace." That pavement still exists, and, as described by Col. Williams, corresponds to the description given thus in the sacred history. And in marble columns, dilapidated ruins, the sculpture, and the remaining marks of greatness and glory that are scattered around, the commissioners read the exact truth of the record made by the sacred penman.

Not far from the place stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the lions den.

The commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles, elegant as these placed upon the toilet table of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statement of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day.—*Boston Chronicle*.

We are indebted to Mr. WHITMAN for a copy of the *Scientific American*, published at New York. The paper gives a beautiful description of the American Crystal Palace, the exterior of which will be in the form of a Greek cross. The following particulars, which we transcribe from the journal, will be read with interest;

Each diameter of the cross will be 365 feet 5 inches long. There will be three similar entrances—one on the Sixth avenue, one on Fortieth, and one on Forty-second street.—Each entrance will be 47 feet wide, and that on the Sixth avenue will be approached by a flight of eight steps. Each arm of the cross is, on the ground plan, 149 feet broad, this is divided into a central nave and two aisles, one on each side—the nave 41 feet wide—each aisle 54 feet wide. On each front is a large semicircular fan-light 41 feet wide and 21 feet high. The nave or central portion is 67 feet high, and is of an arch 41 feet in diameter. There are to be two arched naves crossing one another at right angles. The exterior width of the roadway of the nave is 71 feet. The central dome is 100 feet in diameter—68 feet inside from the floor to the spring of the arch, and 118 feet to the crown; and on the outside, with the lantern, 149 feet. At each angle is an octagonal tower, eight feet in diameter, and 75 feet high. Each aisle is covered by a gallery of its own width, 24 feet from the floor.

The number of the columns on the ground floor will be 190, all hollow and of 8 inches diameter, and of different thickness from  $\frac{1}{2}$  to 1 inch. On the gallery floor there will be 122 columns, and the whole structure will be constructed of glass and iron.

This palace is to be erected at Reservoir Square, in this city, a place granted to the Association at a nominal rent for the term of five years. It is situated about two miles from the City Hall, and persons will be enabled to reach it from the lower part of the city in half an hour.

The building will be octagonal, the double ends being the galleries. With the three public entrances there will also be a private entrance. The ground floor is divided into four compartments separated from one another by the naves and transepts running at right angles with two tiers of galleries. The whole of the building is to be lighted by the large dome in the centre.—*N. B. paper*.

St. Stephen's Chapel, Boston, Mass., in charge of the Rev. E. M. P. Wells, was built by the Hon. William Appleton, at a cost of over \$17,000—who also gave \$10,000 for its endowment, in addition to \$5,000 by the late Edward Tuckerman, Esq., a part of the income of which furnishes sufficient salary for the support of a missionary to the poor, and more than sufficient for a follower of him who, though "POOR, and NOT HAVING WHERE TO LAY HIS HEAD, YET WENT ABOUT DOING GOOD."

From the *London Watchman* of Dec. 8th, we learn that the Rev. Dr. Alder has notified the President of the English Conference, that he withdraws himself from the Wesleyan Ministry. We are not aware of the cause which has led him to take this step. All that the *Watchman* says with reference to it is the following:—It may be proper to add that the event has not been brought about by anything connected with the recent agitations in the Wesleyan Societies, or any objections to the doctrines or discipline of Methodism. The painful surprise, the deep sorrow, belong to the connexion; but beyond these the cause is one entirely personal."

The *Salem Gazette* states that an industrious Irishman residing in Boston, had accumulated and saved money enough from his earnings, to secure and furnish a snug little tenement, and to send for his family to come over and occupy it. They took passage in the ship *Morse Wheeler*, which arrived last week, after a stormy and tedious passage, having been long and anxiously expected. Day after day he had watched for their coming, until hope deferred had made his heart sick, when the welcome announcement that the ship had arrived reached his ears. He immediately proceeded to meet and greet his loved ones, and convey them home; but was met by the terrible announcement that his wife and six children had died during the passage over, and he was left alone! It is seldom that we are called upon to chronicle a sadder bereavement.

From Papers by R M S Cambria, Feb. 19.

HOUSE OF LORDS—TUESDAY, FEB. 15.

CLERGY RESERVES IN CANADA.

The Bishop of Exeter moved for papers connected with the clergy reserves in Canada, and proceeded, in a speech of considerable length, to describe the origin of these reserves and their position at the present time, when a measure for resuming them was contemplated, aiding that the present Ministry were the last persons from whom such an act of confiscation was to have been expected. The Duke of Newcastle declined to enter at large into the question on the present occasion, more especially as it would be his duty to bring the matter