Poetry.

THE CHRISTMAS ROSE.

A tuft of these flowers is growing under the wall of the chapel of University College, upon a mound which still contains a fer grave-stones. Hence the following lines:

Flower of the snowy cup and heart of gold!
So meekly to the ruthless blast unfurling, I love to mark thy coronal unfold
Its pale, pure blossoms, delicately curling.

Few footsteps on thy still, low nest intrude, Few sounds—save moaning winds above it sweeping and, like a nun in cloister solitude, Thou seem'st a lonely vigil to be keeping.

For, save thy simple crown of stainless white, Scarce one of Flora's lovely train is cheering Our wintry garden glades with her soft light;— Thy solitary grace the more endearing.

Within this quiet nook of hallowed earth,
Where, in the chapel's shade, the dead are resting,
Beside their grave thy deep-sunk roots have birth,
With silv'ry gleams their drear, dark bed investing.

And even thus, though other hearts grow cold, And no fond tear to other eyes be springing, Will gentle love, with firm enduring hold, To the dark tomb, in patient faith, be clinging. How meekly, too, thy head thou dost bow down, Thy chalice 'neath its veil of leaves concealing,—
As though the lowly beauty of thy crown

Shrank from the light its loveliness revealing. And therefore careless eyes glance lightly by, Thy unobtrusive gracefulness unheeding:—O then thou shadowest forth, to Fancy's eye,

Humility, from human gaze receding Nursed on the chilling lap of wintry earth, Rocked by the piercing breezes round thee blowing,
Thou hast no portion in the summer's mirth—
No bright companions near thy lone stem growing.

Pale child of bleakest skies and winds austere, Thy head beneath the tempest's might declining,
Thou, in thy calm endurance, dost appear
Emblem of wo, in patience unrepining.

Flower of the snow-white vest! thy leaves are closed,
The pale, brief daylight o'er thy bells is fading;
This tranquil mound, where thou hast long reposed, Gray evening's dusky mantle is o'ershading.

A poet's benison be on thee, Flower! For the fond fancies 'mid thy chaplet dwelling Have wiled away a dreary winter hour,
With gentle light the gloom around dispelling.
F. M. H.

British Magazine.

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MISSION OF THE AMERICAN CHURCH TO WESTERN AFRICA.—No. I. (From the Philadelphia Episcopal Recorder).

Previous to the departure of the Rev. Mr. Payne on board the Grecian, bound to the coast of Africa, he kindly consented to allow us to publish the manuscript containing the principal statements which he made in his various addresses in relation to our mission columns. Mr. Payne remarks:

the failure of previous attempts to establish a mission sion. It was called by the natives 'Gue-pia Luh,' in Africa, still feeling the weight of her obligations, or the Cunug man's hill, in consequence of its having announced her readiness to send out again Missionaries once been the residence of one of their doctors. to this country, the proposition was regarded as rash by most well-meaning Christians; and even of those

fearful anxiety to its being carried into effect. child-like faith in Christ, which should carry forward to pass through the acclimating fever in a small sized those who would obey the Saviour's command, was room on the Cape, and when this was over, in consehuman life which had attended all previous efforts to Thompson, nearly all his available strength was given evangelize this ill-fated continent; except, perhaps, to going through swamps, selecting and getting togethose made at or near the Cape of Good Hope .-Although one of the earliest fields of modern missions, and various and dissimilar points on its extensive coast to his situation, has ever been a matter of astonishment had been tried, all had proved alike prejudicial and to me since I have learned by experience the nature

"So early as 1795, the Baptist Missionary Society interposition of Him whose servant he was. of England sent out two Missionaries to Sierra Leone, with a view of operating upon the Zimmanee people in that neighbourhood; but in a very short time the ill health of one, and the misconduct of the other, caused both to leave the country. In the following year, 1797, six Missionaries, two from the Scottish, Glasgow, and London Missionary Societies, respectively, were sent to Sierra Leone. The most worthy of these, Mr. Greig, after suffering all but death in establishing himself on the Rio Pongas river, was murdered in his own house, by a travelling Foolah who was enjoying his hospitality. Of the rest, some died, and the others abandoned the country.

"The Glasgow Missionary Society, the only one of these societies which made any further attempt in this country, sent out two other Missionaries the same year; but one became a slave-trader soon after arriving on the coast, and the other returned to Scotland

"In the year 1804, the venerable Church Missionary Society made her first effort for Africa, by sending out two Missionaries; and in the years 1806-9-11-12-16, successive bands of new labourers were sent out to open new stations, and to repair the rapid waste of human life. During this period, the efforts of the Society were directed chiefly to the Gambia, Isles de Los, and the Rio Pongas. On the latter river, at the time of the Rev. E. Bickersteth's visit in 1816, there were three Missionary stations or settlements. But in a short time, on account of native wars, the influence of slave-traders, and the deaths of the Missionaries, they were abandoned; as were also those on the Gambia and the Isles de Los.

Subsequently to this, the efforts of the Church Missionary Society were confined exclusively to Sierra labourers here being constantly increased by the accession of slaves captured from slave ships by British cruisers, and located in the colony. And although it 18 a most delightful consideration, that besides being instrumental in the salvation of hundreds and thousands of Africans now [it is to be hoped, Ed. CH.] in heaven,

ber of Missionaries sent out by them, only a few months another brings trading vessels, or whatever virtue the ago, only two Europeans were left here, and a few others in the Gambia

"The climate in the neighbourhood of Cape Coast Castle, had proved equally fatal to English Missionaries. Many had gone to this place apparently only to die; and at the time of the Rev. Dr. Savage's visit at the close of last year, he found only one European Missionary and his wife.

"Nor had the Missionary efforts of American Christians in Africa, up to the time of the commencement of our mission, been less disastrous. Between the year 1822, when a colony was planted at Cape Mesurado, to 1836, about twenty-five whites, nearly all who had been sent out, had found an untimely grave

"Cape Palmas, the site of our projected mission, the points before named: but when the temptation to favourable, was duly weighed, in connection with their who had preceded us, which reached America about this time, there was much to excite the fears and apprehensions, which were entertained by the friends of missions in regard to the result of the enterprise.

regard their prayers for the African mission; and to honour and reward, beyond their utmost expectations, the simple faith with which he enabled his servants to risk to obey their Saviour's command! Of the eleven white labourers engaged in the mission, God has honoured only one by a removal to himself, and her place is supplied, numerically at least, by a sweet little four who established the mission have been permitted successively to revisit their country, and two of them to return with recruited health, and more help to the the beginning, even these facts are sufficient to affect they ran off again and again. with the liveliest gratitude, all who desire the salvation

greater cause for thankfulness and encouragement. rence to the circumstances under which the mission at the time I left it, April 13th, 1841." was commenced.

"The Missionaries landed at Cape Palmas on Dec. 25th, 1836, and July 4th, 1837. They found on the high point of land, so called, a small colonist town containing about 100 inhabitants, and within 200 yards of it a native one, the oldest in the Grebo tribe, numbering above 3,000 souls. Other colonists were located on farms, towards the interior, said at this time at Cape Palmas. We are confident we could in no to number about 200. On the then farthest border way more gratify our readers, or serve the cause of of these farms, towards the interior, or as the natives Missions, than by spreading this Address upon our expressed it in the bush, and three miles from the columns. cape, was the heautiful hill selected by the Governor "Six years ago, when the Church, notwithstanding and Mr. Thompson for the site of the Episcopal Mis-

"When Dr. Savage arrived, it was covered with forest trees and thick jungle, Mr. T. having cleared who proposed the measure, many looked forward with only a small space at the foot of it, and erected a thatched house for the few scholars whom he had been "This feeling, though inconsistent with the simple, able to collect. Dr. Savage was consequently obliged w of the immense sacrifice of quence of being deprived of the assistance of Mr. their timber to erect the first mission house. How he lived through all the toil and care and sickness incident of his trials, and I can only attribute it to the merciful

"At the time of our arrival in July, the building was so far advanced as to afford us shelter, by placing curtains between three apartments. But a palace could not have furnished so grateful, so happy a home. We found, I think, ten native boys and three girls on the hill. These we dared not teach regularly, until we had passed through the acclimating fever. therefore divided them into three classes, and each Missionary gave them oral instruction at evening and

other time as we were able. "Meantime regular services were held on the Sabbath for our family and a few colonists who attended: and an opportunity was afforded of becoming acquainted with native character. This we found bad enough .-We were overwhelmed with visitors, all most lavish in the praises of our character, object, &c. &c. His majesty king Freeman or Pe Nymah of Cape Palmas, was peculiarly attentive, avowing his interest in our welfare, and promising his whole influence to further our plans. We soon learned, however, that his whole object was to procure a dash; and this received, his visits were soon at an end. Many presents were also brought to us; but, as we were soon given to understand, with the expectation of getting double their expecting to receive presents: and in failure of doing so the child soon disappeared. Girls it was next to impossible to procure, inasmuch as in addition to the Leone, and its immediate vicinity; the demand for almost universal opposition to a woman's learning book,

> gregations were at first large, and very attentive: but when ascertained that their attention was not to be rewarded by presents, their interest uniformly declined.

have made similar sacrifices: so that of the vast num- keeps off disease, -a third causes a good crop of rice,doctor gives them. These doctors were found to be the most revolting and melancholy specimens of human beings; not washing often for three years, having only enough grass around them to cover their nakedness, bedaubed with mud and filth, they seemed to have arrived at the lowest point of human degradation .-And yet these wretched looking objects were the people's oracles. They were thought to have constant intercourse with the devil, and from him to know the necessary remedies for all diseases, the means of keeping off all evil and securing all temporal good. A journey must not be undertaken, a rice farm cut, without consulting one of these devotees of the father of lies: but no answer was ever obtained by the anxious inquirer until he had placed in the hands of the wily doctor a sufficient reward. God (Grisuah), the creawas represented to be much more healthy than any of tor of heaven and earth, was indeed known to them, and believed to possess supreme authority over men the friends of new enterprises, to make statements too and devils: but ordinarily he was not supposed to interfere in the affairs of mortals; therefore, except on information of the death of two of the four Missionaries, extraordinary occasions, his interposition was not invoked. Prayers and offerings are made uniformly to greegrees and the enemy of God and man. The authority of God not being recognised, and nothing known of a judgment to come, lying was universal, "God, however, has been better than all the fears cheating and stealing, without detection, were regarded of his people. He has been pleased mercifully to a virtue, and vices of which it is a shame even to speak

every where practised. "Such were some of the obstacles which the growing knowledge of the Missionaries showed opposed trust their lives in his hands, and in view of all the the spread of the gospel. But hey were such as had been anticipated, in kind at least; and if they were greater in degree and extent than had been expected, still the record of God remained sure that the 'Gospel was the power of God unto salvation to every one boy eighteen months old, the child of Mr. and Mrs. that believeth;' and as 'faith cometh by hearing, Perkins, whom I left at Mount Vaughan. All the and hearing by the word of God,' they commenced at once, as soon as health and circumstances allowed, to 'preach the word' to the few and the many-the attentive and inattentive-to hosts and guests, and in scene of their labours. All, when I left, were enjoying all the villages and towns which they visited. They a reasonable share of health, and were happy and continued too their applications for boys and girls for blessed in their work. Surely then, as I remarked in the schools, and pursued and brought them back when

"But to detail all the cares, labours, difficulties, disappointments and encouragements of the Missionaries, "But the measure of success which God has been would be only to repeat what most of you have already pleased to grant already to this mission, affords still been made acquainted with, through the official Missionary organ of the Church. It will be more inte-This cannot be appreciated properly without a reference resting to you to know the actual state of the mission

(From Bishop Fleetwood.)

Under the sense of their hazardous estate, many good Christians did of old forsake the world, deny themselves a great many lawful pleasures and conveniences of life; betook themselves to solitude and close confinement, gave betook themselves to solitude and close confinement, gave themselves up to assiduous prayer, laborious watchings, and underwent a great many painful austerities, in macerating fasts, and other mortifications. They made to themselves houses of mourning, and dwelt much in them; as well to bewail their past offences, as to secure their innocence and virtue for the future. They did, in a word, intend nereby to make their hearts better, and wise to salvation. And if they placed no merit in these things, but only took them up, as means which they thought useful to the attaining their great end, without imposing them on others, they ought to meet with neither blame nor censure. Every one is presumed to study and to nor censure. Every one is presumed to study and to understand his own temper, constitution and necessities, best; to know where they are feeblest, and in what points they stand confirmed and strong; and therefore much must needs be left for every body to determine for themselves; and therefore they who spend more time, and

necessary for themselves, in order to the same good end.
But lest our fondness and self-love, together with that
listlessness to enter upon any thing we apprehend uneasy,
which most of us bear about us, should hinder or delay
too long our undertaking that most necessary work of
consideration, recollection and repentance, our Church
itself hath set apart and consecrated a time and season
proper for such purpose, and hath repul-activity prescribed proper for such purpose, and hath prudentially prescribed to all her children, meditation, prayer and fasting, as the means and method of attaining that good end, which all of us pretend to aspire after. She hath erected, as i were, this temporary house of mourning, wherein she would oblige us annually to enter, and to do those good works, she fears would not be done without it; the making the heart wiser and better; the calling to mind our past offences; the seriously bewailing and repenting of them; asking of God, with all humility, his pardon and forgiveness; purposing stedfastly to lead a new and better life; to follow the commands of God, and from thenceforth to walk according to his will; these are the resolutions and the works she would have us entertain ourselves withal, this sober season. Our Saviour passed whole nights in prayer, and fatted forty days and forty nights, as Moses and Elias did before him; for wise and useful purposes, no question; which yet it bath not pleased God to acquaint us with, or to ciscover to us. We know he did it for our sake, but not for our example, because it was a supernatural and miraculous performance, and could death and sufferings, that those might be the especial subjects of our meditation. No that we should spend sonal sufferings: but all those sorrows are produced by the mere mechanism of nature, and if they go no farther, are theatrical and useless, though very apt to impose upon ourselves; since 'tis, we find, the easier task by much, to disselve into giales and tark, and laws. almost universal opposition to a woman's learning book, there was the further difficulty that nearly all girls over eight years of age were sold as wives.

"When we visited the villages to preach, the conwe are called to, is a serious an composed frame of mind, with which we are to enter into disquisition, how we have passed the time of our sojouning here; what we were sent into this world to do, andhow we have performed it; to call to mind, what in the het and hurry of our business we have either forgotten or niglected to do, or what we have too inconsiderately done; what we have also done

all-sufficient sacrifice, to reconcile us to the Father, to make atonement and obtain forgiveness, for all the sins we shall repent us truly of, and leave; and, when this world is at an end, to raise our bodies from the dust, as heretofore he did his own, and reunite them to their souls, never to be again divided, but live in everlasting happiness in heaven. These are the subjects that the wisdom of the Church advises us to fix our thoughts upon, at this fended. the Church advises us to fix our thoughts upon, at this particular season, in order to the making the heart wiser. It will be perceived that what we have here written has the Church advises us to fix our thoughts upon, at this particular season, in order to the making the heart wiser and better. And that we might attend more freely to these matters, she advises abstinence, and a prudent retrenchment of all those superfluities, that minister to retrenchment of all those superfluities, that minister to point comes in the objection of the Romanist, that in delivative more than necessity; by which the busy spirits luxury more than necessity; by which the busy spirits are composed and quieted; the loose and scattered thoughts are composed and quieted; the toose and scattered many are recollected and brought home, and such a serious sober frame of mind put on, that we can think with less distraction, remember more exactly, pray with more ferdistraction, remember more exactly, and resolve with more it is undeniable, that before Britain knew any connection it is undeniable, that before Britain knew any connection. as every one may find by their experience

SCHISM.

(From the Rev. W. Staunton's Dictionary of the Church.)

The Church as originally established was unquestionably one body, and only one; and is so described in every part of the New Testament. There was "one Lord, one Faith, of the New Testament. There was "one Botto, one same, one Baptism;"—all were to "speak the same thing," and to be "perfectly joined together, in the same mind, and in the same judgment." I Cor. i. 9, 10. There were, consequently, to be "no divisions" among the brethren,—"no schism" was to be seen in the body; but all were to "have the same care one for another." I Cor. xii. 25. "have the same care one for another." 1 Cor. xii. 25. It seems, however, that in the Church of Corinth, during the Apostle's absence, a disposition the reverse of this was shown; and an attempt made to get up religious denomishown; and an attempt made to get up religious denominations, not exactly resembling those of the present day, for each party sought to rally around an Apostle or lawful ecclesiastic, instead of separating altogether from the Church, and erecting a new ministry; and yet, even under these palliating circumstances, the Apostle rebukes them sharply, inquiring,—"Is Christ divided?—was Paul cru-gifed for you?—or ware ye bantized in the name of Paul?" sharply, inquiring,—"Is Christ divided?—was Paul crucified for you?—or were ye baptized in the name of Paul?"
"Why, then," we might suppose him to add, "are ye already daring to rend that sacred body of which ye are members, the health of which is in its unity; and, taking pattern from the sects of heathen philosophers and their opposing schools, are contending that ye are of Paul, or of Apollos, or of Cephas, while but one faithful band adhere to Christ? Truly, ye are yet following those carnal affections from which I trusted that the Spirit of Christ had delivered you. For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another of Apollos; do ye not walk as heathen men rather than Christian converts? What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" After this, the Apostle proceeds, in the latter part of the Epistle, (I Cor.,) to lay down the Constitution of unto you with a rod, or in love, and in the spirit of interes?" After this, the Apostle proceeds, in the latter part of the Epistle, (1 Cor.,) to lay down the Constitution of the Church in terms so strong, and so demonstrative of its oneness or unity, that all apology even for their imperfect schism is destroyed at once, while the Apostle's principles apply a fortiori to future dissensions of a more absolute form.

But this was not the only case in which the Apostle

Solute form.

But this was not the only case in which the Apostle Paul, under the guidance of the Holy Ghost, declared himself on the subjects of unity and schism. The Corinthian Church was not alone in its tendency to insubordination, for the craft and subtilty both of men and of worse beings were to be apprehended and guarded against in every portion of the Church. Schism, like inflammation, is a disease incident to all climates. The Apostles foresaw this, and accordingly threw into their epistles both preventives and antidotes. With them, unity was allessential, not only for the outward peace of the Church, but for its spiritual health; and more than all, it was demanded by the sovereign authority of God himself. In manded by the sovereign authority of God himself. In writing, therefore, to the Romans, Paul says: "I beseech you, brethren, mark them which cause divisions and offences you, brethren, mark then which ye have received; and contrary to the doctrine which ye have received; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple" (xvi. 17, 18). He exhorts the Ephesians to "keep the unity of the spirit, in the half of the spirit, the second of the simple of the spirit, in the half of the spirit, the second of the spirit, the spirit of the spirit, the spirit, the spirit of the spirit of the spirit, the spirit of t in the bond of peace. For there is one body (one Church) and one spirit." They were not to be "tossed to and fro, understand his own temper, constitution and necessities, best; to know where they are feeblest, and in what points they stand confirmed and strong; and therefore much must needs be left for every body to determine for themselves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and one spirit." They were not to be "tossed to and fro, and centrical about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie sleight of men, and cunning deagen into twilight, ere half the traveller's and evening deepen into twilight, ere half the traveller's and evening deepen into twilight, ere half the traveller's and confirmed about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie spirally will be satisfied, and then he will desire to return again and again to pace its tesselated pavements, and muse within its long-drawn aisles and sculpture-decked transolves in good order, than others do, are not rashly to accuse those others of neglect or breach of duty; nor should those others as rashly condemn them of needless scruple and superstition: for each may do what they find the mensure of the stature of the fulness of Christ. With precisely the same views, and in much more vehement language, we find St. Peter, St. John, and St. Jude, warning the Christian Churches against the intrusion of earth, but of an unseen and an unknown world, address warning the Christian Churches against the intrusion of the life to come" as we dwell upon the solemn themes so constitutions to the life to come" as we distinct the within its long-drawn aisles and sculpture-decke

Such was the horror with which the Apostles looked upon schism in the Lord's body—the Church. And their inspired pens sufficiently reveal to us the mind of God respecting the same grievous offence. We might here advert, if we had room, to those cases in the Old Testament which illustrate the dealings of the Almighty with ment, which illustrate the dealings of the Almighty with those who wantonly trifled with the unity of his Church. those who wantonly trifled with the unity of his Church. The signal punishment of Korah and his company for this crime, will be recollected by the reader; and the example there given, in the stern indignation of God against spiritual rebellion, is one which has a moral for later times. The present disordered and disunited state of the Christian world, is an anomaly in the history of revelation, over which an impartial reader of the New Testament can do little but weep and tremble. While the names of heresy and schism are east into the shade, the reality of heresy and schism are cast into the shade, the reality of both has afflicted the Church with evils too obstinate and inveterate to be easily removed. Schism is now accounted no crime, but next of kin to a virtue; and the formation of a new religious sect, falsely called a *Church*, is a thing of every the contract of the of every day occurrence, though branded with criminality by the highest inspired authority. We will not ask for the legal power by which this is done, but would solemnly and in the form of Challengian Western Western to try to imitate their Lawgive and Prophet, although they fasted often, as appears in the New Testament, in our Saviour's days, when the practice of it became a preference and shew of great sancity, and a veil of great hypocrisy, covering bad designs. But for the sake of this example of our Lord, the number of forty days was certainly pitched upon; and placed on purpose, at this certainly pitched upon; and placed on purpose, at this season, before his resurrection, to take in the time of his death and sufferings, that these might be the control of the gospel songration for the law of the gospel songration for the gospel songration for the law of the gospel songration for the law of the gospel songration for the gospel songration for the law of the gospel songration for the gospel songration for the law of the gospel songratio —the law of the gospel, separation from Christ's Church is denounced as a flagrant crime. When Luther, Calvin, is denounced as a flagrant crime. When Luther, Calvin, and others, sowed the first seeds of the lamentable schisms that time in vain and fruitless sorows, for those wounds now existing, it is matter of fact that their hatred of Rovalue in return. Attempts were now made to increase the school. But on application to parents for their children, most expressed the belief that 'black man no fit to sabba book, he be white man part: greegree be black man part.' Others, more cunning, would be black man part.' Others, more cunning, would necessity our sins had made of such a sacrifice, and learn to abhor ourselves in dust and shes. Our Saviour says to abhor ourselves in dust and shes. Our Saviour says to every one, what heretofore he said to some good tender to every instead of it—instead of these parties uniting themselves with the legally constituted branches of the Church in their vicinity, they assumed an independent attitude, and gave birth to other organizations, which, by the lapse of time, learned to contemn the very Churches in which the purity of the gospel and the rightful ministerial authority had been preserved at the Reformation. The Continental reformers had not the gift of prophecy, nor could they forested whereauto, their measures, might grow. Had it foresee whereunto their measures might grow. Had it been otherwise, we have charity enough to believe, that sooner than proceed, they would have given their bodies to be burned, or prayed that their tongues might cleave to the roof of their mouths. This is not saying too much. Little did those men think that the societies they turned loose upon the world, would in 250 years become the hottake of hereey and the strongholds of Retionalism. Little had under its care in Sierra Leone, 12 stations, 1,117 communicants, 5,714 attendants on public worship, or a depository of calabashes, bee-hives, and rams' of the expenditure of human life, that in 1835, only five during thirty years, remained—nearly all the rest having died.

The Wesleyans, too, though they now number in Sierra Leone, 1,561 scholars, and 1,940 members, and under its care in Sierra Leone, 1,561 scholars, and 1,940 members, a greegee house, and a deliberatemalice, with boldness and discasse and war. It with choice, and a deliberatemalice, with boldness and deliberatemalice, with choice, and a deliberatemalice, with boldness and deliberatemalice, with choice, and a deliberatemalice, with choice, and a deliberatemalice, with boldness and deliberatemalice, with boldness and deliberatemalice, with choice, and a deliberatemalice, with submarch of the construction of the configuration, or a depository of calabashes, bee-hives, discase and war. In the consoner of the devil, with choice, and a deliberatemalice, with choice, and a deliberatemalice, with submarch of the consoner of

claiming against schism, we are self-condemned, having ourselves committed that crime by departing from comwith the Church of Rome, she had already the Christian religion, with the apostolic ministry in full exercise; and it is contended by many, with no trifling force, that the gospel was first planted there by St. Paul himself. Not to insist on this, the fact is clear that the Church was in existence in England before the mission of Austin, or the time when the Romish power was introduced. This being the case, we inquire whether the mission of Austin and his forty monks, and their interference with the existing ecclesiastical jurisdiction, was not on THEIR part an act of schism—a trespass on the order, discipline, and prerogntives of a Church, to meddle with which they had What if the matter had been reversed, and a British mission had been intruded into the diocese of Rome? This would have been a parallel case; but its condemnation as an act of schism, would have been instant and certain We are willing, nay desirous, to give all credit to the pious motives of Gregory and his missionaries; but when it is considered that Austin invaded an ecclesiastical territory having at least seven lawful Bishops,—that these ritory having at least seven lawful Bishops,—that these Bishops had heretofore been independent, acknowledging no foreign superior,—that they explicitly made known to Austin, that "they owed no other obedience to the Pope of Rome, than they did to every godly Christian," &c., and that "they were under the government of the Bishop of Caer-Leon upon Uske, who was their overseer under God;"—when we learn that this independence had been maintained for 600 years before, and that it was only broken up by force, and long continued contests.—we say, considering these things, the introduction of Romanism considering these things, the introduction of Romanism into England was manifestly a schismatical intrusion, from which the British Church bad a legal right to relieve it-self so soon as a fit opportunity offered. By pursuing the history of the English Church, it will be seen that she history of the English Church, it will be seen that she always regarded the power of the popes as an usurpation on her rights, and century after century did she struggle to shake off the manacles which bound her. At the Reformation this was effectually accomplished; and after a bondage of 900 years, the original independence of the Church of England was restored. Where then lay the church of splign? On the British Church, or one foreign charge of schism? On the British Church, or on a foreign power which trampled on her jurisdiction, till, by the Providence of God, she was strengthened to expel it, and assert her lawful rights?

YORK MINSTER. (From the New York Churchman.)

I paused with delight before the great western entrance, to examine the elaborate sculpture decorating the porch its multitude of figures, and florid enrichments. mean time the sexton opened a portion of the door-way and invited me to enter. I drew back involuntarily. The grandeur of the interior—the receding line of vast clustered columns—the immense height of the Gothic dome—the mellow light streaming into the nave of the Cathedral through the multiform compartments of the painted windows—all, all, conspired to fill my mind with awe and reverence. It was some moments before I could look calmly around me; all was so visionary, so dream-like. After a time, I could examine leisurely the several portions composing this vast edifice, and admire in detail each aisle, transept, and monument. For with each is connected much of history and tradition, requiring no little examination fully to understand and appreciate. It columns—the immense height of the Gothic dome—the connected much of history and tradition, requiring no little examination fully to understand and appreciate. It is no moment's glance that can fully satisfy the visitor with York Minster. Noon-day shall glide into evening, and evening deepen into twilight, ere half the traveller's curiosity will be satisfied, and then he will desire to return Clergy, as in the Epistles to Timothy and Titus, the pre- themes which will be repeated and dwelt upon until the Clergy, as in the Epistles to Timothy and Thus, the preservation of unity is repeatedly insisted on, it being charged on some who needed the admonition, that they should teach "no other doctrine" than that originally delivered.

Such was the horror with which the Apostles looked upon schism in the Lord's body—the Church. And their incidence of efficiently reveal to us the mind of God.

The all-hallowing spirit of holiness which seems to preserve the proposal of the control of the c

side over, or breathe around and within these venerable Minsters, as the heart offers up its involuntary tribute, imparts likewise a solemn dignity to the edifice, as well as to the mind. The prayer uttered or inexpressed beas to the mind. The prayer uttered or inexpressed beneath the fretted dome, or sumptuous aisle, like the soft
breathings of spiritual music, elevates the thoughts with
rapture, rouses the inert soul, and gently calls upon it to
converse with worlds above—thus wooing it to pious reflections, and holy meditations. It would truly seem profane and sacrilegious to utter any sentiment save that of
devotion in temples so well calculated to inspire the least
susceptible mind with religious contemplations: where no
heart can well beat without a thrill of serious rapture.
We cannot well enter a holy fane like this with irreverent We cannot well enter a holy fane like this with irreverent feelings; if we do, they will quickly depart. This is surely no haunt for turbulent footsteps; its consecrated courts must impress the most giddy and thoughtless with at least one moment's peaceful calm-it must force upon the memory a passage from holy writ, or the very walls will seem to preach it to us—"put off thy shoes from off thy feet; for the place whereon thou standest is holy

THE ROMAN CATHOLIC IRISH PEASANTRY. (From the Quarterly Review.)

The Irish peasantry are a kind, affectionate, grateful race—most anxious to read their Bible, most desirous to obtain instruction, willing to have their minds enlightened, contented to hear their errors pointed out, wonderfully quick in discerning and abandoning them; naturally full, until their minds are poisoned, of confidence in their Protestant landlords and Protestant clergy; convinced of the superiority of Protestants; dissatisfied with the darkness, coldness, and fearfulness of their own creed of Purgatory, and recovery and provers in an unknown tongue, and the and penances, and prayers in an unknown tongue, and the "opus operatum" of unction and confession, without any spiritual communion of the heart; disgusted with the curses of their priest, wearied with his extortions, smarting under his horsewhip and his fist, irritated by his vexations interference between the tenant and the landlord, and ready to cast off the yoke, if they dared to risk certainly their livelihood, perhaps their life. This is the condition of the Irish peasantry at this moment, when left to themselves. But, partly, to use the proverb of the country, "the priest's curse is on them"—partly they have been filled by their priests with the most false alarms and jealousies of Protestants, and the Sassenach, and the typical of Protestants and processing the protection of the protectio Jealousies of Protestants, and the Sassenach, and the tyranny and hatred of Englishmen, against which their native good sense, notwithstanding their experience of the contrary, finds it hard to struggle—and partly from the same mouths they have been taught from their childhood to believe of the Church of England as follows: We are speaking deliberately, and from evidence :- They are