

Poetry.

THE FURNAL AT SEA. (By the late Robert Southey, Esq.) The summer sun is rising high Amid a bright and cloudless sky; Beneath whose deep o'er-arching blue The circle of the Atlantic sea, Reflecting back a deeper hue...

THE HISTORY OF THE PRAYER BOOK.

It was clearly shown by the disturbances, which especially in the more distant counties, were excited among the people attached to rites and ceremonies, and tenets, to which they had long accustomed, that in the Prayer Book, thus constructed, the Commissioners had gone to the utmost limits of prudence...

were owing to the remonstrances of Calvin, and the active co-operation of Martyr and Bucer. But this is probably an exaggeration. It does not appear, however, anxious Calvin may have been to offer his assistance and his peculiar opinions were approved, or his advice either sought or rejected, by the Primate and the other Commissioners; and it is clear, on examination, that the faults discovered by Martyr and Bucer, of which they drew up a report at the request of Cranmer, were neither all that were admitted to exist by English divines, nor were themselves corrected, in most instances, in the way that Martyr and Bucer recommended...

alteration by the same feeling which led them to begin the Daily Service with the Sentences, Exhortation, and Confession; the feeling, that our solemn public devotions should begin with an expression of penitence and humiliation, and that by the law is the knowledge of sin. (Rom. iii. 20.) In both King Edward's Prayer Books, the Collect for the Day preceded the Prayer for the King, after which came the Epistle and Gospel, the Nicene Creed, and the Sermon or Homily. If in the Sermon there was no exhortation to the worthy receiving of the Sacrament, the Curate, in the first Book, was directed to read the Exhortation, (the third in our Prayer Book), which is now used at the time of the celebration of the Holy Communion...

Co-operation is, in an important sense, the basis of union. True it is, indeed, that men must unite before they can carry their proposed co-operation into practical effect: still that proposed co-operation is the root of the matter, without which they would not unite at all, and if that co-operation be not practically carried out, their union has no permanent foundation. Union is not an end, but a means towards an end.—The highest of all unities among creatures, the unity of the true Church of Christ in its final perfection at the Lord's second coming, is, as we have seen, not an end to be pursued for its own sake, but a mean towards an end. The end is the glory and praise of him whose name will occupy every mouth, and whose beauty will fill every heart of his glorified family—Co-operation in giving him praise for ever is the basis of their everlasting union. And now on earth, all who have the true object in view, all who are really aiming at the glory of the Lord as their great end, are in God's sight co-operators, and have essential union, though they see it not, neither hear it as yet with their natural senses. In all inferior unions, connected with temporal things, the same principle holds good. Co-operation is the basis. In scientific, literary, political, or commercial unions, men do not unite for the sake of uniting, but for the sake of accomplishing some object by means of uniting. The progress of science, the cultivation and extension of literature, the carrying of some political or commercial project—these supply an end; and so long as men are intent upon the end, and co-operating for its attainment, they are united with one another. But when they cease to have a common end in view, and instead of practically co-operating, taking their union for granted they begin to talk about their terms of union immediately they begin to disagree and divide. This is the universal experience of the world; and it is wiser, more philosophical, and, as I think more Christian also, to anticipate what shall be, by analogy from what has been, than to expect miracles before the time...

things. Men must be employed, if anything is to be done, and then arises the question, what men? Are they to be Churchmen, who, while opposing false doctrine, will not oppose, but defend state Churches? or are they to be Dissenters, who will oppose both? If a Churchman be employed, will the conscientious Dissenter give the weight of his co-operation to what he deems erroneous? And if a Dissenter be employed, will the conscientious Churchman give the weight of his co-operation to what he deems erroneous? No, we may each acknowledge in theory the Christianity of the other, notwithstanding our differences, but we cannot, either of us, consent to compromise a jot of our distinctive principles, or give up our aggressive movements, against which we utterly disapprove. We cannot therefore jointly employ any man, because no man is an abstraction, such as that on which we are agreed; but every man holds, and if an honest man, he will express, something from which some of us differ. I cannot be a party to the employment and encouragement of a man who I know will declare pre-emptively to be a part and parcel of Popery. I cannot ask a Dissenter to be a party to the employment and encouragement of a man who he knows will declare it to be the duty of Government to establish a Christian Church. And I cannot ask any man to stifle or compromise his own conscientious convictions and give up all aggressive movements, in order to become an abstract representative of all parties, and compromiser of none. How, then, is the alliance, as such, to get books written, or sermons preached, or anything done by honest and conscientious men? Co-operation appears to be impracticable. And then the alliance comes to be a union merely for the sake of union, not for the accomplishment of any purpose. That is, it makes union an end, instead of a means toward an end.—The next thing will be to talk about the terms of union, and the next thing will be to differ in opinion and divide again. I have thus stated, briefly and very inadequately, some of my reasons for thinking no good can result from this alliance. I have other reasons for not joining it, arising out of my convictions, as to my duty and obligations as a minister of the established Church, having voluntarily sacrificed a measure of my personal liberty for the sake of public order; but I will not enter upon these reasons, because I cannot do so without seeming to reflect upon some of my Brethren in a way calculated to wound, and my object is not to wound, but to heal. I will conclude, therefore, by saying to you, my friends, that I think I see, and I am extremely sorry to see, that the proposed alliance, even in its present incipient stages, is doing mischief. It is creating unpleasant and estranging feelings among ourselves, on every side. I have heard of very unkind and wounding things being said and written by lay friends of this alliance against their own pastors who have not joined it; and I have heard of similarly unkind things having been said by lay opponents of the alliance against their own pastors who have joined it. Oh! how subtle is our great enemy, and how deceitful are our hearts! Here by the appearance, and in vain pursuit of unity, where such unity cannot be had, we are tempted to disturb that measure of unity which we have. If any person dissatisfied with their own pastors for having joined the alliance, and pleased with me because I have not joined it, would affectionately entreat them not to allow this matter to make any difference in their feelings towards their dear pastors, who have only done what they consider their Christian duty to do. Of course, I would say the same to any of you, my brethren, who may approve of the alliance. Let it not interfere with your kind and Christian feeling towards me. Surely, while you claim and exercise liberty to judge for yourselves, and would deem it bigoted and uncharitable in me to condemn you for so doing, you will reciprocate the same liberty, and not be guilty of bigotry and uncharitableness yourselves. If we cannot add to our true and happy union, at least let us guard, watchfully and prayerfully guard, against adding to our divisions. I am persuaded, my brethren, that Churchmen and Dissenters will act best, most efficiently for the glory of God, and in the long run, most peacefully here on earth, by acting separately. We cannot so overlook, or rise above another's mistakes as cordially and conscientiously to co-operate with one another in detail, but we may each serve our common heavenly Master in our own way; and he can, and will so overlook all our mistakes on all sides, as to save gloriously all who love the Lord Jesus Christ in sincerity and truth. GOD TO BE HONOURED WITH OUR SUBSTANCE. (By Daniel Featley, D.D.) It is not only required that you communicate with your pastors in words and sacraments, but also that you communicate to him that teacheth in all good things; you have not yet acquitted you of your devotion when you have given Christ your ears, you must further give ears to his spouse; it will not excuse you to write Christ his words in the palms of your hands, if you make not bracelets for her arms; you have not done all when you have bowed your neck to his yoke, you must further deck her neck with chains; there is something more required of you than to put on the Lord Jesus, you must clothe his "queen in a vesture of gold." Where can you better bestow your wealth than upon the Church which receiveth of you glass, but returneth you pearl; receiveth from you carnal things, returneth to you spiritual; receiveth from you common bread, returneth to you sacramental; receiveth from you covers of shame, returneth to you robes of glory; in a word, receiveth from you earthly trash, returneth to you heavenly treasure. When God commanded the people to bring offerings to the Lord, they brought them in so freely, that there needed a proclamation to restrain their bounty. And Livy reporteth of the Romans, that when the Tribunes complained that they wanted gold in the treasury to offer to Jpollo, the matrons of Rome plucked off their bracelets, chains and rings, and gave them unto the Priests to supply that defect. And who knoweth not that our forefathers in the days of ignorance placed all religion in a manner in building religious houses, and setting them forth most gorgeously. O let not the Jews exceed us Christians; let not heresy, idolatry and superstition outstrip true religion in sacred bounty; if they built temples upon the ruins of private families, let us not build private houses upon the ruins of temples. If they turned the instruments of luxury into ornaments of piety, let not us turn ornaments of piety into instruments of luxury. As nothing is better given to God, so nothing is worse taken than from his Church. Will God, think you, enrich them, who spoil him? will he build their houses, who pull down his? will he increase their store, who rob his wardrobe? will he clothe them with his long white robe, who strip his spouse of her attire and comely ornaments?

appearing at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale colour. La Place supposes that it was burned up, as it has never been seen since. The conflagration was visible about sixteen months. How dreadful! A whole system on fire, the great central luminary and its planets, with their plains, mountains, forests, villages, cities, and inhabitants, all in flames, consumed; and here we have a presumptive proof of the truth, and a solemn illustration of a singular passage in a very old book—"The heavens will pass away with a great noise, and the elements shall melt with fervent heat, the world also, and the works that are therein, shall be burned up."—Calendar Ecclesiastical Intelligence. ENGLAND. SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. The following circular has been addressed by the Secretary of the Society for the Propagation of the Gospel to the Treasurers and Secretaries of the District and Parochial Associations, Dated Dec. 5, 1845.—"DEAR SIR,—As by a rule of the Society 'the accounts are to be closed on the 31st day of December in each year, and added within one month from that time, I am directed to request that you will have the goodness to send, with as little delay as possible, any remittances which remain to be made from your district or parish for the year 1845. Since, however, in some particular cases, it may be impossible to get in all the subscriptions till the very end of the year, the Treasurer's books will be kept open till Friday the 9th of January, 1846, inclusive, when they must necessarily be closed for the audit. May I request that the lists of subscribers, to agree with the remittances, may be sent at the same time. I shall, perhaps, not be departing from the proper subject of this circular by inviting your attention to the increased exertions which are now making in the several colonies for the support of their own Church institutions. The reports for the last two years will have made you acquainted with what has been done in the North American dioceses by the establishment of Church societies. Associations of a like kind, intended to meet the various wants of the Church, have also been organized in the several West India dioceses, from which remittances have recently been made to the Society at home. Very large contributions are raised in Australia and New Zealand, and in New Zealand, grants from the Society for the Propagation of the Gospel are made only on condition of their being met by an equal amount in the colony. These facts will serve to show that we are not sending our contributions to an ungrateful people, and will encourage us to proceed, by proving that the colonies will be ready, as soon as they are able, to supply their own wants. The same, with the necessary limitations, may be said of the missions to the heathen in India. In that district of the south of India, especially where such abundant blessing has been vouchsafed to the labours of the missionaries, the Society has a privilege to maintain, not only have liberal contributions been made by the resident Europeans, but the natives themselves have given out of their poverty for the erection of their simple prayer-houses. Out of 1000, collected at Edeyenkody, in the province of Cochin, 250 were contributed by the natives; and 535 were contributed by the natives of Mukapury, near Nazareth, for a church in their own village. And although the total amount which is raised in India for the support of missions is little compared with what might be expected—little, doubtless, compared with what will be hereafter offered in this great country, still it is satisfactory to find that there has been a large increase of late in every one of the presidencies. In the diocese of Calcutta, the subscriptions have increased more than five-fold within a few years; and the Secretary of the Madras diocese reports, without specifying the amount raised in previous years, a very considerable improvement. But the augmentation of annual contributions has been by far the most remarkable in the diocese of Bombay; where (exclusive of a legacy of 1000) the amount raised in the year 1844 was 1115*l*. And, besides this, a single chapel was raised among his own congregation 400*l*. of annual subscriptions for the establishment of a new mission. These, surely, are grounds of encouragement. Another great and permanent establishment of the Society's labour, is the almost universal establishment of colleges for the education of a native clergy. Such colleges exist at the present moment in the dioceses of Nova Scotia, Quebec, Toronto, New Brunswick, Fredericton, the Cape of Good Hope, New Zealand; and others are about to be founded. These are the nurseries of the future clergy; and even at present they are furnishing a large portion of the candidates for holy orders. Thus the Society has not for nearly three years been called upon to supply any missionary to Canada or Nova Scotia. The Bishop of Ceylon has not sooner arrived in his lately erected diocese than he had applications from ten candidates for holy orders; and he now says distinctly that there is no occasion for more clergy men being sent from England. Even in India, by far the greater part of the missionaries on the Society's list have been ordained in that country: 10 out of 12 in the diocese of Calcutta—19 out of 22 in the diocese of Madras; so that, in point of fact, responsibility in recruiting missionary candidates, and may, ere long, perhaps be discharged of their responsibility altogether. As long, however, as the duty is laid upon the Society, you may be assured of its being performed, as heretofore, with the most careful care and attention. The Society will continue to receive from all candidates the fullest testimony, not only to their piety, devotion and learning, but also to their hearty and loyal attachment to the doctrine and discipline of the United Church, as set forth in her authorized formularies. I need hardly add, that candidates who, after due inquiry and examination, are accepted, are simply commended to their several colonial dioceses, by whom, when ordained or licensed, they are appointed to their several stations, and to whose authority alone they are thereafter subject. The Society claims no jurisdiction over its missionaries whom it supports in any colonial diocese; but leave them in the same relation as the clergy at home, to their ordinary superiors, and to the government and charge over them as committed. On these principles the Society has uniformly acted if they are the principles of the Church of England, and in no other character than as the faithful organ of our own reformed Church could the Society venture to appeal to you for continued aid, and if possible, increased support. That support is more than ever needed; for, notwithstanding that the Society would implore you to continue to it your valuable services, and to use whatever influence you may possess to augment its means of usefulness, I can venture to say that, whatever funds are entrusted to the Society, will be applied with the care and economy due to so sacred a trust. The formation of an association in every parish, as recommended by his Grace the Archbishop of Canterbury, and an annual collection in church, at some fixed season, appear to be among the most likely means of securing a regular and permanent income. Respectfully submitting these considerations to your better judgment, and with an earnest prayer that whatever means are adopted for the extension of our holy religion may be blessed by the Great Head of the Church, to His own glory, and the salvation of men, I am, dear Sir, yours very faithfully, ERNEST HAWKINS. '79, Pall Mall, Dec. 5, 1845. To the Treasurers and Secretaries of the District and Parochial Associations of the Society for the Propagation of the Gospel. The Bishop of Madras, in a letter dated Sept. 15, 1845, thus describes the loss which the society and the missionary Church in India have sustained. "The Society is doubtless aware of the heavy loss the Church in Southern India has sustained, by the removal of that rest which he had long sought unto himself by a faithful walk with Christ of the Rev. H. Carver, the most loved and respected minister and missionary of St. Thomas. My connection with Mr. Carver has been for three years of that very intimate character that I should be enabled confidently to speak of him as due to his memory, did I think it requisite for me to speak in terms of praise of one who never sought the praise of men. He lived and died a devoted, single-hearted servant of the Lord Jesus Christ, after labouring in the cause of the Gospel for upwards of thirty years, and we may humbly hope that his soul is now safely kept in the hands of his faithful Redeemer. He was highly valued in St. Thomé by all classes, especially, perhaps, by those

OBJECTIONS TO THE EVANGELICAL ALLIANCE.

I do not join this alliance because in my judgment it can do no good; and because I think it must do, and is already doing mischief. Of course you will expect me to assign some grounds for these opinions. I proceed to do so. In my judgment the only basis on which co-operation and permanent useful union can rest, is true religion; and I think the terms of agreement in the proposed alliance are such as to render co-operation absolutely impracticable. This is the less necessary, since the publication of Dr. Cardwell's very valuable comparison of the two Prayer Books, & Ridley's Life of Ridley. See, in his learned note, (p. 337) his reasons for thinking that the Lord's Supper was instituted at the Paschal Festival, but on the evening before. In which occur the words, "we offer unto thee ourselves, our souls and bodies." &c. &c. Ridley's Life of Ridley, p. 336-338.