

Poetry.

THE CITY OF GOD.

(From the New York Churchman.)

Still as of old, this City of our God... Rise majestic o'er the waste of time... Her lofty towers, by faithful watchmen...

TASSO.

(From "Letters from Italy to a Younger Sister, by Catherine Taylor.")

It is impossible to visit Ferrara without a feeling of deep and painful interest in the fate of Torquato Tasso... Every one goes to see the cell in which he was immured...

"The pleasant place of all festivity," "The court united, like the poem of Tasso, classic elegance with the richness of romance..."

"The ancient family of Este had long reigned as dukes of Ferrara, and being themselves distinguished for talent, they delighted in assembling around them scholars, poets, and men celebrated in all branches of literature..."

"In 1675 we perceive that a change has come over the pleasant friendship which existed between prince and poet; and the causes of it may be briefly stated..."

court, he was indignant that Tasso should listen to the offers of his rivals, even though they were refused... Torquato soon afterwards returned to Ferrara, but the sting had been planted; and, although he was received apparently with open arms...

Disappointment from various sources now awaited Torquato, and his mind, exhausted by long and earnest study, could but resist its influence... A surreptitious edition of his poem had been printed and circulated through Italy...

"Having entered into the city, and into the house of his sister, he found her alone with her servants; for she was now a widow, and her two sons were at that time not in the house..."

He remained at Sorrento for some time, soled and tranquillized by the affectionate solicitude of his sister; but his restless temper after a time led him back to Ferrara...

Many of the poems and letters written during his confinement contain the most pathetic appeals to the mercy of Alfonso and Leonora; in one he says, "Sovrattutto mi affligge la solitudine, mia crudele e natural nemica..."

Torquato Tasso was born at Sorrento in 1544; his father Bernardo, a poet of considerable celebrity, seems to have fostered in the mind of his son sentiments of piety and a deep poetical feeling...

But I hasten to conclude this sketch of Tasso's life. After an imprisonment of seven years, the severity of which was somewhat mitigated during the latter part, he was released, at the earnest intercession of some of the duke's friends...

"Our Liturgy is in English, and an English Bible is laid open before the people. The intention of this ordinance is manifest, yet if it be not seconded by appropriate instructions, it will be worse than ineffectual..."

"Sooner or later it is both necessary and desirable that every child should be regularly instructed by some person expressly qualified for the task; and in scarcely any instance can this be done at his home..."

ST. MARK'S COLLEGE, STANLEY GROVE.

[The following is the leading article in the first number of the "Journal of St. Paul's College." It is from the pen of the worthy Principal of the Institution, and contains some of his own observations during his late visit to England.—Gospel Messenger.]

This is the principal training school of the National Society of Education in the Church of England. Its object is to train masters and teachers for the Schools in England which are nearly of the same rank as our district or common schools...

In the most voice of song.

I heard the choral service in several of the cathedrals and college-chapels, but nowhere, except perhaps in the parish church of Leeds, Dr. Hook's, did it realize so much to my feelings, the true idea of the homage of the sanctuary...

The Society have been so fortunate as to secure the services of the Rev. Derwent Coleridge, son of the philosopher, as principal of the College. It was delightful to see a man of his intellect and acquirements giving himself, heart and soul, to the work of preparing educators for the poor...

It is on the text in which St. Paul says, "And God set some in the Church: first, Apostles; secondarily, Prophets; thirdly, Teachers, from which the preacher takes occasion to shew that Teachers were designed to be a standing order in the Church..."

"To supply a body of teachers who shall, with God's blessing, fulfil in some measure the requirements of their office,—Church teachers in the fullest extent of the term, the dutiful assistants, and, to a given extent, the deputies of the parochial clergy for this particular end..."

"No man shall teach, either in public school or private house, but such as shall be allowed by the bishop of the diocese or ordinary of the place,—being found meet, as for sober and honest conversation, and also for understanding of God's true religion..."

of the diocese or ordinary of the place,—being found meet, as for sober and honest conversation, and also for understanding of God's true religion. A license to teach youth of the parish, where a curate will be able and willing to undertake this office...

"The spirit of these injunctions is evident, and to whatever extent they may be effected by change of circumstances, they prescribe, at least, an analogous mode of proceeding to the clergy as a body, and to every clergyman in particular..."

"Here we see the best fruits of the English Reformation, as that which would substitute a religion of light, for the darkness of superstition; and if we account it the peculiar aim of Protestantism, contemplated as an awakened energy in the Church..."

"I was particularly gratified to meet in these several missions many of the former students of Bishop's College; and some whom I had myself admitted to holy orders—the sons of the venerable Mr. Kohlhoff, and of the late Dr. Cammerer of Tranquebar..."

"In a word, if it be the duty of the Church at large, and of the clergy in particular, to teach the truth as it is in Jesus, it is their duty to expand the mind, and as far as may be, mould the heart for its reception..."

"I say the duty of the clergy, and it is well to keep this distinction strictly in our minds. Let this duty be performed to the full extent of the ability, not estimating our means by the scant measures of a self-seeking expediency..."

"The quotations of the English Canons are retained in the above extract, as they are interesting documents of the care of the Church for the education of her members in accordance with her baptismal injunctions, which, perhaps, are not generally known on this side of the water..."

Referring to the chapel of the institution Mr. C. says:

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THE CHURCH IN INDIA.

(A Letter from the Lord Bishop of Calcutta, to the Secretary of the Society for the Propagation of the Gospel in Foreign Parts.)

Steamer "Sutledge," on Visitation, November 2nd, 1843.

Rev. Sir,—I since I last wrote to the venerable Incorporated Society, I have had the great pleasure of visiting, during my primary metropolitanical tour, the southern missions in the Diocese of Madras. After the Report which the beloved and honoured Bishop of that See has transmitted to you, I need not do more than say that I was delighted to see the immense good gradually going on by the Society's pious and devoted Missionaries...

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three entirely, and one in part, at the great Protestant Missionary Institution, of which I am Visitor, Bishop's College.

12. Indeed, I looked so much on this Ordination as a crisis in my diocese, after five years of warning and admonition, from my charge of 1838, that I could not close my sermon without inviting my Clergy to unite with me in love to Christ our Lord, and to each other, at the blessed Communion, forgiving one another, if any one had a quarrel against any, even as Christ forgave us; and then, joining myself in the number of those who needed forgiveness from others, I entreated my reverend brethren to pardon me if I had given umbrage to any, and to construe favourably all my endeavours to uphold the purity of the faith in the most responsible and awful office which I filled, and of which no one could fully conceive the difficulty.

13. My hope now is that Bishop's College will rise into increasing usefulness and importance. If my next ordinations should be as favourable in their results as this; and if the Society can send us a second professor (in the place of the Rev. Mr. Malley, and the Rev. Mr. Coles, and combining the zeal, and simplicity, and talents, and acquirements, and devotion to India of both, if that be possible),—the confidence of the public would gradually repose more and more on the institution, and all the highest ends of Bishop Middleton would be more extensively effected, in this fine college becoming the centre of Evangelical missionary education for our Church Societies in the East.

14. I am now proceeding on the north-west visitation of my enormous Diocese, for the third time (1835 and 1839 were the periods of the two former— a triennial one is impracticable) "not knowing the things," I may truly say, "that shall befall me there; save that the Holy Ghost testifieth" (in the Holy Scriptures) "that in every place"—not "bond," indeed—but sorrow and "afflictions," difficulties and trials—the world and Satan and the flesh combined in hostility—"abide me." God grant me grace to enable me in my measure to add, with the greatest of the Apostles—though unworthy to be named with him—"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

15. Commending myself to the blessing of his Grace the Primate and the President of the Incorporated Society; and to the love and regards and prayers of the Right Reverend and Reverend the Vice-Presidents, and other Members of it,—I am, Rev. Sir, your most obedient, D. CALCUTTA.

THE CHURCH IN JERUSALEM.

SECOND ANNUAL LETTER FROM THE ANGLICAN BISHOP OF JERUSALEM.

MICHAEL SOLOMON, by Divine Permission, Bishop of the United Church of England and Ireland in Jerusalem, to the faithful Brethren in Christ, Jews, and especially to all the Friends of Israel scattered throughout England, Ireland and other Countries. Grace be unto you and Peace from God our Father and the Son Jesus Christ.

The manner in which my letter was received which I ventured to address to you at the close of last year, and especially the extraordinary attention which my humble suggestions received in Prussia, induces me again at this time to avail myself of the same medium of addressing a few lines to you, by way of affectionate remembrance, and to offer you, at the commencement of a new year, my most heartfelt congratulations and best wishes, adding my earnest prayer that the God of Israel may abundantly bless you, and "that your eye may abound yet more and more in knowledge and in all judgment; that ye may approve all things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God."

Nothing but the peculiar position which, in this mysterious providence of God, I occupy, could have induced me thus publicly to address you. But not only do I deem it a privilege, but my positive duty, to afford you from time to time authentic information respecting this place, which of late has become almost universally the object of attention, but respecting which so many strange and false reports are circulated, that our friends are often made uneasy. It is with peculiar gratitude to the Almighty Creator and Preserver of mankind I state, that at this moment, having nearly completed the second year of my episcopate we are all in the enjoyment of health, and having obtained help of God, we continue to this day testifying both to the Jews and others repentance towards God and faith towards our Lord Jesus Christ. We have indeed had much to try us in the way of sickness; but on the whole, considering that we were totally unaccustomed to such a climate, the remarkable preservation of all the members of the mission far exceeds our most sanguine expectations, and calls for our peculiar thankfulness to Him who is ever watchful over those who humbly desire to "make the Lord their refuge and the Most High their habitation."—"To whom his promise is, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." "The sun shall not smite thee by day, nor the moon by night." And having nearly completed our first two years' residence here, we have reason to hope, humbly speaking, that being more accustomed to the climate, we shall be able to bear it better for the future. Our time is in the Lord's hand. His are, and Him we humbly desire to serve, and therefore, at the commencement of a new year, to dedicate ourselves anew unto Him, earnestly praying that He may grant us new strength and all grace and wisdom necessary for the peculiar work he has assigned to us; that thus, "for us to live may be Christ, and to die gain."

The principal object of this, my address, is to remind you of the 21st of January as the anniversary of our arrival in Jerusalem, and as it will this time be on a Sunday, may I be allowed to suggest that Jerusalem may not only be remembered by you on that day in prayer and supplication, with thanksgiving, but that our friends amongst the Clergy may bring the subject specially to the notice of their respective congregations in their discourses. I feel sure that not only will the Church discharge a duty by so doing, and not only may it prove a real benefit to this long desolate city and country, but a peculiar blessing may be expected upon Ministers and people, knowing that the Divine promise is, "They shall prosper that love Thee." It is worthy of notice, that the original word, rendered in the English version, "they shall prosper," means properly, they shall be at peace. And oh, dear friends, may we not, according to this Divine promise, expect peace and unity to be promoted in the Church by a Scriptural attention to the city and people of God's love? We cannot but fondly anticipate such a blessed result from the generally increasing interest which is now everywhere manifested in behalf of God's ancient people, and in behalf of the land of promise. I feel daily more convinced that the establishment of a Protestant Bishopric in Jerusalem is the work of God; and as such we cannot be surprised at the opposition experienced during the past year. No Divine work has ever prospered without opposition; it is in the very nature of things, it being opposed to all the works of darkness; but nothing has occurred in the slightest degree to shake its foundation.

The suspension of the building of the church, could, under all the circumstances, be scarcely avoided, but in all other respects, no interruption has taken place