TORONTO, CANADA, MARCH 1, 1855.

## Portry.

FAITH.

Faith, like a simple, unsuspecting child. Serenely resting on its mother's arm, Reposing every care upon her God, Sleeps on his bosom, and expects no harm.

Receives with joy the promises he makes, Nor questions of his purpose or his power, She does not doubting ask, "Can this be so !" The Lord has said it, and there needs no more.

However, deep the mysterious word, However dark, she disbelieves it not; While Reason would examine, Faith obeys, And "It is written" answers every doubt.

In vain with rude and overwhelming force, Conscience reneats her tale of misery: And powers infernal, wakeful to destroy, Urge the worn spirit to despair and die.

As evening's pale and solitary star. But brightens while the darkness gathers round; So Faith, unmoved amidst surrounding storms, Is fairest seen in darkness most profound. CAROLINE FRY.

From the Church Review.

## American Erclesiastical Vistory.

MARYLAND TOLERATION. OR SKETCHES OF THE EARLY HISTORY OF MARY-LAND, TO THE YEAR 1650. EV. STBAN ALLEN, PRESSTIER OF THE P. R. CHURCH BALTIMORE CO.

1637. White and those associated with him, had seized on the greater part of the estate unless what is stated above of last year of Mr. James, and detained it from him. belongs to this-which is doubtless the Claiborne." He therefore asked to be fact. For we learn from Mr. Campbell, discharged, which was granted it so, also, on the Roman Catholic Missions, that n in another record, December 30th, 1637. fourth priest arrived this year, known as the cattle of Gertrude James were seized Thomas Copley, Esq. He says, that " in by a writ from St Mary's. This, it is apthe oldest book in the land office,: I find prehended, is proof, that the Roman Cathothe following entry: "Thomas Copley, lie government of St. Mary's, did possess Esq., demandeth four thousand acres of itself of the goods and estate of at least one land, due by conditions of plantation, for Kent Islander, and that one, the Protestant transporting into this province himself, and clergyman of the island, or rather his twenty able men at his own charge, to widow! plant and inhabit in the year 1637.' It is no objection to his identity with the missionary of the same name, that the record calls him 'Esq.,' for it would not have been safe, at that period, to have openly recognized a Romish priest by the title of Rev.; and in the state records, we find a when one seventh of their colony were prodent caution in this respect to any apparent disregard of the penal laws, then Romish priests, and Jesuits in particular.

A proof that Mr. Copley was a Jesuit priest, and engaged in missionary duty in Maryland is found in an original letter," in which "he is called Father Copley." Touching this same individual, ve find in Kilty's Landholder's Assistant, this extract from the same records: " Came into this province the Sili of August, 1637, Mr. Thomas Copley and Mr. John Knowles, who transported R H., L. G., W. K., &c. -and p. 86-to the number of nineteen. Just before this, is the following entry: Entered by Mr. Copley-brought into is province, in the year 1633, O.S., Mr. Andrew White, Mr. John Altham, &c. Thomas H., &c., &c , to the number of thirty." He seems thus far to have been the agent in procuring the first colonists that came over in 1634, as well as those of the present year, and also in securing their lands as promised to emigrants. And thus the priests secured their portions of lands, not less than did the other settlers; lands which, it is understood, went to the Roman Catholic Church itself by the very voivs of this priestly order. This Thomas Copley, Esq., does not appear to have been known however to the Protestants, in his

real character of a Jesuit Father.

From the entries made in the land records, we are shewn that there were many colonists who came over this year.

In the spring or fall of this year, it anpears that Captain Claiborne repaired to England. Previously to this, there is no proof that he was there, after he come into the colony. And either by himself or political debates, of committees and parliahis agents, such representations had been made to the king, as called forth from him the following order to Lord Baltimore:

"Whereas formerly, by our royal letters to the governor and council of Virginia, and to others, our officers and subjects in those of famine is upon us, and multitudes are parts, we signified our pleasure that William Claiborne, David Morehead and other planters, in the island near Virginia, which they have nominated Keny Island, should in no sort be interrupted in their trade or plantation by you, or any on your right, but rather be encouraged to proceed cheerfully in so good a work, we do now understand, that though your agents had notice of our said pleasure, signified by our letters, homage, while princes and peasants, with yet contrary thereto, they have slain three of our subjects there, and by force, pos- inge, fear his judgments, and tremble at his sessed themselves by right of that islands, and carried away both the persons and estates of said planters. Now, out of our fellowship," and what messages do they royal care to prevent such disorders, as we bring from heaven for the christians of these have referred to our commissioners of days? It is refreshing to leave behind us plantations the examination of the truth of the smoke and stir of this busy age, and to these complaints, and require them to proceed therein according to justice, so now, by these particular letters to yourself, we Providence, and all the marvellous works of strictly require and command you, to per- our God, in those days of old. Let us form what our general letter did enjoin, single out a few only from this blessed comand that the above named planters and pany, and consider the messages they have their agents may enjoy, in the meantime. left us, and the nature of that song of praise their possessions and be safe in their which they now offer before the throne. persons and goods there, without disturother documents.

" Lord Baltimore on receiving the order, with an attention which," says Chalmers. "he deemed due to the command of his prince, though founded on misinformation, said he would wait on the king and give him perfect satisfaction!" What satisfaction he gave him is not known-but such was the king's order to him. He was required and commanded, that the Protestants of Kent Island enjoy their possessions, and be safe in their persons and goods, without any further disturbance. What information was given by Captain

and English records furnish full proof. The Rev Rehard James, as before stated, was a resident clergyman on Kent Island, for some years up to the present. This gentleman, it appears, had previously been librarian to Sir Robert Cotton, the famous antiquarian; and when Sir George Calvert, the first Lord Baltimore, obtained as a Protestant his charter of Avalon, in the Island of Newfoundland, and took his Protestant colony thither, he was the minister there. We next find him as above stated. the minister of Kent Island. In this year, he seems to have accompanied Captain Claiborne to England, and to have died at Sir Robert Cotton's in 1638.† On Captain Claiborne's return to Virginia, he administered on the Rev. Mr. James' estate, and August 1st, 1649, is found this record: -" Captain Claiborne, administrator of Richard James, minister, brought into court at James' city, his inventory and account. This year, we have nothing from Father He alleged, that the governor of Maryland

> And now, how went on matters at Kent Island, subsequently to the disaster on the Pokomoke bay, in the spring of 1635? Did the Protestants there, at once submit to Lord Baltimore's government upon the defeat and capture of their men and boats, killed and taken? Very far otherwise. The remainder of the year 1635 passes last day, when we find, that the Isle of Kent had been only in some measure reduced to the obedience of Lord Baltimore. and George Evelyn, a Roman Catholic, the owner of the barony of Evlinton, St. Mary's, was appointed commander of the island, and John Langford, another Roman Cathohe, high sheriff | then, or soon after. Thus, though deprived now of the superint endence of their proprietary, and so long before of one-seventh of their most valiant men, yet, now, at the end of near three years, they were only in some measure reduced to Lord Baltimore's government.

(To be Continued.) • 2 Borman, 72. + Wood's Atheniensis, &c. † Streeter, from Virginia and English records and depositions. § 2 Borman, 44. † 2 Borman, 57.

" THE GOODLY FELLOWSHIP OF THE PROPHETS PRAISE THEE!"

Every sentence, in these devout songs of the church, is a rich mine of holy thought, and open to the new worshipper a delightful and glorious field of heavenly meditation. But amidst the worldliness of these days, it, needs no small effort of faith to perceive their full beauty, or to enter in and take posses ion of their hidden treasures. How should those who were yesterday in the alchouse or the treatre, the ball-room or the race-course, and to day in the house of God, be able to join heartily in such words as these i "The goodly fellowship of the prophets!"-Their very names are forgotten, and how then can we unite in their songs of praise? In this age of steam engines and railroads, of newspapers and ments, who ever thinks of those venerable servants of God, or dreams that their messages, ages since, apply still more to ourselves and our own nation in the present day? And yet, now that the sore judgment perishing of hunger, almost at our doors, there is a remedy far more safe and sure than all the plans of mere worldly policy can supply. It is that every worshipper, in our ten thousand churches, should understand and believe these few words with his heart, while he utters them with his lins. It is that Lord God of the holy prophets, should be once more honored with national continte and humble hearts, believe threaten-

Who are they that compose this "godly mount upwards towards the times of Paradise, that we may dwell on the wonders of

The first is a holy and venerable name, bance or further trouble by you, or any of Exoch, the seventh from Adam, one of yours, till that cause be decided. And that pair of worthies, singled out from all herein we expect your ready conformity mankind, that he should not see death, but that we may have no cause of any further be translated at once into God's presence. mistake." Dated July 14th, 1638, in the In a world where all was sin and darkness, copy, but should be 1637, as is proved by amidst its frightful violence and ungodly revelling, he "walked with God," in holy and blessed communion, three hundred

Claiborne, as alleged by Lord Baltimore, we are not informed. But that he had indeed possessed himself of the goods and estates sinners have spoken against him." of some of the Kent Islanders, the Virginia

> Next, in this holy fellowship is NOAH, iew. Amidst the triumph of ungodliness: and the mockery of the profane, moved pared the ark for the saving of his house, and the memory of that awful time of judggoodly fellow-hip, that when famine is sent upon the land for its grievous trespass, should deliver only his own soul by his righteousness? Have we not read the promise, that "God shall enlarge Japheth, and he shall dwell in the tents of Shem?" rainbow in the sky, every season of the ans, the sons of Japheth, to worship in the us of this great and holy patriarch. It may Lamb for ever." help us to learn the width and fulness of that song, which he utters ever before the

dominion over all the sons of men. Next, in this goodly company, let our houghts rest for a moment on Moses, the man of G d, the lawgiver of the chosen people. Have christians now, nothing to o with his song of praise? Yes, surely, for in the last days, the ransome I servants of Christ, at the fall of Babylon, shall stand on the glassy sea, having the harps of God: him who fashioned it long ago. And they sing the song of Moses the saying, Great and marvellous are thy works, thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

What, then, is the song of Moses, that servant of God, and his own peculiar tribute of praise among this goodly company! He was rescued in his infancy rom the malice of Phiraoh; and he cele brates the power and providence of God, who watches over every sleeping infant, and ordains praise out of the mouth of babes and sucklings. He was learned in all the wisdom of the Egyptians, and still esteemed the reproach of Christ greater riches than all the treasures of their wealth and science: and now, in his song of praise, he proclaims that all the discoveries of modern science are dust in the balance, compared with the cross of Christ, and the excellency of the knowledge of our incarnate Saviour. He forsook Egypt, not fearing the wrath of the king, and now he proclaims, with perpetual anthems, the surpassing majesty of Him who is invisible, the Lord of lords, and King of kings. He kapt the passover, and the sprinkling of blood, that the destroyer might not touch the dwellings of Israel: and now he proclaims the glory of "the Lamb of God, who taketh away the sins of the world," and the virtue of that blood of sprinkling, which alone can speak pardon and salvation to the immortal souls of men. He parted the waters of the Red Sea, by his rod, stretched out over it: and he now celebrates the power of that Divine word, which can make a pathway for God's and can bring them safely to their inheritance in heaven. He appeared in glory on the holy mount, and spake with our Lord of his decease that He would accomplish at Jerusalem: and now his song mingles ever with those acclamations of joy in heaven: "Worthy is the Lamb that was And still other notes are mingled reality. sing." ing to the Gentiles, and of the faithful worldlings. Perhaps you reek riches, emshalt tread upon their high places. There undone! is none like unto God of Jeshurun, who My children I present to your notice four

His excellency upon the sky." But time would fail to speak of all this Rghteousness, faith, love, peace.

years, and he was not found, for God trans- "goodly fellowship" -- of SAMUEL watching | 1st "Flee youthful lusts" and "follow lated him. He is thus a prophecy of those in the temple, and receiving the visions of rightrousness. who, in the last times, shall be changed the Most High; of DAVID, the sweet. My children wait not till righteousness without death, in a moment, in the twink- Psalmist of Israel, whose songs have been follow you. Defer not till that day, terriing of an eve, and be caught up to meet the life and joy of the whole church, in her ble and inevitable, when divine justice will their Land in the air, and be with him for solemn worship, age after age; of ELDAH, soize you, arrest your course, force you to ever. And what message has he left for fed by ravens at the brook Cherith, or con- yield to its command and east you into that the worldlings and scorners of this age ! Ironting the whole nation of idolaters when place where there is weeping and gnashing It is one of severe and selema grandeur, the fire of God fell and consumed the ofteeth. Follow righteousness now, before " Behold, the Lord cometh with ten thou- sacrifice, or parting the river Jordon with justice overtakes you. Seek the righteous. sand of his saints, to execute judgment his mantle, and carried up by a whirlwind ness which comes by faith. Christ is that upon all, and to convince all that are un- into heaven; of Elistia, surrounded by righteousness. If you clothe yourself with godly among them of their ungodly deeds hosts of sugels, when the whole mountain the righteousness of Carist you shall be which they have ungodly committed, and was filled with chariots and horses of tre covered with anarmour (Ephes, 6th) which of all their hard speeches which ungodly round about him; of Isasat, who saw the shall render you invulnerable. In the day Yes, visions of Jehovah, sitting on His throne, of the judgments of God when the destroy-Lord, though scotlers may now say in their and the seraph touched his hps with a coal tearts, "All things continue as from the from the altar; of Jeremian, in the low all those who have worked in iniquity, eginning," and infidels may deride the and may dungeon, receiving a message of should this terrible sword attempt to strike mention of thy judgments,—"the goodly great and mighty mercies, such as man you it will break asunder in his hands befollowship of the prophets praise thee!" cannot know, and time cannot change, cause it will be arrested in its descent by By the lips of Enoch, the earliest of their from the God of Israel; of EZEKIEL, gazing the argour of the rightcoursess of Christ. number, they proclaim thy coming in glory, on the lightning form of the cherubim; or by long forbearance to sinners, thy pro- DANIEL, sheltered in the den of lions, or with the hosts of heaven, Him who is seatecting care over thy people, and the sure speechless and astonished before the bright ed on a white horse, on whose head are translation of all thy true followers to ever- presence of the Son of God. There is here a boundless field for our thoughts, while we the Word of God, (Rev. xix). You shall strive feebly in these latter days, to catch journey with him, and in his company shall he preacher of righteousness to the old the sweet accents of that song, which rises

before the throne of the Almighty. "The goodly fellowship of the prophets with the fear of God's judgments, he pre- praise thee!" They tell us without ceasing of the wonderful works of God in the days of y which he condemned the world, and old; of strange judgments and surprising became an heir of righteousness. His song mercies, of promises long delayed, but of praise once arose to God, above the surely fulfilled; of deliverances in trouble, dashing of the fierce waves, which had and unhoped-for victories of the people of buried a whole world of ungodly rebels, God, and the rich blessings still in store for our fallen world. But, above all, they ment and mercy mingles for ever with his speak of the sufferings of Christ, and the praises in the courts of heaven. And has glory that is to follow. They tell us of the he no message for us in these days? Have vinegar, the wormwood, and the gall, the we not heard, from another prophet in this parted raiment, the pierced side, and the buter mockery; but they also proclaim the glory of that day, when the Lord will build though Noah himself were amongst us, he up Zion and appear in his glory, and all learthly hearts shall tremble and h astonished, when he shall arise in his Majesty to shake terribly the earth. "The testimony of Jesus is the spirit of prophecy." Have we never heard the answer given to Each saint in the goodly fellowship delights his sacrifice, "that seed-time and harvest, to render homage to the Son of God, and summer and winter, shall not fail?" Every their praise, however various may be its accents, however multiplied its sources, all year, nay, every meeting of Gentile Christi- centres in that sweet author, " Blessing. and honour, and glory, and power, he unto sanctuary of the God of Israel, may remind Him that sitteth on the throne, and to the

O, that in this hour, when God's july. ments are visibly upon us, the myriad throne of God, to celebrate the terror of churches of annuland stand to take par promises, and His perpetual and everlasting goodly fellowship, and learned to take par in their high songs of praise! O, that like them, we could rise above second causes, in our times of distress, to trust simply in the living God; and instead of busying ourselves only about the duch and the wall, the outward stays and supports of our national prosperity, we would "look unto the Maker thereof, and have respect unto joining as a nation, with our whole heart, And they sing the song of the Lamb, in their noble song, the round correspond to the song of the Lamb, holy prophets would send down the blessing holy prophets would send down the blessing Lord God Almighty! Who shall not fear largely upon us. Our misery would soon thee, O Lord, and glorify thy name? for be forgotton, as waters that pass away. elves under God's hand, what is it but a nockery to make mention before him, of those prophets, whose example we slight, and whose warnings and promises are equally dispised? May all the sons of our church rise to a higher and nobler elevation of faith, so that these words of our solemn worship may never prove a witness against them in the great day! May every nessage of this goodly company, from the voice of Enoch to the latest sound on the harp of prophecy, sink deep into our hearts, until at length, after all our feeble and nolluted worship on earth, the Day Star shall arise in our souls in His beauty, and we shall be called to sit down with Abraham and all the prophets, in the kingdom of our

> AN ADDRESS TO THE YOUNG, By H. Merle D'Aubigné, D.D.

My children, "Flee youthful lust" and follow righteousness, faith, charity, peace, with them that call on the Lord out of

pure heart." 2nd Timothy ii. v. 22. A friend who knows you not, but who loves you, addresses you from a far couniry. He writes from the foot of the Alps, in sight of the eternal glaciers of Mont Blanc, and on the borders of that crystal lake whence the Rhone pours its waters towards France. The words which he addresses to you are those: God grant that your youth may be consecrated to Him who saves his people, that in the strength people through all the waterfloods of time, of your days you may receive the unclion and renewing of the Holy Spirit!

There is a path you should avoid, there is a path in which you should walk. Live. walk, strive, study, prevail; but do so following a rew direction with an entire change of life. There are in the world semblances of freedom, happiness and truth.

in this Divine song, that tell of the long | Perhaps my children you reek pleasure blindness of Israel, and of mercy overflow- expecting to find it in the company of promise made to the fathers, to be fulfilled, barking in the ships of England, to search at last to their repenting children; till at for them in the ends of the earth. Perhaps length his words of joy shall be heard you seek fame, in taking up the profession among the hallelujahs of the church on the of a soldier and gathering laurels in battle farl of Bahylon, saying as of old, " Happy on the banks of the mighty rivers of the art thon, O Israel, ye people saved by the East. Perhaps you pursue power, speak-Lord, who is the shield of thy help and the ing in the popular assemblies, or in the word of thy excellency! thine enemies senate of your nation. If these be the obshall be found liars unto thee, and thou jects which engross your attention you are

rideth upon the heaven in thy help, and in treasures of another character which I invite you to seek after. They are called,

ing angel shall gather togather and punish And you all unburt and glorious shall follow many crowns, and whose name is called you enter into the everlasting habitations. world, and founder and patriarch of the continually from all these prophets of God, My children, become by this righteousness sons of God; let fall the lending strings of infancy, east away fear, and may you receive the spirit of adoption. In the undst of the human institutions which surround you, contemplate the beauty of the divine law. Know that God. He who made the beavens and the earth, and who gave his son calls you, worms of earth, to know Him to contemplate Him. Become each of you an imitator of God, let your will be ost in the will of God, and become one with it, to make the will of God our own: this is freedom, this is glory! Clothed with the righteousness of Christ, allow nothing to bring you into condemnation. If sin, if any unrighteousness overtake you, overwhelm you, hurry you towards evil mmediately collect your energies, recollect that you belong to God, humbly confess your fault, separate yourself by this conession from your sin, obtain thus a fresh evidence that God pardons and accepts ou, and by an increased measure of His Spirit, bring forth more abundantly the mits of conversation and good living.

(To be continued.)

## Ecclesiastical Intelligence.

ENGLAND. four sermons, presented on the tour sundays preending Advent before the University of Cambridge, on "The Work of Christ in the World." bridge, on "The Work of Christ in the World." These sermons are especially valuable, as this Prelate gives in them a full and clear exposition of the view be takes from an extensive and particular observation of the present actual condition of things in the Church of England. The testimony of few men living can bear with it greater weight. Well qualified in all respects is be to be a witness in such a case. He left England thirteen years ago, just at the beginning England thirteen years ago, just at the beginning of those agitations which have shaken the Church, Since then he has been far away from an atmosphere of controversy, broathing the pure, bra-cing air of his great missionary field, wherein he has toiled with faithful and successful labor, while others have disputed and talked. He comes back, with an eye clear from the dust of strife, and a mind un look upon the mother of his devoted love. Jen-lous of her honor, devoted to her interest, true to her faith, we may be sure such a son would look with a keen and cornest gaze. If is no partyman, but a real Catholic Churchman, verging towards no extreme, but walking in the old paths, where is the good way. Well and truly does the English Churchman describe him, and it is upon such pictures we delight to look. "When we speak of him as a Moderator, let it not be supposed for a moment that we mean to class im among those 'safe,' 'moderate' men who would sacrifice principle, and even exertion, for the sake of peace and quietness, and to preserve cortain traditionary and barren theories. He is at once, moderate and energetic, independent and considerate of others; and while he reverenially appreciates the defails of a solemn Ritual he can also appreciate the simple carnestness o the Christian to whom such details are unhappily a stumbling-block. By the side of narrowed, inconsiderate, and impatient partisans on either hand, he appears as a giant, whether we regard him as a man or as an Ecclesiastic After seeing and hearing him at the Altar or in the Pulpit, what pitiful pigmies do our effeni-nate Romanizers and our pertinacious Puritana appear! He is a man and a Christian, and he relies upon manly and Christian qualities to inluence his fellow-men and fellow-Christians. He plays no tricks at the altar nor in the pulpit. Erect and tall to beaven he stands, a' man,' not an Ecclesiastical automaton. He reads, prays, and preaches, as a man, without any Puritan or Romanizing artificialities and conventionalities. He refuses to be either less or more than a man and a Christian-an Englishman and an English Churchman." The testimony of such a man is worthy of our lighest confidence, and the comforting witness

of one like him is of more weight than the harsh voice of a bost of croakers. He thus gives bis views of the actual condition of things, accounting at the same time for the measure of evil which has mingled with the good:—

"But when I come here to offer up my thanksgiving for this double blessing of pure evangeli-cal religion, and of apostolic order, which has been felt by us in the most distant parts of the world. I am aware that many here are thinking more of the errors and excesses into which some zealous partizans of either cause have run, than r'ain to receive power, and riches, and semblances of freedom, happiness and truth. Five all these appearances, and seek the blessings conferred upon the Church at large by the movements themselves. With such questing." And still other notes are mingled reality. have seen men, reputed to belong to various sections of the Church, come out among us with the same pastoral love of souls, and the same lively care for the conversion of the heathen, and, without inquiry into their shades of opinion, we believed their doctrine to be of God, bec use they seemed to do the will of flim that sent them.

"I cannot pretend to speak with the same confidence of the state of feeling here at home, but in the course of a long journey in almos every part of England I seem to have observed, in the great majority of the Clergy, a desire to give up all controversial bitterness, and to devote themselves with exmestness to the great work which lies before them.

"It has pleased God to awaken a zeal among

us, which our elder brethran in the ministry speak of with astonishment, when they compare t with the indifference of former times. A great and visible change has taken place in the thirteen years since I left England. It is now a

very rare thing to see a careless Clergyman, a impulse of the spirit of the times, has put forth signs of life, while many were predicting its ex-

"The natural result of this awakened seal has been to extend the limits of inquiry, and to give a new value, never recognized before, to more subtle points of dectrine and more minute rules of practice. By the law of spiritual forces, the pressure of one point is communicated through every narrow orifice, and to the most remote channels. Each man, in his own line of research, feels the force of the whole moving power, and thinks that Christianity itself and the very exist-once of the Church depend upon the one little point which he has elaborated for himself. We are apt to forget that in the other chambers of ourselves, all actuated by the same spiritual life, all pressed by the same conscientious obligation, all working to the same end, but not in the same exact line, or by the same process: we forget, in short, that simple rule of St. Paul-"there are diversities of gifts, but the same Spirit: and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God who worketh all

in all."—I Cor. xii. 4-6.

"It is easy to see how Christian real thus tends to religious strife, by the error of confounding the blessing of the Spirit of find with the private and special mode in which that blessing may have been obtained. One who has felt his sou raised up to heaven by the harmony of Catheraised up to neaven by the mermany of Carne-dral worship, goes forth and denounces the ser-vices of the Parish Church as sold and defective; another, whom God has enabled to pray with the pirit in the simple words of the Liturge, conomns the Cathedral Service as formal and osentatious. Each man, in that state in which he has experienced the power of the Spirit of God believes his own rule of worship to be not only the best, but the only safe way of life; and the next step to feeling it useful to himself, is to attempt to enforce it upon others. And thus there is nothing so minute which does not beome a new occasion of strife. Music, vostments, rubrics, services, architecture, even gestures of the body and tones of the voice, become elements of discord to read the peace of the Church."

There is much, undoubtedly, in these comforting and instructive words which we may apply to ourselves. And even if we fail to see the pplicability of the truths here presented, the

ing comfort. If any man will do the will of God he shall know of the doctrine whether it be of God.' When other tribunals fail, the best interpreter of Christian dustring is Christian work: the inward working of faith combined with the outward working of charity. For faith, untompered by charity, may sour too high: as if the coul, wrapped in the contemplation of its own lie homeliest duties or our daily life, to the care of our children, to instruction of the young, to ministering to the sick, to conforting the widow, to visiting the prisoner, to redaining the drank-ard, to the binding up of wounds, and the wash-ing of feet: and in the region of practical duty we find our test of necessary dectrine. Whatever is really necessary to reform the sinner, to comfort the sorrowful, and to guide the dying on their way to heaven: that, and that only, is the loctrine which God ealls upon every man to

" May (lod than give us grace to abjure all party distinctions and all religious strife, and resting upon the broad basis of our own Articles and Liturgy in their plain and natural sense, to unite cordinity. Clergy and Linty slike, in the great work which do has given us to do—a work too vast and too important to allow a single company to be less in unprofitable discussion. The scope of that work, reaching even to the ends of the world, it is my purpose, if God will, hereafter to sketch out; but let it suffice for today to recognize the duty of taking care that all our works he done with charity, to the edifying he Church to which God has granted the out-ouring of His Spirit. Better than all tribunals of heresy or boards of doctrine will be the interest of an all-absorbing work; the expansiveness of a fervent charity; the single eye to the one great duty of life; the great cause for which d gave His Son, and for which the Son of God

Seattonn.upow.Avox.-The new church of STRATTORD-UPON-AVON.—The new church of St. James the Great, Stratford-upon-Avon, was consecrated on Tuesday, the 23rd ult., by the Lord Bishop of Wercester. The sum of £90 was collected after the services, in addition to upwards of £20 forwarded by absentees. The church is fitted up with open seats, and will accommodate 420 salults, and 100 children. The whole of the building is, for the present at east, to be free and unappropriated, it baving seen determined on to have a weekly offertory, by which the necessary expenses of Divine Vorable are to be met.

NEWCASTLE.-After restoration from the ffects of the explosion, All Saints' Church, Newcastle, was re-opened on Sunday se'nnight, the Sermon on the occasion being preached by the Rov. Dr. Gilly, Canon of Durham.

OAKENGATES .- On Thursday last the new thursh at Oakengates, in the parish of Wombridge, was consecrated by the Lord Bishop of Lichfield, who also preached on the occasion. Accommodation is afforded for more than 600

CLERICAL EDUCATION .- The last number of the Christian Remembrancer contains an article on Clerical Education, to which we would invite the attention of our readers. It is written by some zealous advocate of the Theological Colleges which have been instituted in some of our Dioceses, and which it has been proposed to found in one or two others. Without pladging ourselves to the views of the writer, we think that he has drawn attention to the defects of the present University course of theology in a way which deserves the consideration of the Academic authorities. He complains of the want of personal intercourse between the Professor and the members of his class; of the want of unity in the Professors' series of lec-tures; of the difficulty of guiding and watch-ing over the students' private reading; of the ing over the students private transpossibility of giving, either at Oxford or Cambridge, any initiation into the practical duties of the Parish Priest. He speaks also of the difficulty of adapting lectures in Divinity to the large classes of students of such various calibre as the University will congregate together, and alludes, though not as strongly as he might do, to the increased knowledge of the world which a new home and new associates is a Cathedral city would give to him who is in ransit from the Senate-bouse to the Curacy. In conclusion, he urges on the Universities the desirableness of attempting to take part in the work now performing at King's College, and St. Bees; of laying hold of a class of candidates for Holy Orders, on whom the associations of with much animation and delight's But this Oxford and Cambridge would produce a most was his last attendance on the public services

It has been a matter of surprise to many that, neglected parish, or a descenated church. The multiplication of schools may well be made the subject of special thanksgiving to Almighty God.

The teaching of our public schools and universely the teaching of the property of the pro sities has risen to a far more religious character. a rule, the young man leaves school for College Even our Cathedral system, the last to feel the at eighteen or mineteen, and takes his degree when he is verging on twenty-two or twenty-three. Some graduates are ordained within three months of this period; by far the greater part within twelve months. Of these a few stay up for a term or two at the Universities, attending the Professorial lectures; a few more are sent to elergymen in the country, and from them receive assistance in their reading, and insight into the work of their future calling; but by far the greater part are content with "gotting up" just enough Pearson and Burnet and Butler as will enable them to pass the Bishop's examination, and so enter on their ministry, ignorant of its duties, ignorant of its relations, with vague notions as to the object of their calling, and ready to fall into the hands outso of that in the other chambers of outso of the first clergyman of activity and piety with lives, all actuated by the same spiritual life, esseed by the same conscientious obligation, rking to the same process: we forget, or by the same process: we forget, that a simular sula of St. Paul—withers pertinacity because they do not spring from roason and reflection. In this respect we trust that much benefit may arise from these Theological Colleges; and if the officers in charge of them will only aim at producing active and realous ministers of the Church (not of any

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Eriscopacy and Republicanism.—The Lonon Clerical Journal thinks that the movements and literature of the American Church are well worthy of attentive study by English Churchmen, especially as the way in which Republican institutions can be made to harmonise with what appears to some the Monarchical principle

party in it). we need not say they shall have our hearty good wishes.

of Prolacy. It says:—
"Englishmen use the expression Church "Englishmen use the expression 'Church and King,' as though the things they signify were incapable of separation, and a King must exist with a Church; and so deeply is this thought ingrafted in our associations, that we feel a curious interest in tracing the working of a contrary mode of reasoning, by which Episcopacy and a Republic can cohere and work together. In the Church Review and Releasestical Register. tical Register, published at New Haven, Con-nectiont, a miscellary we have often had occasion to praise, this new combination of ideas is exhibited fully; for, while the writers are devoted, and in many respects high Church-men, they are staunch republicans not made inplicatinity of the truths here presented, the following extract comes home to us, and we trust there are few among us—Goll grant that there may be none!—who could not from the heart say Amen to the concluding prayer of this urus Apostle:—

"The words of the text teach us a never-failing confort—" If any man will do the will of God he shall know of the doctrine whether it be of the the trust of the text teach us a never-failing confort—" If any man will do the will of God he shall know of the doctrine whether it be of the text teach us a never-failing confort—" If any man will do the will of God doubtle from this fact is, that Rpiscopacy can adapt itself to any form of political government; and the state of things in America completely refutes the often-repeated sophism of Inderefutes the often-repeated sophism of Inde-pendency, that lifehops, and what are called free and popular institutions, are incompatible."

Oxronn.-Joseph Phillimore, Req., Regius Professor of Livil Law in the discharge of Shiplane, on the authorite. In the discharge of his duty as Regius Professor, his speeches on presenting Warren Hastings, after the peace presenting the Allied Sovereigns, and at the Duke of Wellington's installation on presenting the distinguished men who attended that Illustrious personage, will give his name bistorio interest.

No further proceedings have taken place in the case of Mr. Westerton against Mr. Liddell, in the Consistory Court, in regard to St. Paul's and St. Barnabas, Knightsbridge, of which we gave the substance in our l'ostscript last week. We apprehend, and we hope, that the law-will not alma-dishes on the altar-all these things give as much offence to High Churchmen as any as much offence to right Churchman as any thing which Mr. Westerton seeks to remove can give to Low Churchmen A side-board, or bracket.—Mr. Westerton calls it a "toresience-table"—is a necessary piece of furniture, and far more legal than the practice of placing the elements on the alter before Morning Prayer. A Vertice of the control little moderation and common sense on both sides would keep these matters out of the Law Course, if not out of newspapers. 10 101 1910

. SCOTLAND.

DEATH OF BISHOP LOW .- The Scottish Church has lost one of its most realous and imports members. The Right Rev. David Low, D.D., LL.D., formerly Bishop of the United Dioceses of Ross, Moray, and Argyle, died at the Priory, Pittenweem, on Friday evening. January 26, 1865, at the advanced age of eighty-six, and in the sixty-eighth year of his ministry, having been born at Brechin, in Nevember, 1768, and crdshed Deacon in December, 1787.

The late Bishop had been more or jess prominently concerned in all the important transactions which have so materially changed, the position of the Scottish Episcopal Church, during the last sixty-five years. Even, in the preliminary arrangements for procuring the members. The Right Rev. David Low, D.D.

during the last aixty-five years. Even in the preliminary arrangements for procuring the klepsal of the Penal Laws, in 1792, he had a part as a delegate, by proxy, to the Committee appointed by the Church to promote that object. Subsequently, he was actively engaged in measures for securing the Regium Donum for the poor Clergy of the Church, and in the movement which resulted in the important, though atill unsatisfactory Act of 1840. In the elevation of Dr. Luscombe to the Episoopate slao. tion of Dr. Luscombe to the Episcopate slac. Bishop Low took an active part, anticipating probably from that step more, beneficial results than actually ensued. But the principal act of Lis life, perhaps, was the separation of Argyle and the Isles from the other portion of his united charge, and their erection into a distinct Diocese, to effect which Bishop Low nobly, devoted no less a sum than £8,000 towards the endowment of the See.

With respect to his own ministrations, the

deceased Prelate was ordained to the charge of a congregation in Perth, from which he was re-moved, in 1789 or 1790, to Pittsnwsen, where moved, in 1759 or 1750, to Pattenwsen, where he has continued to reside ever since, esteamed and beloved by his numerous attached friends, and respected by all,—even those who were least favorable to his ecclesiastical opinions. In 1819 he was elected Bishop of Ross and Morsy, and continued actively engaged in the duties of his sacred office till 1851, when increasing infirmities rendered it desirable for him to resign the somewhat operans responsi-bility attached to a distant and scattered Epis-

copal charge.

The last few years of his life have been spe accordingly, in quiet retirement taking part occasionally in the sacred services of the consisting in the sacred services of the chipel of which he had so long been chief paster; and, till recently, enjoying the social intercourse afforded him by a choice and beloved circle of his more intimate driends. So recently as Christmas-day (1854), he assisted in the celebration of the Holy Communion, of the Church. In the following week he be-

· L. I., fel. 25. † 2 Borman, 585.