

Poetry.

SAMUEL'S PRAYER.

(From "Lays Innocentium.")

With joy the guardian angel sees
A duteous child upon his knees,
And writes in his approving book
Each upward, earnest, holy look.

CHURCH AND STATE.

(From the Guardian.)

The nomination of Dr. Hampden to the See
Hereford does unavoidably suggest one most grave
and important subject in connection with the position
of the Church in this country.

We must own ourselves to be no enthusiasts on the
matter of the absolute separation of Church and State.

But, it is to be supposed, that because the State
holds certain great powers attached to the Church and
State connection, that, therefore, those powers are
absolutely unlimited, and without check?

It is quite evident, that whatever powers the State
has with respect to the Church, they must be of this
constitutional kind. They cannot be boundless.

Now, we mean to assert that there is sufficient
strength in the Church in this country, if she will
fairly embrace this idea, to establish ultimately, how-
ever unpopular it may be, some check of this sort.

These are days in which, on the whole, common-sense
claims have weight, and gradually advance.

We beg, therefore, earnestly and sincerely, to recom-
mend this idea as one to be entertained, thought of,
talked of, discussed in proper ways, spread, by all
means by which ideas are capable of being spread,

others. Thus, new principles of trade and finance,
new rules of art, new law, new manners, costume,
words, and tastes and forms of daily life come in.

The belief in the absolute omnipotence of the State,
which presses so upon the Church, is an idea of this
class. It is capable of being thrown off like other
ideas.

THE MARRIAGE IN CANA OF GALILEE.

(From "Short Meditations," by Dr. Hook.)

There was a marriage in Cana of Galilee.—St.
John iii.

How happy was this marriage which our blessed
Lord was pleased to honour with His presence and
His first miracle!

Let me remember that He, our blessed Saviour,
came to marry, as it were, by His incarnation, our
human nature with His divine person;

The first miracle of our Lord was a forerunner and
prelude to that last and greatest miracle which He
performed at His last supper, and which He is now
continually working for those who are elect and precious

Foremost of all stands the question of patronage.—
We do earnestly protest against a system under which
the distribution of spiritual offices is handed over, with-
out let or control, to Ministers irresponsible to the
Church, and responsible only to an un-Christian Parlia-
ment.

Let the statesman who has been induced to concede
political equality to infidels, look to it that they
secure religious freedom for ourselves. We do not
cease them for their concession, we only claim of
them that the justice which they deal out to our
antagonists be not the occasion of new and bitter oppres-
sion to the Church, which they have sworn to defend.

CHURCH BUILDING.

(From "Tracts on Christian Doctrine and Practice.")

In later times, alas! men have thought less of this
duty, or rather this privilege, than their more pious
fathers did once before them. They suffered towns
and villages to grow populous without building churches
or chapels to meet the wants of the increasing popula-
tion.

Take, then, your part in this good and holy work.
There are those who will talk against such an applica-
tion of the means with which God has blessed you as a
waste; who will speak against all unnecessary orna-
ment, as they call it, in churches; who will say, we
might pray as well in a barn as in the most splendid
building, and that therefore what we have to spare
might be better employed than in the needless adorn-
ing of the sanctuary.

My soul, go on thy way obeying the commands
which the Church lays upon thee; she tells thee to
do as Jesus commands thee; follow Him, and do as
He desires in all things. Thus mayest thou walk
on thy way without seeing any of the fruits of thy
obedience; but the time will come, when thou hast
filled thy vessel unto the brim, that when it is drawn
out it will be found wine; thou wilt have gone on in
faith, but thou wilt have thy reward, for thy best will
be saved unto the last.

THE UNCHRISTIAN LEGISLATURE.

(From the Guardian.)

It seems to be generally expected that little or no
resistance will be made to the wishes of those who are
un-Christianizing our Legislature. The University of
Cambridge has, it is true, bestirred itself; and the
feelings which have been expressed in our columns
have been echoed by no inconsiderable number of read-
ers. But the prevailing opinion is, that we shall lose
the day; and it seems probable that many Churchmen
whom we most highly respect, will, tacitly at least acquiesce
in the admission of Jews, against which we have
been protesting. We do not doubt the sincerity of
their motives—we would not even impugn their judg-
ment, provided that they act honestly and consistently.

It is argued, that in times when exclusion was most
rigorously enforced, and the House of Commons con-
sisted only of the Church of England, ecclesiastical
affairs were in a far less prosperous state than in these
days of liberal or latitudinarian policy. The Church
is safer now, we are reminded, in the zeal of her chil-
dren and the vigour of her operations, than ever she
was in the days of rigorous orthodoxy. We answer,

God-well. No one's hand will more readily open to
the poor, than his who has most liberally offered of his
means to his Maker. And, if his offerings of piety
should be thought likely to dry up the sources of his
charity, we should remember the many cases in which
God has blessed their store, who gave all they could
of their little means to his immediate service.

The penny given by the poor man out of his need,
may be a far more acceptable offering to God than the
hundred pounds given by the rich man out of his plenty.

These who study the services of the Church, as well
as use them, will have occasion to admire in them
many beauties and excellencies which escape the
notice of the careless and unreflecting; and, beside
this, and what is more important, they will derive
from them much greater benefit than such as give
heed for a time only, and when they leave God's
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CHURCH SERVICES FOR THE EPIPHANY.

(By the Rev. H. Thompson, M. A.)

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These remarks may be most fully applied to the
services of this Season of the Epiphany, which are all
especially directed to the object of the season itself,
the Manifestation or exhibition of Christ's glory;
and the first lessons for the Epiphany and for the six
Sundays after, are all taken from the Prophet Isaiah,

Whether Bishop Hughes truly represented his own
condition or not, is a point of which he is doubtless
himself the best judge. But one thing is certain, viz.,
that if the Bishop were a meet representative of Giles
Scroggins, (for in the more congenial role of the
Courier, the Bishop is said to have given Giles Scroggins
as the name of his worthy type,) he had many
brethren to share with him the honour.

The whole affair is significant and deserves a graver
comment; and this we shall give in the words of a
sensible man who wrote some hundreds of years ago;
natis mutandis, that is, substituting for Deism, that
religion which is common to Dissenting Protestants, it
suits the occasion as well as anything we could write;
or rather we may say, it is a prediction, of which the
last New England dinner denotes the fulfillment.

"We know the transition is very easy from super-
stition to infidelity; and I should be very glad to know
why it should not be as easy from infidelity to supersti-
tion; since we are very apt to run from one extreme
to another. The present declared scheme of Deism is
this: that people must be left to collect every one a
religion for himself independently, according as his
ignorance, short-sightedness, or passions, which to be
sure they will call their reason, shall mislead. Now

and the sea obey Him," indeed; and this is
proof of His Omnipotence—but now we see the infernal
spirits, too, obedient to His Word, and acknowl-
edge the supremacy of His Power. Thus in the first
four Sundays is shown Christ's progressive manifes-
tation: first, to His "parents" (Luke ii. 41.) only;
then to His mother, disciples, and some others; then
to the Jews publicly; then to a Gentile proselyte;
then to the Gentiles publicly: we see Him, even as a
Child, the Son and Prophet of the Most High—then
working miracles—then wielding the whole system of
Nature at His pleasure—then supreme in the realm
beyond Nature. And now the Gospel for the fifth
Sunday prepares us for that greatest of all manifesta-
tions of Christ, which is yet to come, when He shall
bring to light the hidden thoughts of darkness, and
make manifest the counsels of the hearts (1 Cor. iv. 5);
when He shall be revealed from heaven with His
mighty angels (2 Thess. i. 7); and this forms the
subject of the Gospel for the last of these Sundays,
and thus exhibits to us, under every form, what the
Scripture itself has shown Him, "God manifest in the
flesh" (1 Tim. iii. 16).

THE LATE "PILGRIM FATHERS" CELEBRATION;

OR POPERY AMONGST PURITANS.

(From the N. Y. Churchman.)

The Protestants of Great Britain and their descend-
ants in the United States form two grand divisions;
the one consisting of those who belong to the Church
of England and the Protestant Episcopal Church in
the United States, and the other comprising the large
body of dissenters from the Church of their fathers,
commonly known as Presbyterians, Baptists, Metho-
dists, Unitarians, &c., who again are sub-divided into
countless sub-divisions, representing every variety
of opinion from stark Deism up to the most rigid supra-
lapsarian Calvinism. The grand characteristic of the
former division of Protestants is faith in the word of
God as interpreted by the ancient Church, i. e. the
Book of Common Prayer; that of the latter, faith in
the word of God as interpreted by each man's private
opinion, which is too apt to be his humor or fancy.

This latter division of Protestants, this vast congre-
gation of sects, have, notwithstanding their variety, cer-
tain exponents of unity; such, for instance, as the
World's Convention, Evangelical Alliances, American
Societies for the diffusion of the Bible with no man's
note or comment, or (for extremes meet) with every
man's note and comment, for the circulation of tracts,
&c., &c. But their most definite form and representa-
tion of unity is the New England Society, which
meets annually on the 22d of December to commemo-
rate the virtues and the arrival to this Western Hemis-
phere of the Puritans, from whom all American
Protestants of the second division are descended.

The Puritan Protestants have a custom, it seems,
of testifying their spiritual joy by a good dinner; and
on the last 22nd, having had "the introductory prayer,"
and Mrs. Heman's "Pilgrim Fathers," a suitable
oration in the Tabernacle, the New England Society
adjourned to the Astor House in the evening to partake,
according to custom, of the Dinner. "Among the
distinguished gentlemen present," as we read in
one of the daily papers, "there sat, on the right hand
of the President, the Rt. Rev. Bishop HUGHES, John
A. King, Esq., President of the St. Nicholas Society;
James Reayburn, Esq., President of the St. Patrick's
Society; the President of St. David's Society; Col.
W. Burnett, and several other gentlemen; on his left
the Orator of the Day, Mr. Maxwell of the St. An-
drew's Society, Mr. Bierwith of the German Society,
Messrs. Knapp and Co., Secretary of the Society, Com-
modore Sloan, and others."

It seems also that the Puritan Protestants, (or, if
the reader please, the Protestants par excellence, we
wish only to distinguish them from Church Prote-
stants,) have a custom of drinking toasts, i. e. of ex-
pressing a joyous sentiment in union by quaffing a
glass of wine. Among the toasts announced on this
occasion by the President of the Society was, as we
learn from the aforesaid voucher, "The present Sove-
reign Pontiff of Rome, Pius IX.!" And we further
read:—

"The toast to Pius was drunk with the greatest
enthusiasm. Bishop Hughes replied to it, expressing
his embarrassment at his truly novel position. If he
were to give way to his feelings, he should almost
question the reality of what he saw around him, or
doubt his own identity. He would return his own
thanks, and as far as he was worthy to do so, those of
Pius IX., for the honor just received at the hands of
the Chairman, an honor of which he was deeply sen-
sible. It was a gratification for him to say that the
promise of the elevation of Pope Pius IX. to the Pon-
tificate was full of hope. He believed God had pre-
pared him for his great task with a clear head and a
strong heart. (Applause.) For himself he felt much
in the situation of the man in the old English
legend, whose horse had been taken away while he
was asleep, and who reasoned according to the Aris-
totelian logic, that if he were himself he had lost a
horse, but if he were not he had gained a cart. (Ap-
plause.) To think that he who used to be called Bi-
shop Hughes, found himself in the midst of the New
England Society, and heard the health of Pius IX.
drank with so much enthusiasm made him almost
doubt the reality of things."—N. Y. Tribune Dec. 23.

Whether Bishop Hughes truly represented his own
condition or not, is a point of which he is doubtless
himself the best judge. But one thing is certain, viz.,
that if the Bishop were a meet representative of Giles
Scroggins, (for in the more congenial role of the
Courier, the Bishop is said to have given Giles Scroggins
as the name of his worthy type,) he had many
brethren to share with him the honour. The Puritans
who used to show their contempt of Holy Days, by
feasting on Good Friday and fasting on Christmas,
who discarded every symbol of communion with Pa-
pists, not excepting even the Apostle's Creed and the
Lord's Prayer, and also made it a prime article of
their faith—which faith was none—that the Pope is
the incarnation of Antichrist, might well, we think,
doubt their identity when they found themselves cele-
brating the anniversary of "the day of the Pilgrim
Landing," in communion with a Roman Bishop, and
expressing their joy in the Pontificate of Pius IX., not
indeed by eating a mince pie, but by drinking a glass
of wine. Indeed we cannot but suspect Bishop
Hughes of indulging in the satirical: for he as a
Roman Bishop, ex virtute officii, is entitled to every no-
velty of position, and can hardly be surprised to find
himself in any; and we must, therefore, suppose that
his dignified comparison was meant as a covert satire
upon the New England Society.

The whole affair is significant and deserves a graver
comment; and this we shall give in the words of a
sensible man who wrote some hundreds of years ago;
natis mutandis, that is, substituting for Deism, that
religion which is common to Dissenting Protestants, it
suits the occasion as well as anything we could write;
or rather we may say, it is a prediction, of which the
last New England dinner denotes the fulfillment.

as the best King that ever sat upon the throne could
not wish a nation more happiness than that the pre-
cepts of the Gospel should be universally obeyed, and
the doctrines of it, those strong incentives to virtue,
universally believed throughout his kingdom; so the
most ill-natured being, the most accursed spirit, could
not wish a nation greater confusion than their
scheme, so big with evils, would occasion if it should
take place. The consequence of which would be,
that as soon as the people opened their eyes, and saw
the numerous train of miseries that it had plunged
them into, how an unrestrained freedom of thought
had everywhere produced a correspondent freedom in
action, they would conceive an utter abhorrence of
what had been the source of so many evils; and re-
solved to fly precipitately through an inveterate, undi-
stinguishing hatred, as far as ever they could get from
infidelity, (the father, they would think, the better)
they would run into the very jaws of Popery. They
might indeed rove about for a while pleased in the
mazes of error; but weary of so many crude notions,
weary of wandering, ever seeking rest, and finding none,
they might be tempted at last to take up with a pre-
sented in a round of error. Thus this nation would
tread in the time of the grand rebellion begat in the
next generation an abandoned profaneness and immorality,
which was productive of infidelity, which has been
growing ever since; and may at last if it goes on, pro-
duce enthusiasm or something worse. We dance in a
circle, and may end in the same point where we set
out."—Seed's Sermon, Vol. 3, p. 200.

PERSEVERANCE.

(From the Gospel Messenger.)

We have seldom read a stronger evidence of the strug-
gle of the mind against adverse circumstances, in the
pursuit of a favourite and useful object, than that
related below, of the talented author of the History of
Ferdinand and Isabella, and the Conquest of Peru.—
Win. H. Prescott.

It must be most indomitable resolution, unwarred
patience and fervent love of knowledge that could lead
a man under such discouragement to prosecute works
of literary labour requiring great research and an im-
mense expense of physical strength.

Mr. Prescott, as will be seen below, is nearly if not
quite blind, and yet he has produced volumes that have
attracted the attention of his Europe and America. The
following account of his affliction and his exertion is
taken from the preface to his work on the Conquest of Peru.
What a lesson is taught by such efforts to dreamers,
loungers, and laggards in all the appliances of mind!

"While at the University, I received an injury in
one of my eyes, which deprived me of the sight of it.
The other, soon after, was attacked by inflammation so
severely that for some time I lost the sight of that also;
and though it was subsequently restored, the organ was
so much disordered as to remain permanently
debilitated; while twice in my life since, I have been
deprived of the use of it for all purposes of reading
and writing for several years together. It was during
one of these periods that I received from Madrid the
materials for the "History of Ferdinand and Isabella,"
and in my disabled condition, with my Transatlan-
tic treasures lying around me, I was like one
pinning from hunger in the midst of abundance. In
this state I resolved to make the ear, if possible, do the
work of the eye. I procured the services of a secretary,
who read to me the various authorities; and in the
different foreign languages (to some of which, indeed,
I had been previously accustomed by a residence
abroad,) that I could comprehend his reading without
much difficulty. As the reader proceeded, I dictated
copious notes; and when these had swelled to a con-
siderable amount, they were read to me repeatedly, till
I had mastered their contents sufficiently for the pur-
poses of composition. The same notes furnished an
easy means of reference to sustain the text.

"Still another difficulty occurred in the mechanical
labour of writing, which I found a severe trial to the
eye. This was remedied by means of a writing-case,
such as is used by the blind, which enabled me to
commit my thoughts to paper without the aid of sight
serving me equally well in the dark as in the light.—
The characters thus formed made a near approach to
hieroglyphics; but my secretary became expert in the
art of deciphering, and a fair copy—with a liberal al-
lowance for unavoidable blunders—was transferred for
the use of the printer. I have described the process
with some minuteness, as some curiosity has been re-
peatedly expressed in reference to my modus operandi
under my privations, and the knowledge of it may be
of some assistance to others in similar circumstances.

"Though I was encouraged by the sensible progress
of my work, it was necessarily slow. But in time the
tendency to inflammation diminished, and the strength
of the eye was confirmed more and more. It was at
length so far restored that I could read for several
hours of the day, though my labours in this way
necessarily terminated with the daylight. Nor could
I ever dispense with the services of a secretary or with
the writing case; for, contrary to the usual experience,
I have found writing a severer trial to the eye than
reading—a remark, however, which does not apply to
the reading of manuscript; and to enable myself,
therefore, to revise my composition the more care-
fully, I caused a copy of the "History of Ferdinand
and Isabella" to be printed for my own inspection
before it was sent to the press for publication. Such
as I have described was the state of my health during
the preparation of the "Conquest of Mexico," and,
satisfied with being raised so nearly to a level with the
rest of my species, I scarcely evinced the superior good
fortune of those who could prolong their studies into
the evening and the later hours of the night.

"But a change has again taken place during the
last two years. The sight of my eye has become
gradually dimmed, while the sensibility of the nerve
has been so far increased, that for several weeks of the
last year I have not opened a volume, and through the
whole time I have not had the use of it on an average
for more than an hour a day. Nor can I cheer my-
self with the delusive expectation that, impaired as
the organ has become from having been tasked probably
beyond its strength, it can ever renew its youth, or be
of much service to me hereafter in my literary re-
searches. Whether I shall have the heart to enter,
as I had proposed, on a new and more extensive field
of historical labour with these impediments, I cannot
say. Perhaps long habit, and a natural desire to fol-
low up the career which I have so long pursued, may
make this in a manner necessary, as my past experi-
ence has already proved that it is practicable.