# ch church. 

|  | ORONTO, |  |  | Sumber 37. |
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|  | such a number of heathen, will more than ten thou- $\square$ d times compensate for all the paltry sacrifices of oney, health and life, which have been made to $\square$ theofRev | presented as the most influential chieftain in the Grebo tribe. The population here is not so great as that at the station last named, but it is important on accoun its being on the high road to the interior. The Rev. Mr. Smith had gathered, or rather received about 12 native boys, in a native house which he had pur- | in all important particulars, with those of the reforme evangelical churches. The doctrine of the Trinity, ofrepentance toward God and faith in our Lord Jesus Christ | If our people woudaliy ading in the Missionary field, there woold be many more prayers offered, and ar moreselizing |
| mission of the american church to western africa. - No. II. (Froon the Philade ephia Episcopal Recorter). |  |  |  |  |
|  |  |  |  | $\begin{aligned} & \text { ontributio } \\ & \text { he world. } \end{aligned}$ <br> " world: |
|  |  |  |  | " In reviewing what has been done in behalf of the <br> Nestorians, a writer asks, 'Is it not most remarkabie |
|  |  |  |  | the interior regions of Asia, whith, for so many centurfest was one of the most distinguished piritual lights of the world should now be in the process of re-illumination, by |
|  |  |  |  |  |
|  |  |  |  | which no one of the long succession of The light of the Gospel having sionaries had a the earth, is travelling back to the |
|  |  |  |  | visited the ends of the earth, is travelling back to the centre, where it had been extinguished. The object of |
|  |  |  |  | the mission to the Nestorians, however, is not merely the |
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|  |  |  |  | rend bishop, I agai this saered altar of the Lord." <br> Bishop Yohanna then rose in the chancel, and responded |
|  |  |  |  |  that God has given you so many blessings We the appress us and bear us down on aecod |
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| mdidates for the ministry. They were A |  |  |  | permitted the heathen to carry the Jews into captivity Babylon. Goo hearat heir prayere aot Nestorians, and |
| mising Colonist children and as many la |  |  |  |  |
| Whe of the former, four of each sex, were readily ob- a |  |  |  | give us more and more light for our souls. "Ten years ago we knew nothing of your country. |
|  |  |  |  | nd make books for us, and keep schools for our children: We waited two or tiree years, when Mr. Perkins and his wife came to our country. <br> We are poor, and our people are ignorant. We have |
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|  |  |  |  | ondy the ministers of our churches." Mr. Perkins come and live in our country seven years. |
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|  |  |  |  | Iove of our Saviour, Jesus other s Christ loved us, and died for us. Let Christians do good to each other when they alan"I have many things to say, if I could speak more plain |
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|  |  |  |  | The communion was then administered by the Rt. Reve, Bishop Griswold, when several of our celegy, and a arge |
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|  |  |  |  | existing among the Nestorians, corresponding to our rite <br> of confirmation. We learn, from Bishop Yohanna, that |
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| the ear. $A$ sentence in the petition of one of the |  |  |  |  |
|  |  |  |  | hanna, our selig weak and porr, and they help us. Theysionaries find sibles for our people. They speak good to make plenty Bibles for our people. They speak goodus.But theyno bring our religion from Americh |
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| have become Grue-pialut, the 't man-healing hill: |  |  |  |  |
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| Wheo applied to hear the test, but where tee precious |  |  |  |  |
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| another body of Christians, eleven ha |  |  |  |  |
| to the communion of the Church, and others were candidates. The whole number of communicants |  |  |  |  |
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arrival of two steamers.
Twenty-six days Later from England
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The youngrysinve of Triec has been phisces of waisened, reeiving
 The queen's speech.






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## THE GREAT Council of nice. 


 chans have paseds sine the peep of dawn, and the sun
is already high in the Orient. Full-orbed and loudless was his rising; he has already filled the heavens
with golden light; and the earth is smiling everywhere beneath the magic beauty of his beams.
The hour of meeting is the third past noon. sight of the clock $\dagger$ the Bishops bold a meeting of con-
sultation in the purple chamber, to receive the com-
mands of the Emperor, and to determine upon the mands of the Emperor, and to determine upon the
points to be brought forward and debated in the Coun-
cil at this conclave, as he was at those of yesterday and
the day preceding. At the third hour, or nine of the clock, a service is appointed, at the principal Church
of the Martryia, where the sacrament of the Holy
Eucharist will be celebrated. + I was present at prime Eucharist will be celebrated.t 1 was present at prime
service, at the rising of the sun, and felt a sweet satis-
faction in the thought, that however the members of the Catholic Church may be separated by country or distance, they are always united together in the bonds
of a common worship. This communion of the saints
is a bessed privilege. is a blessed privilege-dearer to us, even on earth,
than anyting else which pertains to our mortal life. How much dearer and more blessed will it
Varro, when we are for ever united in heaven. My Lord Hosius informed me that Arius was sum-
moned to the first consultation of the Bishops held two days since, and having obeyed the summons, was
called upon to declare his sentiments, in order, if posthey were proposed openly in the Council. Arius here boldly explained all his errors, and said "that
God had not always been the Father, and that there was a time when the Son was not; that he was taken
out of nothing being a creature and a work like the others: he is in his own nature mutable; and it is by
his free will that he continued good; and whenever he pleaseth he can change like other creatures. For
which reason, God foreseeing that he would be good, gave him, by way of anticipation, those glories which
he had ever since his virtue; so that he bas becom by his works what God foresaw he would be. This
was sayig that Jesus Christ was not true God, but
God only by participation, like all those to whom that Goden atyributed. He added that he was not the
name is
word substantial of the Father and his very wisdom, word substantial of the Father and his very wisdom,
by which he made all things; but that he himself was made by the Eternal Wisdom; that in every respect
he is a stranger to the Fathers substance; that we
are not made for him, but he for us; when God, who are not made for him, but he for us; when God, who
was before by himself, had a mind to create us. That
he was made by the will of God, like others, having no existence before; for he is not a proper and natural
production of the Father, but an effect of his grace ; hed in not the natural and real virtue of God, but the
Scriptures ascribe virtue to him in the same manner as to caterpillars and to other insects. He saith
moreover, that the Father is invist that he has not a perfect knowledge of him, but only
according to the measure of his being, which had a beginning; in short, that he is ignorant of his ow
proper substance." \&
Such were the blasphemies of Arius, abominable even to mention. You may conceive, my Varro, some-
thing of the holy yidigation with which these widd
and profane statements were heard by the Bishops and profane statements were heard by the Bishops,
I have forebonne e epeating to you his worst expressios
for I dare not pollute my parchment with such gross irreverence. Suffice it to say, that although at the
first, while partially ignorant of the views of those first, while partially ignorant of the views of thos
among whom he stood, he propounded his opinion
hesitatiogly and with much qualification, set he soo hesitatingly and with much qualification, yet he soon
ehanged lis tone, for your heresiarch is always abole
man when he dares to be os. Deceived by that solemn man when he dares to be so. Deceived by that solemn
and respectual attention which grave and good men,
such as the Catholic Bishops are, always accord to the such as the Catholic Bishops are, always accord to the
discussion of religious subjects, he soon proceeded, in
the most bitter and blasphemous terms, to deny and
revile the blessed Trinity. But he was soon most revile the blessed Trinity. But he was soon most
painfully undeceived. The Holy Fathers with one
consent, stopped their ears and rejected the doctrine consent, stopped their ears and rejected the doctrine
as being remote and alien from that of the Catholic
Church. Their first and united determination was to Church. Their first and united determination was to
cling to the "faith once delivered to the sainsts." T. The
the great majority of them these oppinions had bee altogether unknown , for the letterin of the Emperon
to Alexander and Arius, exhorting them to be reconciled by our Lord Hosius, was not, as you know, ge ge
nerally published. They had heard nothing in their nerally published. They had heara notnos, in their
secluded and widely separated residence, tut the
voice of Scripture, seconded and enforced by the universal testimonony of troratition. It was as if some black,
monstrous shape of error had been suddenly conjured up before them by the wand of an enchanter, to take
the place of that simple and beautiful image of divine truth to which their hearts and minds had ever paid
reverence. Some contended, indeed, that it was not out enquiry - a futile objection, which Athanasius of
Alexandria overthrew by sacred writings, and the remains of the immediate successors of the Apostles. From these luminou
records he brought an amount of evidence which wa
irresistible to the minds of all, except Arius and a fev irresistible to the minds of all, except Arius and a fee
of his deluded followers. Even the learned Eusebiu
of Cesarea, of Cesarea, who has been thought to adopt all the
opinions of Arius, warmly applaaded the efforts The history of the controversy thus far is briefl
this. It seems that Afexander, Bishop of Alexandria, er clergy persons in the Trinity, remarked that this Trinity wa not such as to destroy, or to militate against the unit,
of the Divine Nature. Arius, one of his presbyters,*

a man much skilled in logic and the ancient art of
metaphysical reasoning, immediately pronounced this
declaration to be an approach to the famous dogmas
of Sabellius, who flourished in Lybia during the last metaphysical reasoning, immediately pronounced this
declaration to oe an approach to the famous dogma
of Sabellius, who flourished in Lybia during the lasi
century, adding that Sabellius taught that there were entury, adding that Sabellius taught that there wet
no spearate persons in the Godhead, but that the So
and Holy Spirit were only different manifestations of it. Then proceeding to dispute with much warmth
he ssid-that if the Father begat the Soo, he who $i$ begcten must have a beginning to his being; fron
whence it follows that there was a time when the So was not, and consequently that he is derived from
oothing. He added that the Son of God is his crea


When vengeance triumph'd and the curree knoll'd."
When the Conqueror entered the city of Durhan all the ecclesiastics had left the abbey and fled to was Edmund the precentor.
He was found kneeling at the altar by William, a he entered that venerable fane at the twilight hour
The heavy tread of iron and steel-clad warriors abaptly stalking up the solemn aisle, disturbed him n. Heaven for his country's deliverance from the sword of rom one of William's attendants aroused him fron
his devotions. He looked up and beheld the ster
his visage of the Norman King. But he quailed not be
fore the fiery glance of him who was wont to intimidate all beholders, when he saw fit, with a searching
glance. Edmunds cheek blanched not with fear; but rising from hisknees he stood with unshrinking firmness
before the imperious monarch, with eyes steadily fixed upon this indomitable warrior, whose polished helmet
and breastplate relected back the crimson gleam of and window, from the burning town.
"Where be thy
"Where be thy associates and superiors ?" sternly
demanded William of Edmund. "Thy bishop, who should be encircled with the helmet, not the mitre.
His hand should grasp the truncheon, not the crozier His hand should graap the truncheon, not the crozier
Let him appear before us. We would have him sur-
render up his treasurs.".
"Neither bishop, brother, nor treasure, may be "Neither bishop, brother, nor treasure, may be
found within these walls. I am here alone with my
God !" answered Edmund with solemnity.
"Hah! Is it even so-alone ?" echoed William. "Hah! Is is even so-alone?" echooed William.
"But let us first search these abbey nooks. These wily men have strange hiding places for treasures, a
well as for themselves. De Wilton and De Bracy look to it! Let it be your task to explore these secret
hiding places-see that you leave neither cloister nor crevice unvisited, and bring me your report."
The king amused himself in the mean time by ex-
amining the interior of the abbey, and paused for some moments with his attendants, speculating care-
lessly over the tomb of St. Cuthbert. In a short time, the party conmissioned to perform the task of search-
ing the edifice, returned, informing William that every part of the abbey had been examined, and was without
an inhabitant.
The singular fortitude and resolution of E The singular fortitude and resolution of Edmund,
in remaining to guard and protecthis chosen sanctuary,
if possible, from profanation and pillage, had awakenif possible, from profanation and pillage, had awaken-
ed in the breast of the king a generus and liberal
sentiment. Here were virtues displayed which, cruel sentiment. Here were virtues displayed which, cruel
and vindictive as the Conqueror was, he always com-
mended, and never failed to recognise. It was a remended, and never failed to recognise. It was a re
deeming trait in his character. And these were the
only traits he admired in others, or which ever softened only traits se admired in others, or which ever softene
his stern and flinty nature.
"Remain here in peace, since thou lorest solitud "Remain here in peace, since thou lovest solitude
so well,", said he, addressing Edmund. "Remain So saying, William and dis restinue departed out of
the abbey, leavilig the precentor to the communion of the abbey, leahng the precentor to tele-trumpet with-
his own thoughts. He heard the bat quite
out, but its discord entered not the quiet sanctuary. out, but its discord entered not the quiet sanctuary.
The good people of Durham rejoiced when they heard of the heroic conduct of Edmund, and that he
had resolved to live and die amongst them. It was had resolved to live and die amongsthench had now
his birth-place, and the very calanity which had
befallen it made its defenceless walls more precious in his sight. It was indeed his earthly Ziou, over whos
desolation he could not but mourn as he gazed upo her smouldering ruins; whilst, as he wandered deject
edly and sorrowing-yet not without hope-beside his native stream, which once reflected her beauty, he
could not refrain from uttering his lamentations aloud. And as he listened to the gentle murmuring of $t$, river Wear,
the childen of Ispael, who wandered by the w
Babylon, and sat themselves down and wept. Babylon, and sat themselves down and wept.
But Edmund did not hang his harp pupon the w lows. There was much for him to do, and there was
still song and melody gushing from his heart. Nor
did he sink with heaviness, although there was calamity enough to affright the most undaunted spirit that
ever lodged in man-for a second visitation had now ever lodged in man-for a second visitation had now
come upon D.stam in the guise of famine! Thi
was one of the attendant calamities brought upon this devoted city by the ruthless hand of the Conqueror.
Famine, with its most hideous accompaniments, now aamine, an accumulation to the long catalogue of wo
which had already depopulated the city, and made it desolate. Who is there that can picture to his ima-
gination the double horrors of War and Famine, and say that their calamities can be overdrawn? What pen so graphic as to be able to depiet with accuracy, Star-
vation and Death? If there be one master of language sufficiently terrible to do it, we turn from the
frightful and sickening delineation with shudderings frightful and sickening delineation with shudderings
and disgust. It must harrow up the soul of the mos
insensible person merelv to read the unvarnished tale and disgust. It must harr to read the unve orvarished tas tal
insensile eprson, merely
of awful dissolution, caused by famine and despair What must it be to witness-to experience it? Wan
and misery will make men desperate brutal: bu
starvation-fiends! This dreadful exhhibition, wit al its anmitigated and sickeving evils and acts, wa
beheld at Duriam in the eleventh| century. And no
it was in the midst of this appalling scene, that the like an angel of light. He devoted every moment to
the eisk and dying. He begged bread for the living
and divided the and divided his crust with the famishing, as well a a
buried the dead. With the aid of some of the mos benevolent men of the town, he caused such provisions
and neeessaries for the sik as could be obtained, to
be brought to the abbey for distribution. But all hu-

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 THOMAS J. PRESTON, ane





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WANFORD \& LINES,


## Tea, Wine, and Spirit Warehous

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