

Poetry.

THE MINSTREL'S CURSE.

(Translated from the German of Uland, from the National Press.)

There stood, willow, a castle, a proud and lofty pile,
O'er hill and vale its towers gleamed to distant sea and ile;

And sparkling fountains leaped aloft in rainbow glory crown'd,
A king in robes and triumphs rich was proudly plac'd there;

Upon his gorgeous throne he sat with woe and gloomy air;
For what he pleas'd in terror, what glances, fiery mood;

And what he pleas'd in torture, what signs and seals is blood,
Once journey'd to his castle a noble minstrel pair,

An aged man with hoary locks, a youth with golden hair;
A steed in rich caparison bore lary and harper gay;

The while beside him briskly fared his comrade young and gay,
Then spake the elder minstrel—"Now be prepared, my son!

To wake the poet's nobles, the harp's divinest tone—
To summon all the joy and pain of music's finest art;

For heeds it is this day to me the monarch's stony heart!"
And now the noble minstrel treat that hall of pillared pride,

Where sat the king upon his throne beset by his retinue;
The monarch grimly gazes, as the north-light's bloody glare,

The queen serene and lovely, as 'tween the moon's beams there,
Then swept the hoary bard the lyre with such a wondrous spell,

That ever on the ravished ear the sounds still sweeter fell:
While in the pauses of his strain the youth's clear voice outrang,

As if indeed a spirit-choir before the presence sang,
Of love and love and vernal prime, the golden days of earth;

Of freedom and of holiness, of truth and human worth,
Of all the things that to the breast a thrill of joy impart,

Of every lofty hope or aim that lifts the human heart,
Forgotten then were scorn and scorn by all the courtier-crowd,

And low before him Maker each haughty warrior bowed;
The while the queen, with mingled tears of grief and joy opprest,

Cats at the minstrel's feet the rose that grace'd her royal breast,
"Ye have misled my people, misled ye now my queen!"

Trembling in every limb upspring the king with furious mien;
Sheer through the youthful minstrel's breast he plung'd his flashing sword,

From whence, instead of golden strains, a stream of blood out-pour'd,
And as the lightning throng dispersed in wild and winged alarm,

With rattling groan the youth expired upon his master's arm,
Who gently round the hallow'd form his ready mantle cast,

And bound it upright to the steed, and from the castle pass'd,
Yet passing near the lofty gate, the minstrel, worn and gray,

There grasp'd his perilous harp, the prize of many a festive day,
Dash'd on a marble shaft, to earth the shivered neck he flung,

While far o'er towers and gardens round his malice outrang,
"O woe to thee, imperial halls! again we minstrel choir

Henceforth your echoes wake again with sound of song and strife;
No! no! no! but signs of anguish and tread of craven thralls!

Till vengeance tramples in the dust your rent and mould'ring walls,
"O woe to thee, sweet gardens! in May's soft light so fair!

To you I point this face whence death looks forth with ghastly stare;
That therefore ye may wither, your every fount grow dry,

And ever all, in after years, a story waste may lie,
And as to thee, fell murderer! this curse of minstrel's doom!

May all thy folk for fame's red crown to black confusion come!
Forgotten be thy name of men, to endless night bequeathed—

Aye, be like a last death-sigh into the void air breath'd!"
Thus hath the hoar old spoken, and Heaven has heard his cry;

Destruction smote the tyrant's halls, and low he ruins lie;
Yet spake their vanished glory still one column proud and tall,

But this, already shattered, ere morning dawn may fall,
Around, instead of gardens sweet, there spreads a heather-land;

No tree tells fall a shadow, no fountain gleams the sand;
The tyrant's name no story tells, no bard's heroic verse;

Sunk in oblivion sleeps—behold the Minstrel's Curse!

THE ANGLICAN BRANCH OF THE CATHOLIC CHURCH.

(From "Theophilus Anglicanus," by the Rev. Christopher Wordsworth, D.D.)

(CONTINUED FROM OUR LAST.)

IV. CHURCH OF ENGLAND INDEPENDENT OF ROME.

PERIOD BETWEEN THE MISSION OF ST. AUGUSTINE AND THE REFORMATION.

Q. Even on the supposition that the Bishops of Rome had possessed a patriarchal jurisdiction in England before or during the papacy of Gregory, could they have had any such power after?

A. No: a year and a half after the death of Gregory, Boniface III. occupied the papal chair, and by his assumption of the anti-scriptural and anti-catholic title (condemned as such by Gregory his predecessor) of Universal Bishop, he forfeited the name and jurisdiction of Patriarch; as one of the greatest of the Popes says, *Propria perit qui indebita concepsit.*

Q. But after this time did not the Bishops of Rome exercise a patriarchal jurisdiction over the British Metropolitans, by sending them their Pallium, or archiepiscopal pall, at their consecration?

A. Unhappily after the age of Gregory there was a maxim in Romish state-policy, *Da ut habes, Græce, in order that you may have.* The pall was at first a badge given by the Emperors to Patriarchs; when it came to be given by Popes, it was, for some time, nothing but a *symbolum fraternitatis*—a mark of communion with Rome: it was no necessary part of the archiepiscopal dignity, and many Archbishops never had it. At length, however, it was imposed as essential to them, about A.D. 1235, and was sold for vast sums of money.

Q. Did not those Metropolitans then take an Oath of Canonical Obedience to the See of Rome?

A. The Oath of Bishops at Consecration, to whomsoever it was taken, was anciently nothing more than a *Professio of Faith*; and any other oath than this was prohibited by the eighth General Council (A.D. 879): nor was any oath imposed with the Pall before the year A.D. 1115; and the oath of canonical obedience, when it came to be taken to the Pope, even under Gregory VII., Hildebrand, (A.D. 1073—1085), obliged a Bishop to observe the *Regulus Sanctorum Patrum*, and not, as these words were afterwards transformed, to maintain the *Regalia Sancti Petri*; and the Oath now taken dates only from the Pontificate of Clement VIII. (A.D. 1592—1605).

Q. But was not the pall received by English Archbishops, and the oath to maintain the *Regalia Sancti Petri* taken by English Bishops from the beginning of the twelfth century?

A. Yes; that oath was framed by Pope Paschalius II. (1099—1118) and imposed by him on Archbishops, and afterwards by Gregory IX. (1227—1241) on Bishops. But neither could the pall be lawfully received from a foreign prelate under conditions of allegiance to him, nor an oath of obedience taken to him by any subject without the consent of his Prince, and much less so against him; for it is essential to the goodness of an oath that it should be in *possibilitate et iudicio*, or, as the Scripture expresses it, *in seritate, iudicio et iustitia.* And further, as the papal decretals themselves declare, *non valent iuramentum in iudicium juris superiorem.* Hence, when an English Bishop had received the pall, and taken the oath, William II. declared that he would banish him from England, if he violated his allegiance to the crown under plea of compliance with the oath.

Q. But the pall being received, and the oath taken, did not the Popes acquire a patriarchal right in England by practice?

A. No; the exercise of such jurisdiction was never acknowledged in England, but, on the contrary, was resisted by protests and in law, *prohibentis potior est conditio* continually made by the Kings of England, by the Church in her Synods, and by the State in Parliament; and even if it had not met with this opposition, yet, as it rested not on any sound basis of right, but, on the contrary, was destructive of the fundamental rights of the Crown and of the Church, (and *nulturn tempus occurrit Regi aut Ecclesie*); it never could

have acquired legal validity, for, as Pope Boniface VIII. says, *Non firmatur tractu temporis quod de jure ab initio non subsistit.*

Q. What evidence is there of opposition to the Papal encroachments?

A. Protests, such as have been mentioned, were made by Egfrid, King of Northumberland, and his successor King Aldfrid, on occasion of the first great appeal to Rome; by King Edward the Confessor, by Henry the First, and succeeding sovereigns; and the same spirit which dictated these remonstrances, declared itself publicly and legislatively in the *Constitutions of Clarendon*, A.D. 1164; in the *Articles of the Clergy*, in the *Statutes of Provisors*, A.D. 1350, A.D. 1363, and A.D. 1389; of *Mortmain* and of *Præmunire*, A.D. 1391—2; and, finally, in the *Statutes of Henry VIII.*, from A.D. 1531 to A.D. 1543, which, in the opinion of the soundest English lawyers, were not operative but declaratory acts; that is, they were no new laws, but only vindicated and enforced the old.

Q. But even although no such protests had been made, could the "shop of Rome have acquired ecclesiastical jurisdiction in England, so that it should be his indefeasible?"

A. No, he could not. The Sovereigns of England are, *jure divino*, the Lord's Viceroy in that country; and it is their Prerogative to rule all Estates and Degrees committed to their charge by God, whether they be Ecclesiastical or Temporal. And as the Christian Emperors, with advice of their Synods, transferred Pontus and Asia to the Patriarchate of Constantinople, which they had created; as in England the Primacy had been transferred, in the reign of King Arthur, A.D. 516, from Caerleon to St. David's; and thence by Henry the First to Canterbury; so, even if England had ever been legally and canonically in the Patriarchate of Rome, which it never was, the Kings of England, in a Church Synod, might have transferred their kingdom from it to some other Patriarchate; and much more they ought to maintain it in its reasonable, undoubted, ancient, and primitive ecclesiastical relation both of right and duty to a Patriarchate of their own Realm of England.

Q. But did not King Stephen, and more fully King Henry the Second, concede the right of Appeal to Rome; and did not the latter resign his right of Investiture of Bishops to the Pope; and was not the civil and ecclesiastical Supremacy of the Crown given up to him by King John?

A. Yes. But Kings have their kingdoms from God to rule, and not to give away; and *nihil potest Rex nisi quod jure potest.* As Lord Chancellor Clarendon says, "The King hath no power to release a single grain of the allegiance which is due to him as such."

Q. But was not the English Reformation brought about by Henry VIII. to gratify his own evil passions; and was it not attended with corrupt and sacrilegious practices?

A. Admitting, for argument's sake, all that has been said against King Henry VIII. by the adversaries of the Reformation; admitting also, that he was a leading agent in effecting it; still the workman is not the work. The Temple of Solomon was constructed with cedars of Lebanon hewn by workmen of *beathan Tyre.* Jehu did not please God; but his Reformation did. Nebuchadnezzar and Ahasuerus were idolatrous; but their Edicts for God's service were religious. The Temple in which our Lord was presented, and in which He preached and worshipped, had been repaired and restored by the impious and cruel Herod, who sought our Lord's life. And so with respect to the charge of sacrilege, we are not careful to defend the character and conduct of all those who had any part in the Reformation; but we bless God for His own work, and for many of the instruments He raised up for it, and for overruling and directing others to His own glory in the good of His Church.

Q. What is the conclusion from the arguments against the Pope's exercise of any Patriarchal jurisdiction in England?

A. In the words of a learned Bishop, "By God's law, the Pope of Rome hath no such jurisdiction; for six hundred years after Christ he had none; for for his six hundred years, as looking to greater matters, (i.e. to be Universal Bishop) he would have none; above or against the Prince he can have none; to the subversion of the faith, or oppression of his brethren, he ought to have none; therefore this land oweth him none." (To be continued.)

AMALGAMATION.

(From the Church Times.)

There has been a foolish story, going the rounds of the newspapers, about a plan for uniting all the Episcopal Churches in the world in one, with the Pope at their head. This reminds us of a book called, we believe, "The Comprehensive Church," which was published some years ago, inviting every body to become Episcopalians, because every one would find in the Episcopal Church some one truth which he was attached to. The two schemes are at bottom very much alike. All the Episcopal Churches in the world united under the primacy of the Pope, would find that they were all changed. The Church of Rome would be retained her head, but by descending from the supremacy to a mere primacy, his character would be no longer the same. So in the other case the Methodist would find that the doctrine of justification by faith was held in the Church, but that its connexion with baptismal regeneration was such as to make it quite a different doctrine. So the Presbyterian might fancy that the Apostolic commission was conveyed by the hands of the assisting priests, but he would not conceal from himself the fact that the Church regarded them as nothing, when unaccompanied by imposition of the hands of a true bishop. The same thing might be said of the other proposed alliance, the Romaniist would continue to look upon the authority of the Pope as of Divine right, while the Greek and the Anglican would believe it only a human arrangement. Besides, if all these matters were arranged, it would be found exceedingly difficult to get rid of other usages and doctrines, which would start up on every side. All these amalgamating plans, including the "Evangelical Alliance," which is only one of them, are utterly impracticable to honest men.

The true basis of them all is the same. It is that of knowingly using the same words in different senses. If one of the parties knows this, and also know, or fancy he knows, that the other is ignorant of it, he is neither more nor less than a deceiver. If both know it, they are engaged in child's play, making believe that they agree. The last seems to be what the "Evangelical Alliance" have done. They all profess to believe in a Christian ministry, but they do not believe in the same ministry. If there is among them any one who really believes the Apostolic succession, which we doubt, he believes in a ministry instituted by our Saviour, and deriving its authority from Him through a line of bishops; the genuine Presbyterian believes the same thing, only substituting the line of Presbyters. The Congregationalist believes in a ministry who derive their authority from their congregations; the English Methodist in one of which each individual is called by the Holy Ghost, without any visible ordination, while the American traces the ministry up to Mr. Wesley. All these conflicting opinions are to be reconciled by the fallacy of professing belief in a Christian ministry, a profession which

all make, but scarcely two in the same sense. But what is gained by this veiling the truth, or shutting our eyes to it? Men might as well attempt to travel together, who should agree to say that they were going to Rome; while one was going to the city of the seven hills, and the other to the village of Rome, in the state of New York. Sooner or later they must come to a point at which they must separate.

We cannot understand why it is that members of our own branch of the Church, or that of England, should have fancied for amalgamation in either of these forms. If the Church is right in teaching the essential equality of bishops, why pine after a primate? If she is wrong, why not accept the pope? Either way she make an awkward attempt at a compromise. So the other way, if Presbyterians think their own ordinations valid, why should they attempt to prop them up by the aid of ours? If they are invalid, why not accept ours? The Church has a definite doctrine upon this and upon other subjects, which is true or false. If true, it must in the end triumph, without the alliance of any form of falsehood. If false, it cannot be sustained by an alliance with truth. There are but two objects which can be gained by such compromises, either the attaining a seeming unity, or the increase of the numbers of nominal churchmen. But how would the seeming unity avail. Sooner or later it must be dissolved; and what strength could be derived from a number of churchmen, who had consented to assume the name without knowing what it meant; or who, shutting their eyes to its known meaning, assumed it in a sense known to be false.

Everything which is not true and real in Ecclesiastical matters must fail. It is so even in worldly affairs. Every sort of trick is sooner or later found out. When it is found out, it always injures the contractor. For ourselves we take the Church just as she is; we believe her doctrines to be true and her commission genuine. If any body, Greek or Roman, Scot or German, come to be of the same opinion, the doors of the Church are open to him; let him enter, find shelter, and bring strength. But the Church conceals nothing, modifies nothing. She rests upon her present basis, witnesses to the truths delivered to her, and tenders them to all. Those who are able and willing to accept them she adopts as her sons. Those who cannot do so, she does not need, and cannot aid. They choose to reject her offer; it is their own loss; her reliance is on High. Circumstances may hereafter require that she should alter some things which are indifferent in themselves, and only important because they are commanded by her. When that time comes, they will be altered; in the meantime, even they are important because it is important that her children should be obedient. They may hereafter be altered in charity to facilitate the entrance of weak brethren; but they must be brethren who are prepared to take all those doctrines and practices which are really important. The Church is substantially right, and her principles cannot be altered for the sake of an amalgamation with any foreign body. She can be no party to any compromise. We hold then that all talk about Unions of Episcopal Churches, Evangelical Alliances and Comprehensive Churches, is simply injurious to the interests of true religion, because they make compromise, not eternal truth, their basis.

UNITY OF THE SPIRIT.

(From a Sermon by the Rev. Adam Lilliot, D.D., Rector of Chelsea, A.D., 1674.)

"The fruit of the Spirit," says the Apostle, "is love, joy, peace, long-suffering, gentleness, goodness, meekness," Gal. v. 22. Now, where the fruit of the Spirit is not, it cannot well be that there the unity of the Spirit should be; and here he tells us, in the verse foregoing the text, that we must "with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavour to keep the unity of the Spirit in the bond of peace." It is in vain to endeavour your to keep this unity without those good qualities and charitable offices whereby it may be secured and maintained. Further, from this communion of the members with one another among themselves, there flows a double result, both of them very requisite for keeping this unity of the Spirit.

1. An inward sympathy of mind, an intimate sense and fellow-feeling of one another's griefs and joys, wants and supplies, distresses and succours, by charitable instincts, as we are members of the same body, animated by the same Spirit. This is the second branch of the unity of Spirit.

2. An outward symmetry of parts, a fair comportsment and decorum of shape and carriage to each other in decency and posture and ministrations, as we are God's worship and church ministrations, as we are fellow-members compact and knit together by bands and ligaments; this is the bond of peace. And in both these respects, all the members seem to contribute to the safety and beauty of the whole, and to be mutually concerned in the ease and welfare of their fellow-members; and this is, or ought to be, amongst all Christians, as members of the same mystical body.

First, that in charity they sympathise one to another in all that befalls them, well or ill, in mutual congratulations and condolences. When one member suffers, the rest suffer with it. (1 Cor. xii. 26) and upon all occasions express their affectionate resentments, and their readiness of serving to the good of the whole and of every part. This is that the Apostle enjoins, Rom. xii. 15, "to rejoice with them that rejoice, and to weep with them that weep."

The nerves, if touched with a sense of pain even in the extreme and utmost parts of the body, speed notice of it presently through the seat and original of the senses; and it is the same soul supplies every part with animal spirits. The members all in their several places and offices, serve one another, and they do all naturally expect, and as kindly accept, mutual assistances; nor does any one say to the other, "I have no need of thee (1 Cor. xii. 21); nor do they intrude upon one another's provinces, but with great quietness discharge every one the duties of his proper station. O, what a blessed unity of the Spirit would it be, if Christians that profess one common faith would be thus like-minded, and would commensurate their charity to their faith! If they would joy in their brethren's well-doing; as our Saviour tells us (Luke, xv. 7.) the saints and angels in heaven do, and lament their miscarriages, communicate to them in their wants, and be comforted in their comforts!—if we would provoke one another unto good works, (1leb. x. 24) and do no ill to any one, though provoked! These are the surest ligaments and ties of Christian society, when the minds of professors are linked together in love. The very name of friendship, though upon secular accounts, is a sacred thing; how much greater obligations doth religion lay upon us, which is the highest friendship, as that which ties us together in God, making us fellow-citizens with the saints, and partners in God's own household (Eph. ii. 19)? O, how would that city be the joy of the whole earth, (Psalm, xlviii. 2) if it were but "compact together," (Psalm, cxxii. 3) and at unity with itself! and how pleasant a thing would it be to see Christian brethren live together in unity (Psalm, cxxiii. 1)! But now this is our great misery, and perverseness to boot, that a small difference in religion opens a wide breach in charity, and an inconceivable disagreement of opinion procures an irreconcilable divorce of affection.

To that sad pass religion is come, that whereas the main business and design of it is, to persuade unity amongst men, and cannot itself otherwise well subsist;

yet it is made generally the main occasion of quarrel, and become the greatest bane and disturber of peace in the world. And there are not wanting those who fancy that the unity of the Spirit here prescribed cannot better be kept than by disuniting, that is, by uniting against the Church; and make that blessed Spirit, whose fruit is peace and gentleness, the author and foment of discord and strife; as if the fiery tongues (Psalm, cxxii. 3) he appeared in had been designed for incendiaries; and the zeal, signified by those sacred flames, could not be fairer expressed than in rash heats and foolish animosities; and the rushing of the wind, which filled the room where the disciples were met, portended only continual storms and tempests to the Christian Church, and those to be bred within her own bowels. But this is a subject not so fit, perhaps, for a public declamation in the pulpit as for our private mourning in the closet; that that which our Lord and Master made the cognizance and badge of discipleship, that we should "love one another," (John, xiii. 35.) is now so universally worn off and disowned, that if charity be the measure we must take of our religion, it will well-near be a question whether there be such a thing as Christianity left in the world.

CHEERING OMENS.

(From the Calendar.)

We remember one to have heard a warm admirer and former parishioner of Dr. Beecher, quote a favourite maxim of that celebrated divine, to the effect that it was such better to have many Christian sects competing with each other, than only one great overgrown and lazy denomination. The remark expressed the views which have heretofore generally prevailed among separatists from the Church on the subject of its unity, as might be shown from any number of passages from their writings and speeches. They seem never to have had any idea of, certainly no love for, that ones of the Church which was the subject of Christ's prayer to the Father, which characterized the early days of Christianity, but which, alas! has since been often and sadly marred by those who had no fear of the result of such a course.

It is one of the most gratifying signs of the times to see a returning desire for Christian Union among those who have formerly repudiated the principle.—The great Evangelical Alliance, recently held in London, was an expression of this feeling; it showed that its members were longing for that union which they lost by leaving the Church. The American members since their return, have spoken much in the same strain. We observe in the 15th inst., which gives an abstract of a sermon on the subject, recently preached in New York, by the gentleman with whose maxim we commenced this article. What a difference between that remark and the following:—

"Dr. Beecher expatiated largely upon the evils of dissension and sectarian controversies in the Church, meaning, as it seemed, the visible churches, and at the same time the true Church. He said that while the enemies of Christ were united and concentrated, the different divisions of the church had been divided, expanding half their strength in opposing each other, and leaving but half with which to oppose the united hosts of the common enemy;—really doing little but marching backwards and forwards. The ground gained by the Reformation had in this way been half of it lost, and all would be lost unless the Church were concentrated and organized in unity. If an oppressed unity could be effected, if the mighty hosts of the church who were fighting in little squads or individually, and so much fighting against each other, could be wheeled upon the right and the left into one grand united army, the victory would be sure and speedy, and the triumph glorious."

The *Journal of Commerce* adds, indeed, "almost all this seems to us entirely erroneous." We cannot expect to see that paper quite yet renounce its radicalism on this and other subjects; but, that there is a wide-spread, growing disposition for Christian Union among the wiser portion of the denominations around us, we think there can be no doubt. We hope they will ere long come also to the conviction, that the object for which they sigh is to be found, not by such means as they have hitherto attempted, but by a return to that Church from which they have gone out.

THE INDIAN PRAYER BOOK.

(From Frost's Anecdotes.)

A most interesting scene took place in my visitation of the Oneida and Mohawk Indians on the Sandusky river. One of the remnant, or rather a branch of those once famous tribes which, in moving back from their former residence, accepted of an invitation from the Senecas, to settle on the lands reserved by Congress for the Senecas about the Sandusky river, in this diocese. I had heard of them as being attached to the Church of England, but never could go and see them till this summer. I found them in their peaceful retreat, engaged in the duties of husbandry, raising corn, and cultivating their gardens.

My friend and guide, who conducted me through the devious footpaths in the wilderness, in the rain for nearly a whole day's journey, introduced me to this most interesting people; decent and dignified in their manners, they received me with great respect; and when I told them that I came among them to do good, and not harm, to pray with them, and to preach the Gospel to them in the name of Jesus Christ our common Saviour, they fully comprehended my meaning and gave me a hearty welcome.

To show the medium of our mutual understanding, they produced their Common Prayer Book, being that which was translated into the Indian language, (the Mohawk) with very little alteration, from the English Liturgy, together with the Gospel of St. Mark, A. D. 1787, and printed in London (by the Society for the Propagation of the Gospel.) What news was this to me! "And have you read this?" said I. "Constantly, every Sunday, in morning and evening prayer, with the poor scattered members of our tribe, providentially sojourning on this river," said they by their interpreter. I inquired then, if they understood and felt the great importance of the truths which they uttered through their mouths. They replied that they hoped they did; but that many of their people were inclined to run astray into the wickedness of the tribes that surrounded them, notwithstanding all that the old men could do. "Poor, blessed people!" thought I, while suppressing my tears; "God give me grace to be found worthy of serving you!"

During the remainder of the evening intelligence was spread throughout the woods, that on the morrow divine service would be performed, and a sermon preached at 8 o'clock; while wearied with the exercise of the day, I reposed myself on the hard bed of an Indian cabin, and slept sweetly till morning.

The appointed hour came, and although it rained most abundantly, a large number both of male and female natives assembled. How interesting the sight of so many devout worshippers; and how great the comfort of joining with them in those prayers and praises which had been the vehicle of the piety of all whom I held dear through thirty years of Christian ministrations in holy things, I leave you to conceive.

By proceeding with all the prayers as the Church has directed, the whole congregation, through an aged reader, could join in repeating and offering up the same petitions and praises with myself—they in the

Indian language, and I in the English. And when we sang the metre psalms and hymns, their version being in the same with the English, I could join with them in this also; with voices uncommonly sweet and full, they sang tunes, with which, most happily, I was well acquainted; and never did I witness more order, yet plainer indications of true devotion. Though many of them could speak a little English, yet the sermon was interpreted to them in their own language. They have used lay bibles, they say, out of necessity, yet would be much rejoiced if they could have an authorised ministry.

My mind was most favourably impressed toward these poor people; and my attachment to our primitive Liturgy mightily strengthened by this instance of its utility. Without such a help, how much of the Missionary labor is lost, like oil spilt upon the ground without a vessel to contain and perpetuate it! Had it not been for this Prayer Book, the worship of God would to all human view, never have been perpetuated to the salvation of this now interesting people.

CONTEMPLATION OF THE ATTRIBUTES OF GOD.

(From South's Sermons.)

It possesses the mind with the amazing thoughts of omnipotence; of a power able to fetch up such a globe of fabric, as this of the world, out of the abyss of vanity and nothing, and able to throw it back into the same original nothing again. It draws us in the speculation of the divine omniscience; that can maintain a steady infallible comprehension of all events in themselves contingent and accidental; and certainly know that, which does not certainly exist. It confounds the greatest subtleties of speculation, with the riddles of God's omnipotence; that can spread a single individual substance through all spaces; and yet without any commensuration of parts to any, or circumscription within any, though totally in every one. And then for this eternity; which nullifies the strongest and clearest conception, to comprehend how one single act of duration should measure all periods and portions of time, without any of the distinguishing parts of succession. Likewise for his justice; which shall prey upon the sinner, for ever satisfying itself by a perpetual miracle, rendering the creature immortal in the midst of the flames; always consuming, but never consumed. With the like wonders we may entertain our speculations from his mercy, his beloved, his triumphant attribute; an attribute, if it were possible, something more than infinite; for even his justice is so, and his mercy transcends that. Lastly, we may contemplate upon his supernatural, astonishing works; particularly in the resurrection, and restoration of the same numerical body, by a re-union of all the scattered parts, to be at length disposed of into an estate of eternal woe or bliss; as also the greatness and strangeness of the beneficent vision; how a created eye should be so fortified, as to bear all those glories that stream from the fountain of an uncreated light, the meaneat expression of which light is, that it is ineffable. Now what great and high objects are these, for a rational contemplation to busy itself upon! Heights that scorn the reach of our prospect; and depths in which the tallest reason will never touch the bottom; yet surely the pleasure arising from thence is great and noble; forasmuch as they afford perpetual reason; and so are large enough for it to take its full scope and range in; which, when it has sucked and drained the utmost of an object, naturally lays it aside, and neglects it as a dry and empty thing.

TRUST IN GOD.

(From a Sermon by Bishop Melley, of Fredericton.)

To trust in God in the use of means is reliance, without the use of means, is presumption. The one is the work of the fanatic enthusiast, the other, of the sincere, sober-minded Christian. Yet such reliance is not common; more common among the sincerely religious poor than among those who have not so much to trust God for. It is for this reason, no doubt, that God visits us with sickness, disappoints our hopes, brings clouds and darkness about us, that we may trust Him when difficulties arise, and become careless for the world when we have more to care for, because He careth for us. For how very certain it is that God will nourish us if we trust in Him! As to our earthly possessions and earthly pleasures, nothing can be more uncertain than our tenure of them; but His care of us is as certain as that there is a God above us, or a heaven in store for us; may we see it daily by our own experience. Multitudes rise up every day, not knowing how they shall get food for the day, yet God feeds them. Multitudes find themselves placed in straits through which it seems impossible to walk, yet God brings them through; the very fire loses its force, and instead of consuming, purifies; the waters which threaten to overwhelm, rise up on either side, and are as a wall for them on the right hand and on the left. O how blessed is it thus to depend on God; to put ourselves in His hand, willing to do, to be, to suffer, to enjoy none other than He allots; that so He may fill, and possess, and sanctify our souls, and make them fit for His glorious presence forever!

And if God undertake to add His blessing to our labour, and so our clothe us, should we not be less anxious about our own clothing? Above all, should we not be less solicitous about expensive clothing? It is right to speak of this, because of the extravagance in which persons indulge who even make a considerable profession of religion. This is an age of outward show. Our forefathers lavished gold upon God's house; we more prudently spend it on ourselves, though not more prudently in the end. For what a wretched satisfaction it is to take pleasure in dressing up that which must soon come to dust and ashes, while the clothing of the soul or the poor is neglected! It is granted that the poor are as much in fault as others; but that does not justify others. I have indeed often known the poorest persons spend their little all in extravagant dress of their family; but do not those above them set the example? Compare the sums which persons, who complain of hard times when they are asked for a subscription, lay out upon one single article of clothing, and you will soon see how miserably low our views of Christianity are. Is it not notorious that three, four, and five pounds are often given for single articles of dress by persons who, when they hear a sermon on charity, or come to the communion, put sixpence in the plate, and go away quite satisfied, as if they had done some great thing? Do you think when these things are brought before us at Christ's judgment-seat, we shall be able to look them well in the face, and give a good account of them? Will it be well to say, I gave my five or ten pounds for an expensive dress, I laid out my fortune to keep up a handsome appearance, I was noticed as being more handsomely attired than my neighbours, when the word of God said so plainly, "Why take ye thought for raiment?" "Whose adorning, let it not be that outward adorning of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I say, will all this give us any satisfaction then? Shall we make friends of the mammon of unrighteousness by expensively dressing up our bodies? Will Christ or His poor members thank us for that kind of ornament? So far

from it, that He tells us He will say, "Inasmuch as ye did it not unto the least of these, ye did it not to Me." (Matt. xxv. 45.)

CHRIST ENLIGHTENS THE HEART.

(From a Sermon by the Rev. J. Spencer, A.M.)

If the Saviour do not give light to the heart and affection—if men

the first authors of them, yet at length they fall heavy on their own heads, and are fatal to themselves. None are gainers hereby at last, but the common enemy of mankind; whose business it is set us at variance with each other, that he may be sooner and the more effectually destroyed. Consider further, that we are sent into this life in order to a better, and are here only in a state of trial and probation. While we are striving and contending with each other about trifles, the great business of religion is almost at a stand, and nothing in a manner done to prepare for eternity. Life is short, time wears away, and death approaches, and all our great matters are to come hereafter. A few years must end our petty differences: we must sleep in the dust together and will be found in all those vain janglings and contentions with each other, begun in folly and nursed up in pride, and at length ending in misery, eternal misery? May these things be considered, and they will moderate our hearts, and the like considerations serve to mortify our pride, and to teach us to "put away from us all bitterness, and wrath and anger, and clamour, and evil-speaking, with all malice; to be kind one to another, tender-hearted, forgiving one another, as we hope that God for Christ's sake may forgive us."

THE CHURCH. TORONTO, FRIDAY, JANUARY 22, 1847.

CONTENTS OF THE OUTSIDE. First Page. Christ Enlightens the Heart. Roman Life. Removal of God's Word. The Holy War. Exhortation to Peace. Fourth Page. Poetry—The Minister's Curse. The Anglican Branch of the Church. A Salutation. Unity of the Spirit. Living members. The Indian Prayer Book. Contemned of the Attributes. Trust in God.

REGULAR LETTER TO HIS CLERGY BY THE LORD BISHOP OF TORONTO. Toronto, 30th December, 1846.

Reverend Brethren,—With the desire of applying one of our annual Collections, not specifically appropriated by the Constitution of the Church Society, to what I consider, in the present circumstances of the Diocese, a most important object, I have resolved upon recommending that the next Collection shall be made in behalf of the fund for assisting Students in Divinity.

At present out of twelve Students enrolled in the Institution, four are receiving liberal assistance from the Fund which was raised for that purpose last winter, and others will soon be added to the claimants upon it, so that, with what may be considered an established demand to no great extent as this, it becomes necessary to lose no time in endeavouring to replenish the fund. It need not dwell upon the excellence and importance of the object for which this assistance is solicited; because nothing can be more obvious, than our need of additional labourers, while experience has fully proved, that without such occasional encouragement, as we have been in the habit of extending, we shall find it difficult, and even impossible, to insure an adequate supply of Candidates for the sacred Ministry, in the present state of this Diocese.

I therefore earnestly commend this good work to your zealous exertions, and, if brought home—as I am persuaded you will gratefully extend, we shall find it difficult, and even impossible, to insure an adequate supply of Candidates for the sacred Ministry, in the present state of this Diocese.

I beg to name Septuagesima Sunday, that is Sunday the 31st January next, for the proposed Collection in your several Parishes and Stations.

I remain, my Reverend Brethren, Your affectionate Servant in Christ, JOHN TORONTO.

The Circular from the Lord Bishop of the Diocese, which has for some little time appeared in our columns, requiring a Collection to be made on Septuagesima Sunday in aid of the Funds for the encouragement of Students in Divinity, does not inappropriately claim a word of notice from us.

It will be recollected by all the supporters and friends of the Church Society that this, amongst its constituent purposes of piety and charity, was formally introduced; and it will at once be understood that high and weighty reasons pressed its introduction, at the time that the Constitution of the Society was first framed. It is, indeed, very certain that the position which the Church, by the favour of Divine Providence, has been allowed to attain in this Province cannot be maintained, nor its organization upheld or extended, without a provision for a successive and steady supply of Ministers and dispensers of God's Word and Sacraments; and it is just as certain that, amidst the many and pressing demands for the services of all zealous and efficient Clergymen in the Mother Country, we cannot look from thence for the supply of the large and increasing number of labourers who are needed here. Under these circumstances, and from a conviction that Clergymen reared in the Colony have a great advantage over immigrants, however talented and devoted, in their local knowledge and experience in the privations and difficulties of a new country, it has long been felt that we must look more to ourselves, and husband and cultivate more and more our own resources to the attainment of this end.

With this view, the Theological College at Cobourg was established by the Lord Bishop of Toronto early in the year 1842; and from the acknowledged importance of such an institution, the venerable Society for the Propagation of the Gospel at once consented, on the representation of the Bishop of the Diocese, to increase their Scholarships for the encouragement of Students in Divinity from five to ten. And the effect has been, in a great degree, commensurate with this beneficence. Many young men of good connexions and respectable education, with pious dispositions and unfeigned devotion to the Church, were induced to enlist themselves in this good cause as well from the means of instruction afforded them, as from the assistance in the prosecution of their studies this generously imparted. While their attention, by the very establishment of such an institution, was forcibly called to the duty, perhaps long contemplated, of devoting themselves to the ministry, the expense of remaining two or three years at a Theological College would, with many have proved an insurmountable obstacle, had it not been for this timely aid of the Society.

The benefits of such an Institution will be the more readily admitted from the fact that comparatively so few, in this new country especially, are able to undergo the long delay and the accompanying expenses of a complete University education. The advantages of the latter are great and inestimable when they are to be had; but were this to be insisted upon in the case of all aspirants to the Ministry, especially in the present circumstances of the Church in this Colony,—that is to say, three years spent in the acquirement or improvement of the secular branches of learning, and two years subsequently devoted to theological study,—not only would the number of candidates for the Ministry be very few, but a weary time must elapse before those few would be available for the wide-spread and whitening harvest around us.

As it is, amongst the growth of the country itself, and not less amongst those who have left their native land to try their fortunes in this new world, are many youth whose education is highly respectable,—who are sound in their principles and pious in their habits,—who have all the will, and only want the encouragement to devote themselves to the ministry of the Gospel. A little preparatory training,—more or less, according to circumstances,—in classical and other studies fitting them, it may be, to enter the Theological College; and two or three years spent there,—the time varying according to antecedent proficiency,—enables them to go forth, with a highly respectable proficiency of theological acquirement, to the high and holy work they have undertaken.

We confine ourselves to this practical view of the case, being unwilling to take out of other and fitter hands the advocacy of certain great principles, connected with this Institution has been founded. In defence of these principles we might advert to the

highest authority, the custom of the primitive Church; and we may add that a growing disposition is visible in the Mother Country to foster these separate "schools of the prophets" on the foundation which, while it is unquestionably primitive and scriptural, has the best support from the benefit to the Church which they are pre-eminently calculated to yield. The feeling and the remark will be present to every earnest Christian, that the world's baneful customs and associations should be as much as possible excluded from institutions of sacred learning, and that the aspirants for the ministry of the blessed Gospel should as much as possible be removed from the contagion of an artificial and often vicious condition of habit and intercourse. Moreover, as we conceive, Candidates for that pure and blessed ministry should, for a time at least, be subjected to disciplinary rules and habits which, in a mixed institution of learning,—where we have the gay and the thoughtless confused with the sober-minded and devout,—would be found, we fear, to be impracticable. Nor is it less important that the nurseries of our clergy should be, in a more direct manner than we fear will ever be attainable in Colonial Universities, under the direct supervision and control of Episcopal authority. It is necessary that the Bishop of every Diocese should thus have the opportunity of judging personally for himself in all that concerns the Candidates for the Ministry within it,—of the extent of their theological acquirements,—their acquaintance with the tenets, system, and principles of the Church,—the soundness of their doctrinal views,—their real appreciation of, and devotion to, the Church as a Divine institution,—their habits of industry, their zeal and judgment,—and their general moral and spiritual fitness for the duties they are about to undertake. All this we cannot so satisfactorily ascertain as directed by a probationary term at a Collegiate Institution during rules and regulations strictly ecclesiastical, and where, if every thing be not conducted under the immediate eye and constant supervision of the Bishop, the superintendence and direction are committed to a Clergyman appointed by himself. And this is a regulation which, it must be presumed, would be as beneficial to the candidates for the ministry themselves, as it would be satisfactory to their Diocesan.

But, as we have already said, we abstain from entering, minutely or in detail, into all the reasons, separate from those that are practical and obvious, upon which such an Institution as the Theological College at Cobourg is to be supported. These last are manifest enough, as perhaps our own few remarks will assist in shewing, to justify the fullest and most zealous support we can give it. We have spoken of the generous assistance of the Society for the Propagation of the Gospel in contributing in aid of ten students for the Ministry in this Diocese; but that their number may be increased, by the greater extension of such encouragement, the application of some corresponding share of the generosity of members of the Church upon the spot, is earnestly recommended by our reverend Diocesan. A few hundred pounds per annum thus contributed, if it may be steadily counted upon, will materially benefit this cause, and, in conjunction with the grant from the Propagation Society, will be the means of aiding perhaps as many as, having the ministry in view, may require assistance in the prosecution of their studies. We are not without a hope and a confidence that this will be rendered, and that the Collection on Septuagesima Sunday will realize all that, in behalf of so good an object, may reasonably be counted upon.

We regard the following Official Circular as a document of great public interest, and wish, accordingly, to give it a prominent position in our paper.— KING'S COLLEGE, TORONTO. REGULATIONS RELATIVE TO THE UNIVERSITY, U. C. COLLEGE, AND DISTRICT SCHOLARSHIPS. Established by the College Council, October, 1846.

1. The number of Scholarships to be seventy-two—three for each of the Districts in which Upper Canada is divided, six for Upper Canada College, and six for the University.

2. The number of vacancies each year to be twenty-four—one for each District, two for U. C. College, and two for the University.

3. The District and U. C. College Scholars to be entitled to exemption from all dues and fees during three years from the date of their election; the University Scholars to enjoy, in addition to the above, the privilege of rooms and commons without charge during the same period.

4. The Candidates for the District Scholarships to be required to produce Certificates of the residence of their parents or guardians in their respective districts during the year previous to the Examination—of their having themselves resided within the District, during the year previous to their election; and of their being of good conduct, signed by the Principal, Head Master, or Tutor, under whose charge they have been. The Candidate for the Upper Canada College Scholarships, to be required to produce certificates of attendance at that institution during the year previous to the Examination, and of good conduct, signed by the Principal. The above certificates to be lodged with the Registrar at least one fortnight before the day of examination.

5. If any district shall be without a Candidate possessing the above requisites, the vacancy to be filled by the election of the highest in standing, wherever educated, of those Candidates whose parents and guardians have resided in that district during the required period.

6. The Scholars to be elected after public examination, and the proficiency manifested at it to be the sole qualification for election, except as before provided.

7. The subjects of examination to be, portions of the Greek and Latin Classics and Mathematics, appointed for each year by the Vice-President, and published at least ten months before the examination.

8. The Candidates to be named and arranged according to merit, the names of those elected to be published, in the order in which they have been placed, and the institution or tutor at which or by whom respectively each has been educated, to be specified.

9. No Candidate to be elected scholar, unless he shall have been placed in the first class in one department of the highest standing amongst the Candidates for those Scholarships, which have been thus vacated.

10. If two competitors shall be equal, the only grounds of preference to be, greater need of the assistance afforded by the Scholarship, higher standing in the department of Classics, or having been educated at the District Grammar School.

11. The Scholarships to be held for three years, during good behaviour, and on condition that the requisite Terms shall be kept, and the requisite Examinations passed in the order.

12. The Candidates to take place in the first week in October, 1847, and the subjects to be— Homer, Iliad, B. I. Odyssey, B. IX. Xenophon, Anabasis, B. I. Lucian, Vita, Charon and Timon. Virgil, Eneid, B. II. Sallust, Bell. Catilin. Horace, Eclog. B. I. Ovid, Fasti, B. I. Translation into Latin Verse and Prose. Arithmetic. Euclid, Bb. I, II, III, IV.

Algebra, to Quadratic Equations, inclusive. H. Bova, M.D., Registrar. King's College, Dec. 1846.

inserted Mr. Hyde's Letter, because it would inconveniently occupy the space to which we require for other matter; but the same end is answered, we hope, by simply contradicting, as we have done upon his authority, the statement which he says is inaccurate.

We have reason for believing that the Communication of an "Episcopalian," in a succeeding column, is founded upon some mistake or other. It has been our impression that the convenience and accommodation of strangers are by no means disregarded in the Churches in this city. Every provision at least has been made for supplying them with seats; and if any have failed in obtaining them, it must be from circumstances for which we are unable to account. To each of the entrance-doors in the Cathedral a door-keeper is attached, whose duty it is to obviate the grievance of which our Correspondent complains; and the zeal and courtesy of the Churchwardens are too well known to need any comment. The Churchwardens in Trinity Church are remarkably attentive; St. George's Church, so far as we are aware, is not chargeable with any neglect; and in St. Paul's Church, the pews are almost free sittings, and such a spectacle as a stranger standing in the Church in embarrassing way of a seat, would surprise the congregation, we are sure, quite as much as it would grieve the Officiating Clergyman.

We would invite the attention of our readers to the prospectus of a highly interesting work about to be published by David Thompson, Esq., late Astronomer to the Honourable Hudson's Bay Company, which appears in our advertising columns. From Mr. Thompson's well-known ability and intelligence, we may reasonably expect that the promised book will not only supply the public with much valuable information relative to a territory which has lately excited much interest, and the characteristics of which are to a great extent unknown; but will likewise be a credit to the literature of the Province.

Communication. To the Editor of The Church. Toronto, Jan. 18, 1847. Sir,—It has too frequently been my lot to observe the great want of courtesy displayed towards strangers visiting the several Episcopal Churches in Toronto, and I am sorry to say contrasts strongly with the attention rendered at the various Dissenting places of worship. I have seen persons standing for a length of time in the aisles waiting for the offer of a seat, and at last have been obliged to find one for themselves, and in so doing, frequently intrude in family pews, when there are others unoccupied. This might be remedied, by one or two parties assisting the sexton for a short time as the Church was filling, and would display that Christian love expressed so beautifully in Scripture language, "Come with us and we will do thee good." In giving this publicity you will oblige, Yours, &c. EPISCOPALIAN.

[See Editorial comments.]

Ecclesiastical Intelligence.

CANADA. DIOCESE OF TORONTO. THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. COLLECTIONS. Made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, for the fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

Table with 2 columns: Name and Amount. Includes St. Peter's Church, St. James, and various individuals.

128 Collections. £317 18 0. T. W. BIRCHALL, Treasurer.

Of the Members of the United Church of England and Ireland in the Townships of Georgian and North Gwillimbury to the Incorporated Church Society of the Diocese of Toronto:—

Table with 2 columns: Name and Amount. Includes Anderson, Armstrong, Boucher, etc.

DIOCESE OF QUEBEC.

THE ANNUAL MEETING OF THE CORPORATION OF THE LADIES OF THE PROTESTANT ORPHAN ASYLUM, OF THE CITY OF MONTREAL, WAS HELD IN THE HOUSE OF THE INSTITUTION, ST. ANTOINE STREET, ON TUESDAY, THE 5TH OF JANUARY, INSTANT, THE REV. W. AGAR ADAMSON, ASSISTANT MINISTER OF CHRIST CHURCH, PRESIDING.—The following Annual Report was submitted, read, and adopted:—

Report of the Ladies Directresses. The lapse of time has added more to the number of anniversaries of this Charity, and with thankfulness and gratitude, we acknowledge the continued blessings of a good providence on our humble endeavours.

Our Institution has been favoured with uninterrupted health during the last year, and our pecuniary resources have been augmented by the donations of our Friends. During this period thirty-four children have been cared for, of these, seven have been advantageously placed out as apprentices, and two removed and provided for by their friends.

Our valued physician, F. C. T. Arnold, Esquire, M.D., we offer our thanks for his unwearied assiduity and zeal, manifested as well in health as in sickness.

The Superintendent and Matron, Mr. and Mrs. Cribb, continue to deserve our approbation, as much for their attention to the comfort and welfare of the children, as for the internal economy of the establishment.

But amidst this peaceful prosperity, the Directresses have not, for a moment, lost sight of that, without which this Institution can never be said to be established, namely, a permanent abode, the property of the Corporation.

The Directresses need scarcely remind our patrons of the donation of a lot of land made by one of our friends, and that others volunteered to obtain from their fellow-citizens the means of erecting thereon a building suitable to our wants. This good work is now in the act of execution; these gentlemen are, at present, actively employed in soliciting the pecuniary aid required; and we confidently anticipate, from the encouragement thus far given, that this appeal will be most copiously responded to.

The example given by the honoured gentlemen who headed the list with so handsome a contribution, cannot be without its effect, and will, be doubtless, followed by the many in our wealthy community, who can so well afford to be benefactors.

The period selected to carry into effect this benevolent object, will also, we trust, prove a happy one. The commencement of a new year, and its customary felicitations, render the heart most susceptible of generous impressions; we renew to each other expressions of good will, we kindly wish for our mutual welfare. It is a period, wherein the daily avocations of business are, for a moment, suspended; when we have leisure to look back, with thankfulness to the Great Giver of all good, for the many mercies we have received during the last year, the dangers we have escaped, and the prosperity with which He has been pleased to increase our store. Can the Orphan appeal at a more propitious season? Will not our heart respond to that beautiful exhortation: "If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little, for so gathereth thyself a good reward in the day of adversity?" It has been pleased to increase our store, and in the proportion that the Lord has blessed them, let them, in return, confer blessings on those who have no friend but Him, to whom they owe all they possess, remembering the many benefits showered by the Almighty on his servant

Job, because he "delivered the poor that cried, and the fatherless, and him that had none to help him." The whole respectfully submitted. ANNE M'CORD, Secretary. Montreal, 5th January, 1847.

THE REV. W. AGAR ADAMSON has thankfully acknowledged the receipt of £25 from His Excellency Earl Cathcart, for the Association for the Relief of the Poor of the Church of England, in Montreal.—Mont. Gazette.

UNITED STATES.

SECESSION OF "GERMAN CATHOLICS" IN NEW YORK. Under this heading we informed our readers, in our paper of last week, that two hundred German Catholics, under the lead of a priest, had seceded from Romanism, and established an independent religious congregation in this city.

But while we rejoice, we confess that we do it with trembling. The sermon of the priest at the time of the secession was pretty strongly marked by evangelical feelings, and we regret to observe that the movement had little doctrinal sympathy with that of Rome—indeed, that it was like it only in the fact that it was a secession from Rome. Our hopes were strengthened by the additional fact that the movement was countenanced and commanded by gentlemen in this city of known evangelical views. But, regret to observe in the Confession of Faith which has been set forth by the congregation and of which a translation appeared in the Journal of Commerce, that the distinctly-marked orthodox which we had hoped to see, is wanting. The doctrine of the Trinity is stated in equivocal terms, and not one word is said of justification by faith—deficiencies which indicate a very imperfect sympathy with the Reformation of the 16th century. Rejoicing, however, that the supremacy of the Word of God is acknowledged, and the right of private judgment asserted, we wait to see what the Spirit of God will do in the issues of this movement.—New York Recorder, Baptist.

Five days later from England.

BY TELEGRAPH. (From the British Colonist Extra.) New York, Wednesday Evening, Half-past Eight. REPORT FROM EUROPE.

The packet ship Quebec, arrived this afternoon from Portsmouth. She sailed on the 9th December, bringing dates from London to the 8th, and Liverpool to the 9th. Nothing later about bread & flour, than we get to 44 1/2 lb, equal to an increase of 2,000,000 on our whole crop of this year. Sales 30,000 bushels reported on the 7th.

The statement that the C. C. citizens had been defeated by the Russians is contradicted. The blockade of the dreadfull havoc in Bagdad, and was taking a wretchedly dreary turn. Spin had gone through a ministerial revolution. Istaritz and his colleagues had been out of office, and installed again, in a space of twenty-eight hours.

Accounts from Berlin to the 29th November state, that M. Von Kamptz had been commissioned to proceed immediately to Vienna, there to regulate the commercial relations of Silesia, in reference to the incorporation of Cracow. At Antwerp grain was firmer. The corn market had improved, and sales were rather brisk. Flour stood 6d per barrel, and 1s per sack higher; and wheat had advanced 2d. Oats, and 4d. on inferior qualities. Very little Indian Corn in the market.

The rumoured changes in the French Ministry are contradicted. Serious difficulties are said to have occurred between Isabel and her mother. The cholera in Ireland continues unabated. Accounts from Madrid say that Col. Wilde had gone to Oporto, to mediate between the Junta and the Queen of Portugal, with prospects of success.

The expedition of Flores against Ecuador has, according to a Madrid paper, been broken up by two mutinies, and the men dispersed. Captain Warner's celebrated long range has totally failed. Collections were to be made in the Churches at Glasgow for the Highlanders and Uplanders, who are as destitute as the Irish peasantry.

It is stated that the Britannia took out very large orders for goods. The prices of provision continued to decline in France. Our iron workers will be "glad" to hear that the Britannia took out extensive orders to Birmingham.

As our establishments of the orders for chains and heavy iron works are so great, that it is confidently asserted by the manufacturers of those articles, that they have now before them for twelve months work, and that it is the result of low stocks and not of speculation. So it seems the demand for iron is not so large abroad as to prevent the underselling our works. At Glasgow, on the 14th, the price for many months has three pence per ton, and a healthy trade for iron has been seen since that time. We quote the price to-day at £72 9s per ton net for 3-5ths and 2-5ths.

MEXICO.

The New Orleans mail came through this afternoon, but there was no news. A Washington correspondent of the Evening Post states that a further proposition of the Mexican war has been prepared by Commodore Perry, which the writer says, is much talked of in Washington. It is briefly to abandon all further invasion in the interior, occupy the provinces already conquered, take immediate possession of all their ports, both on the Gulf and on the Pacific, and occupy them as conquered territories, till they shall come to terms. In the meantime, open the ports to commerce, levying a duty on all imports, which shall be sufficient to cover the expenses, naval and military, of such occupation.

Colonial.

FRID.—On the night of Wednesday the 20th inst., a fire broke out in the premises of Yates, Tea Dealer, in this city; the fire originated in the cellar under the shop, and the part of the firemen, was got under before it went into a flame; the damage done to the shop is very considerable, and fears were for some time entertained for the safety of the neighbouring houses. This with other fires mentioned below makes the loss which we have had in the last week, very considerable. In Richmond-street, Bay-street, and this one, were in places closely surrounded by other buildings, but by the skill and industry of our active firemen, were all extinguished before much damage was done. It is a mere matter of duty on our part to record our sense of obligation which this city is under to our fire companies, to whose never-tiring exertions we are indebted under God for our protection, from those destructive fires which have laid such large portions of many of the cities on this continent in ruins.

TELEGRAPH.—The communication by Telegraph between this City and Buffalo is now complete; its first transmission of the English news will be to-day, another column.

TWO FIRES had occurred in this city since our last publication, but for the promptness and ability of our Firemen, must have been attended with great loss of property. The first broke out in a small house on Adelaide-street, adjoining Mr. Ritchie's lumber-yard, early on Friday morning last, entirely consuming the building, but fortunately its further extension was stopped. The quiet and unostentatious character of the fire, was attended with great loss, having destroyed the stables, &c., of Mr. Brown, Dr. Conner, and Dr. Beaumont, and at one time placing the long range of beautiful brick buildings in ruin in imminent danger. We observed one of Armstrong's patent engines doing great service—even more than some of the larger ones.—Patriot.

TORONTO ATHLETIC.—The Annual Meeting of this most excellent Association was held in the Old City Hall on Thursday evening last, W. B. Jarvis, Esq., one of the Vice Presidents in the Chair. The following Report was presented, which gives a most glowing account of the progress of the Society. It is a most interesting and valuable document, and we warmly commend it to our readers, and trust that it will in no short space of time, give to Toronto what she so much wants, a good and extensive Public Library, and Museum of Natural History. It has our best wishes for its success.—Patriot.

REPORT. In laying before the Members of the Toronto Athenaeum a sketch of its proceedings during the past year, the Council are rejoiced to find that the Society has advanced steadily onwards. Its progress, however, has been of the quiet and unostentatious character, which seems so inherent in literary institutions, resembling rather the windings of the quiet river, silently diffusing benefit, than the impetuosity of the gulf stream, and the fulfilment of its beneficent mission—more conspicuous, but less serviceable in its results.

Your Council have pleasure in recording the steady increase of your Library. It has received during the year an addition of more than 100 volumes, of the most important character; some of them—such as the Archaeologia, or Transactions of the Royal Society of Antiquaries—worthy of themselves to constitute the basis of a Library. The Society of Antiquaries has generously complied with the application made to them for copies of their transactions are the Royal Society of Edinburgh, the Society of Antiquaries, the Geological and Horticultural Societies, the Royal Institute of British Architects, the Society of Arts, the Royal Society of London, and the Medio-Chirurgical Society of Edinburgh—to all of whom letters of thanks have been forwarded, acknowledging their liberality. The first three Societies have added to their original gifts copies of their recently-issued volumes for the year 1846.

The total number of volumes on your shelves is now 426. By Resolutions adopted at your last Quarterly Meeting, two important alterations in the mode of conducting the Society were effected; the first opening the library to the use of all members whose subscriptions are paid in advance, without any fee whatever; the other constituting a class of Life Governors, to each of such gentlemen as may give money or books to the value of £5. The first of these alterations, in conjunction with the

introduction of several literary periodicals recently ordered from England, and now daily expected, will, it is anticipated, have the effect of making your reading room a favourite resort of the younger members of the Society.

The resolution respecting Life Governors was intended for the purpose of extending the Institution to those noble foundations in the Mother Country, which, with a less promising commencement than our own, have become as yet established landmarks for the explorer after science and visible signs of the civilization that surrounds and sustains them. It is an historical fact, nearly all of them are indebted for their permanency to donations from public spirited individuals, than to the uncertainty of subscriptions; and when the wealthier citizens of Toronto are supplied with an opportunity of imitating according to their ability, the noble examples of their ancestors and compatriots in the cities of Great Britain, it is confidently expected that sooner or later they will put their hands to the good work, and ultimately enjoy the gratification of exhibiting to the stranger, and throwing open to the poor student, a civic library in Toronto, worthy of its intelligence, and keeping even pace with its prosperity.

The gentlemen who have become entitled to rank as Life Governors, are:—Mr. Chapman, Esq.; the Rev. W. H. Ripley, Esq.; J. H. Cameron, Esq.; Dr. Stratton, Esq.; W. H. Ripley, Esq., Architect; and we have this day the pleasure of adding—F. W. Barron, Esq.; A. Dixon, Esq.; W. L. Perrin, Esq.; and H. W. Rowell, Esq.

Donations of books and money for the Library have also been received from G. B. Fairbairn, Esq., Sec. Lit. & Hist. Soc. Quebec; Dr. Stratton, Esq.; J. H. Cameron, Esq., bookseller, London; and "A Friend," per Rev. H. Scadding, Esq., London. A very handsome quarto Bible, in Morocco, has been presented by the Bible Society of Toronto.

The periodicals ordered for the use of the Reading room are:—The Quarterly Journal of Science and Art, the London Athenaeum, Blackwood's Edinburgh Magazine, the London Illustrated News, and the London Pictorial.

The publishers of the Toronto Herald and Church also liberally offered copies of those newspapers for the same purpose. In pursuance of your memorial presented to the Mayor and Corporation of this city in January last, that worshipping body forwarded petitions to the Provincial Parliament praying for the duplicate works in the Libraries of the two Houses, as also for a portion of the specimens collected during the geological survey of the Province, to be placed under your charge. The petition to the Legislative assembly was favourably received, and a Report brought in by the Library Committee, recommending such duplicates to be divided equally between the cities of Quebec and Toronto; this Report, however, was unfortunately thrown out upon a question of form, otherwise we should ere now have undoubtedly enjoyed the great benefits which would have accrued to us by such a decision. With perseverance, a more successful result will doubtless be achieved during the coming Session.

It has been thought that the interests of the Society might be served by the delivery, during the present winter, of a series of Monthly Lectures by competent persons, on subjects of a literary character; and a resolution to that effect was submitted and agreed to at your last Quarterly Meeting. The Lectures have accordingly been delivered, the first by the President, on the early history of England—the second by C. W. Cooper, Esq., on the superior advantages of the study of History. The audience, on these occasions, were, it is to be regretted, disappointingly small; and it is earnestly hoped that the future Lectures of the series will be attended in a manner more suitable to the high standing of the gentlemen who have kindly undertaken to prepare them.

By another Resolution, also adopted at the Quarterly Meeting in October, the Council were authorized to open communications with the Committee of the Commercial News, with a view of uniting the advantages of the two institutions. Circumstances have not permitted much progress to be made in the negotiations, among which may be mentioned the uncertainty respecting the erection of a new building in place of the News Room, has, however, manifested the most liberal feelings, and shown a desire to meet our wishes, which gives the best ground to believe, that a more beneficial arrangement will eventually be adopted.

By a reference to the Treasurer's Report it will be seen that the receipts for the present year have been £71 17s. 9d., the expenditure £75 6s. 6d. The debt which existed last year has been considerably reduced, and it is now only £10 10s. 6d. wholly liquidated during the present year, which if course of strict economy be persevered in, which has hitherto been attended with so much benefit.

It is a matter of regret to call your attention to the necessity of exertion on the part of the Society, to the usefulness of this excellent Institution, by every available means. It seems to be erroneously imagined that our efforts are limited to the comparatively insignificant object of promoting mere literary amusement among ourselves—a supposition very injurious to the welfare of the Institution. Our aim, and accordingly aim ever to be, is to promote the intellectual and moral improvement of the Public Library and Museum, in Toronto, which shall endure and increase for ages. If the Corporation of this City had been disposed to undertake the task themselves, the Society would gladly have resigned into their hands a duty which they are so much better able to perform. Such not being the case, we are constrained to persevere the desired end, though less than our own inclination would.

At the same time, we are of opinion, that a Public Library, should do all in its power to assist in arriving at the right one. Let us join together—let us come firmly and respectfully forward to uphold the intimacy of a connection of reciprocal benefit with the Mother Country—to ask for a return to the old paths—and we give a weight to conservative efforts which cannot be resisted.—Patriot.

MUNICIPAL ELECTIONS IN KINGSTON.—The municipal elections are over, and we feel much satisfaction with the result, as a whole, and especially with the result in those places where we should have preferred seeing filled by more able men, but the general constitution of the Council leads us to hope well of it. In two of the wards the election was very closely contested, some of the successful candidates having returned by only two or three majority. In the other wards the contest was unequal, and their strength was not fully brought out. Four protests are, however, pending the decision of the Council; at least we understand so. The following is the result:—

St. Andrew's Ward. Aldermen—T. Kirkpatrick, J. C. Munroe, J. C. Munroe, J. C. Munroe. Councilors—Samuel Smith, George McMalon, Ontario Ward. Aldermen—Wm. Ford, James Baker, James Baker, James Baker. Councilors—James Linton, E. C. Munroe, E. C. Munroe, E. C. Munroe.

Catharine Ward. Aldermen—Dr. Robinson, James Megher, Sr. Councilors—John Patterson, Robert Anglen, St. Lawrence Ward. Aldermen—John County, John Mowat, Councilors—John Wiley, Robert Anglen, Robert Anglen.

Frontenac Ward. Aldermen—John Flanagan, John Brown, Councilors—John Crawford, John Crawford, Kingston News.

Colin C. Ferrie, Esq., has been elected Mayor of Hamilton Mr. Alexander Carpenter was chosen the Eleventh Councilman.

We have always entertained a strong opinion against the innovation which took from the Crown the appointment of District Treasurers, and placed it in the hands of an elective body like a former treasurer, the names of those who have been returned, we may be sure not satisfied that they would be satisfied with nothing short of absolute ascendancy—when they had majority, by thus giving an important patronage to the control of Democratic influences. For example, in some Districts the former treasurer, who was elected by the electors, and the members of the public, has been arbitrarily removed, on party reasons alone, to make room for some reformer who wanted the emoluments of office as his sole maintenance. While, to show practical consequences and absurdity of the thing, the London District and the Middlesex District, in the independent appointment of each had two Treasurers, viz: the present incumbent, and the Treasurer elect, both of whom notify parties not to pay taxes to any but himself! In the case of the London District the Council not only elected their own Warden to the office, but the Warden actually gave the casting vote in his own favour. In the Middlesex District, the Council elected one of their members—Mr. David Smith, who also held the office for many years, which it is contended is a violation of the law. But on things are, and such are the baronious workings of Canadian Legislation under Responsible Government.—Toronto Herald.

IMPORTANT TO OUR READERS.—That Government Commissioners having the entire of the Ottawa river, its tributaries surveyed astronomically during the present winter, laying off into townships all lands that are situated on Alphonso Wells, Esq., the eminent Astronomer, is to survey the Ottawa; J. McNaughton, Esq., with Messrs. McDaniel, Ross, and others, are to survey the tributaries, and lay off the townships. This has been long called for, not only by the United States linear survey, who has collected the only specimens ever obtained in that region. It was led to the discovery by noticing the great fluctuations in the bearing of the magnetic needle. Its locality is Middle Island, which is two miles south-westerly from Freque Lake. The island is granite, and is composed of greenish trap, two of which having a coarse nearly north and south, the leadstone was found. It is of a crystalline or granular structure, and might, by slight examination, be mistaken for a variety of granite. It exhibits polarity on the opposite sides of the same specimen attracted and repelled to the north end of the needle. It also attracts iron filings. The further proof of the imperfect character of the Ottawa, which exhibit different powers of magnetism. Although this portion of the mineral region had been thoroughly examined by competent Geologists during a period of several years, yet the existence of native leadstone remained unknown, and this circumstance is of great importance, as it has been long known that the richest sources and developments may yet remain to be made.—Montreal Pilot.

LIABILITY OF AN AUCTIONEER.—We learn from a letter to the Herald, that the Court of Queen's Bench has decided in an Auctioneer, in selling a horse, is presumed to warrant the title to the purchaser. This has been long called for, not only by the United States linear survey, who has collected the only specimens ever



Poetry.

THE RIVER.

It flows on—it flows on,
The River to the Sea,
The leap and dash of youth are gone,

ST. PAUL.

(From "Conversations upon the Lives of the Apostles and Evangelists.")

[The 25th of January, we beg to remind our youthful readers, is the Festival of the "Conversion of St. Paul," appointed to be kept holy by the Church.]

Mary. Mamma, does it not seem strange that God should choose a person who had so cruelly persecuted the poor Christians to be a preacher of his Gospel?

Mrs. S. My dear, we learn in almost every page of the Bible, and indeed of every history of mankind, that many of God's greatest works have been effected by unworthy instruments.

Mrs. S. I do, my dear; for unless when you are a child, you get into the habit of governing yourself in trifles, what will become of you when you grow up, and are subjected to real trials and temptations?

Richard. But why was it necessary to use a miracle in the conversion of St. Paul, when all the other disciples were converted without difficulty in an ordinary manner?

Mrs. S. Various reasons have been given for the miraculous manner of his conversion. In the first place, though it is true that no direct miracles were used in bringing over the other Apostles to Christianity, yet it must be remembered, that they were enlightened by our Saviour himself, and not by any earthly teacher, and that during their attendance on his ministry they were eye-witnesses of many miracles quite as convincing as that used in the present instance.

Mrs. S. We may, indeed, call St. Paul good when we look to his actions, and compare them with our own; but our Lord has told us there is none really good save one, that is God. St. Paul himself confesses that in his flesh was no good thing, (Rom. vi. 18) and that it was only through the grace of God that he was enabled to be what he was: we need not therefore despair, for God will still give his Holy Spirit to all that ask it. You must remember, too, that though the sufferings of the Apostles were great, the reward held out, both to them and to us, is far greater, even an everlasting recompense in heaven.

Mary. How happy St. Paul must have been, in feeling certain of going to heaven after death!

Mrs. S. No doubt, my love, he experienced that peace of mind which always follows the performance of our duty, and he looked forward with humble hope to the heavenly reward which the Almighty has promised to his faithful servants; but he was far from feeling any arrogant certainty of his acceptance with God, for he expressly tells us in his Epistles, that he was watchful over himself, lest he who had preached to others should himself become a castaway.

Mary. I wonder that St. Paul was not weary of doing good to persons who made him so ungrateful a return.

Mrs. S. As St. Stephen at his death, so St. Paul during his life, had the example of Jesus Christ, before his eyes. We know, too, that he prayed to God for strength, and it was given him from above. You must not however suppose that, even as far as this life was concerned, St. Paul was without comfort: though wicked people persecuted him, he had the comfort of being beloved and honoured by multitudes, who were sensible of the blessing he had conferred on them by teaching them the way to heaven. You may remember, though it was not mentioned in the account of his life which I read to you, how the elders from Ephesus clung round him, and lamented his departure, "sorrowing most of all for the words that he spake, that they should see his face again no more." (Acts xx. 38.)

Mary. O yes, I remember I heard it in church the other day, and I felt ready to cry when it was read! St. Paul was so gentle and so kind to every body, I do not wonder the people loved him so much; do you, mamma?

Mrs. S. Indeed, my dear, I do not. I think that the many little traits of gentleness and Christian kindness, which we find in various parts of his history, and in his Epistles, are among the most beautiful parts of his sublime character. Besides, they have another great merit—we can imitate them. We must all feel that we cannot heal the sick, nor raise the dead, nor travel over distant countries, and convert multitudes, as St. Paul did; but you and I, and every one, may imitate him in his Christian love for all mankind, by the daily sacrifice of our own selfish comforts for their benefit, and in his patience under sufferings, privations, and sorrows.

Mary. I understand you now, mamma, for you have often explained to us how we are to imitate the Apostles. You mean, that in my little troubles I must endeavour to act as St. Paul did under great persecutions.

Mrs. S. I do, my dear; for unless when you are a child, you get into the habit of governing yourself in trifles, what will become of you when you grow up, and are subjected to real trials and temptations? On every occasion, however small, you should endeavour to act in the same manner in which you think St. Paul would have acted under the same circumstances. If you do this, you will be a real Christian; but you will be unable to do it, unless, like St. Paul, you pray to God for his assistance.

George. Ah, if it is so difficult for us to bear our little trials, St. Paul must indeed have been good to endure all that he suffered with patience and forbearance. I fear I shall never be able to resemble him.

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Rich. How is it that St. Paul is at first spoken of as Saul, and afterwards is always mentioned as St. Paul? What reason had he for changing his name?

Mrs. S. It is not quite clearly understood what his object was in so doing. Some persons think that Saul is his Hebrew name, and Paul the Latin version of it; as Silas, his fellow-labourer, is in one passage spoken of as Silvanus: the most general opinion, however, is, that he changed it in honour of Sergius Paulus who, as I dare say you remember, was his first Gentile convert.

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ing a small space of ground which he had but partially cleared, and he was proceeding without his coat close to his plough, driving a yoke of oxen, when the animals, starting at some wild beast or other object which they saw in the forest, suddenly dragged the plough between an immense fallen tree and a stump, by which the driver's right foot and ankle were so firmly jammed that the plough was not only completely stopped, but immovably fixed. For a considerable time the poor fellow, standing with his left leg on the plough, suffered excruciating agony, from which he saw not the slightest chance of release. At times he almost fainted; but on recovering from his miserable dreams he always found himself in the same position—in the same agony—in the same writhing attitude of despair. In a fit of desperation he drew his knife from his belt, and for a few seconds meditated on endeavouring to release himself by cutting off his own foot; but reflection again plunged him into despair, and in this agony he remained until he bethought himself of the following plan.—Stooping forward, he cut the band that connected his oxen to the plough. As soon as they were at liberty he drew the patient animals towards him by the rope-reins he had continued to hold, and when their heads were close to him he passed his hands down his naked arms, which for some time had been bleeding from the mosquitoes that had been assailing him, and then daubed the points of the horns of both of his bullocks with his blood, he cut their reins short off, and striking the animals with their reins they immediately left him, and just as he had intended that they should, they proceeded homewards. On their arrival at his log-hut the blood on their horns instantly attracted the attention of a labourer who lived with him, and who, fancying that the animals must have gored their master, fastened to the clearance where he found him, like Milo, fixed in the cleok, in the dreadful predicament I have described, and from which it was with the utmost difficulty that he could be released. I cannot accurately recollect whether or not the poor fellow suffered amputation; but his deserted log-hut, as I trotted by it, bore melancholy evidence to that he had been unable to continue to labour as a backwoods-man, and that accordingly he had deserted it."

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