

Poetry.

EARLY INSTRUCTION.

Mother, watching o'er thy child,
Father, fill'd with anxious care,
In the soil by sin defiled...

minian; here the upholder of established forms of church government, these the advocate for separate and independent congregations. Here the prayers in set form, there the accidental effusion of extemporaneous excitement.

THE POPE SUPREMACY.

Now that the Kings of Heaven, by whom earthly kings reign, that the anathema of the Sovereign Pontiff deposing Elizabeth, Queen of England, should fall lifeless to the ground; but that was, because the adherents of Rome were too weak to carry his will into execution.

Corruption inborn not imitated. The assumption or hypothesis of those who espouse the theory of imitation is, that man is born pure; free from any taint or vitiation of nature, any predisposition to evil.

Religious conversation. There are many truly pious persons who labour earnestly to bring friends, neighbours, and relations to Christ, and make it a business upon all occasions and in all companies to introduce the subject of religion.

Contempt of antiquity. The present time is distinguished beyond any that have preceded it, not merely by the neglect, but by the dislike of antiquity. All the world appears bent upon "laying aside the foundation" of all things.

Church restoration. It cannot be denied that the epithets of personal abuse which poets and others have lavished on the head of old time—such as "crude," "barbarous," "gross," and "grotto-like," have been in vogue.

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constitutional, natural, inherent, and proved inherent corruption. The example was from without, and, so far from accounting for the tendencies or promoting their development, stifled them in the embryo.

These remarks will perhaps appear cold and defective to the religious enthusiast; while the worldly-minded and irreligious will deem them extravagant. But serious, thoughtful, and experienced Christians have generally regarded calm and patient labours as more effective than the violent and spasmodic efforts approved by certain, who seem to be very zealous for the cause of God.

Such is the light in which the believer loves to look on death; and looking on it in this light, never did the soldier, wearied and worn with a long and arduous conflict, receive with more joy his honourable dismissal, when his warfare was accomplished—never did the mariner, thankfulness the long wished-for haven of peace—never did the exile, for years parted from his family and friends, catch with more gladness and gratitude the first glimpse of his own loved land, his own dear and long-desired home, than the believer feels, when he sees the messenger of death, coming on his errand of mercy from the Saviour that he loves, kindly sent to release him from the struggles and sufferings of his conflict on earth, and to admit him to enter into the joy of his Lord in heaven.

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upon principle, with due respect, even if we cannot approve of their conduct, and their conversation.—Often a serious silence will make a deeper and better impression upon the blasphemous or the profane, than a pointed rebuke.

On the whole subject, then, we would say to a Christian who seeks to win souls to Christ; first, strive by courtesy, attention and kindness to gain the affections of those whom you would influence for good. When you speak to them about religion, speak gently and humbly, without any affectation of superiority, and be careful not to weary or disgust. Put a good book into their hands at the right time; call their attention to some appropriate passage of holy writ; and be patient and persevering in your labours, if you would effect lasting good.

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THE CHRISTIAN'S RELEASE.

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of popular opinion; a principle sometimes nearly dormant, and overborne by a dead weight of custom; sometimes nicely balanced by counter influences, and tending to progressive improvement; sometimes acquiring a rapid and uncontrollable development, and menacing total destruction.

This way of thinking, like every other that obtains widely and forcibly among mankind, has a side of truth, and when properly limited, has been productive of good; nay, that at certain periods it has been usefully called forth into unusual energy in the service of religion, need not be denied; but that, as at present exhibited, it is mischievous, extravagant, and unreasonable, is felt by all sober-minded persons, and scarcely requires proof.

In a word, the contempt of antiquity, so commonly manifested, places the age in a false position, especially in ecclesiastical affairs. A single generation is drawn up in array against all that have preceded it, and has to make good its pretensions, not only with assistance from the great and good men that "sleep in the Lord," but against their united forces. Covenant is broken with the mighty dead; and they, whose everlasting wisdom, whether it spent to us in books, or yet more impressively in the institutions which they have contributed to form, to sanction, to improve, are set aside to make room for the new, capricious, dogmatical, untried authorities of the day; for partial interests, sectarian prejudice, and temporary fashion; for the despotism and idolatrous worship of the present; as if there were neither voice nor vision in the oracular past.

Ecclesiastical Intelligence.

TESTIMONIAL TO EARL POWIS. (To the Editor of the Guardian.) Sir,—Your paper of the 2nd inst., contains a proposal, which every good Christian must think well-timed, for a testimonial to commemorate Lord Powis's noble exertions in favour of the preservation of the Welsh Bishops' sees.

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about two ways long. The consequence will be that the interior effect, to gain which the committee have been at the expense of renovating the tracery of the clerestory windows, will be utterly null. The great west window, which is proposed to be restored, and which would otherwise have formed one of the finest features in the sacred edifice, will be completely thrown away; two or three arches will of necessity be blocked up; and in fact the beautiful nave will be entirely spoiled. And for what purpose? We defy the committee, and we admit they have shown considerable ingenuity in conceiving the bare idea, to add, with all their wisdom, the ghost of a reason. Every body hates galleries; and no one person will patronize them, who can afford to pay for a seat below; and the poor children are not generally contented as to their tastes. In modern churches wherever they are erected, an apology is invariably made for them.—Sometimes it is "we have not enough room, which no man in his senses would say of St. Mary's—often it is "we must have a place for the organ; but hear the instrument has very wisely been removed to the north transept. The folly of the notion is, therefore, perfectly incredible and unreasonable. We call upon the particular persons to lift up their voice against it; we exhort the subscribers to vindicate themselves from the absurdity which is about to be perpetrated in their names and with their funds; or upon their heads will be removed the contempt of the public, which now rests only upon the committee. And let those gentlemen go into the church of St. John Baptist, Leam Side, and ask themselves how a gallery would look there? We hope they will then be so far from objecting to the erection of a gallery, as to express their approval upon the good taste of Nottingham.—Nottingham Journal.

THE QUEEN DOWAGER has contributed the liberal donation of £20 towards the fund for the building of a National School at Pool Keynes, Wilts; £10 in aid of the erection of a school for the education of the poorer classes at Leiston, Suffolk; and £100 towards defraying the expense of rebuilding the parish church of St. Edrin's, Fenborough, Here. Her Majesty has also forwarded the sum of £10 to the Rev. W. G. Wood, in aid of the erection of a parsonage at Hogthorpe, Lincolnshire.

Lord Ward has given a second donation of £500 to the new church now building at Peimsett; £300 to the repairs at Coseley church; £100 to the church about to be consecrated at Quarry Bank; and £100 towards the building of a parsonage at Quarry Bank. The noble Lord has also directed £100 per annum to the living of St. Edmund's, Kidderminster, in the Rev. John Davis, who is the incumbent.

The Church Building Fund now in progress at Liverpool amounts to £12,023.

The Rev. T. Dale has sent in his resignation of the "Golden Lectureship." The office is vested in the Court of the Haberdashers Company.

The Bishop of Bath and Wells has expressed his intention of receiving no Christmas rents from his numerous allotment-tenants.

Sir Culling Smith, the Dissenting leader, has stated that while he possesses, and makes use of, his carriage on Sundays, he will not interfere to prohibit railway travelling on Sundays.

CHURCHMEN AND THE RELIGIOUS TRACT SOCIETY.—Now I wish particularly to premise that nothing in this enquiry can refer to the case of Dissenters. Not only do I see no reason why a Dissenter should not join the Tract Society, but I perceive every possible reason why he should. For as it has been already observed, that "dissent itself is a partial denial of Christian truth," (whether it be the divinity and atonement of Christ, the nature and authority of the Church—the grace of the sacraments—the office of the Priesthood—the baptism of infants—the eternity of future punishments, &c.), as the Religious Tract Society is most admirably constructed to promote the views of all partial sceptics upon each one of the above-named subjects, I expect that the Dissenter will be a most valuable member of the Society, and that it is rather hard, I think, that the Society should be so illiberal as to refuse to receive him and the Universalist, that "right hand of fellowship" which it so freely accords to almost all other discordant sects.

Such being the real constitution of the "Tract Society," a very few considerations may suffice to determine the question, whether or no, a consistent Churchman, much more a consistent Clergyman, is justified in belonging to it. The whole affair lies in a nutshell. The commission of our blessed Lord to his apostles was to teach the Gospel, and the fundamental principle of the Tract Society is to suppress and keep back part. "You must believe the whole truth," cries the Church—"Oh no! the whole truth is too much for you; you must believe the whole truth, and the Universalist, that "right hand of fellowship" which it so freely accords to almost all other discordant sects.

Vertical text on the left margin, including names like 'WATSON', 'MONTAGU', and 'MONTAGU'.