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COBOURG, CANADA, FRIDAY, JANUARY 10, 1845.

Poetrn.

THE BY-GONE YEAR. (From the Church of England Magazine.)

The by-gone year! O send it not Without one thought away: Full freighted for eternity, It passes hence to-day; And, like a crystal vase, filled up With mingled smiles and tears, Young hopes, false dreams of happiness,

Which gladdened other years;
Bearing memorials of the past,
Records of mcroies given,
And all our dark unpardoned sin, Ah! silently as it may pass,
It is not speechless there: Send it not hence unblessed by praise,

Or unredeemed by prayer! O, by-gone year! take hence with thee The mourner's tearful prayer— For sorrow in our daily lot Hath still the largest share— The contrite spirit's bitterness; The broken heart's deep woe, When God hath rent some silver cords Which bound it fast below;
The hour of parting, and the gloom
Laid on the sickening soul By sorrow's heavy, smiting hand, When dark days onward roll: Bear those away but let thom be Borne on the wings of prayer, That better hopes and brighter hours

May bless the coming year.

O, by-gone year! as step by step The lingering heart goes back,
It clings to every sunny spot
Upon the chequered track;
It turns to where the light of love Fell softly on its way; Where blessings, like the spring's young flowers, Unfolded day by day;
And where the hand of God was seen
Weaving our life's dark web;
Through which his own bright providence Ran like a silvery thread:
O, cold and thankless is the heart, That, from its backward gaze Can send thee hence, thou by-gone year! Unblessed by grateful praise.

> BISHOP HEBER. (From the Saturday Magazine.)

There is scarcely a name, within our own day, whose very sound excites more delightful recollections and associations, than that of Reginald Heber. He is here called by the simple title by which he will always be the best known, and the most fondly remembered, by his friends; and his friends were almost all who had the happiness of his acquaintance. Few men have ever been in fuller possession of the enviable power of making themselves universally beoved. Without popular arts, without compromising his opinions, which he always maintained steadily and decidedly, he yet was able to win the affections of all who approached him, high and low, old and young, grave and gay, in a manner not easily paralleled. And he great secret of his attraction was this :- he had a heart overflowing with the milk of human kindness. Hence, his benevolence was not studied or affected; it was not overbearing or ostentatious; it imparted a mild and unpretending tone to his general habits; and led him, not merely on great and trying occasions, but in the ordinary intercourse of life, to consult the deelings, to study the temper, and almost to lend himself to the fancies and foibles, of all with whom he as-Sociated. And when to this benignity of manner we add the greatest alacrity of spirit, and a gay and animated style of conversation, it will not be matter of id indeed with almost all really great men, dwelling on blemishes and faults; and into whatever society he was cast, his happy alchemy seldom failed to extract something commendable or agreeable, out of

subjects the most unpromising, and almost desperate. Reginald Heber was born April 21, 1783, at Mal-Pas, in Cheshire, of which place his father was rector. Extraordinary instances are related of his early piety, as well as of his early talent; but on these our limits forbid us to dwell. He received his education principally under a private tutor, Mr. Bristow, at Neasdon; and in 1800, he removed to Oxford, where he first was a commoner at Brazen-nose College, and afterwards a Fellow of All Souls. It was at Oxford that he laid the foundation of his high fame. Beside being known for his general acquisitions in scholarahip, he gained every distinction which the University then had to bestow, the regular Undergraduate's and Bachelor's prizes,—the one for a Curmen Sæculare, and the other for an Essay on the Sense of Honour. He was also the successful competitor for an extraordivary prize that had been offered for an English Poem on the subject of Palestine. This poem is now of standard reputation; and certainly, for fancy, for Plendour of imagery, and for poetical diction, it has deservedly placed its author—scarcely twenty years old when it was written—in an elevated rank amid

our English poets. After taking his degree, Heber left the University strong religious bias, determined him to devote himthe war, he bent his steps towards Russia and have been, or what consequences may ensue. the east of Europe. He went with a mind full of observation and curiosity; and some of his notes having holding up to our view precedents stamped with his ble part of that author's volume of travels in Russia.

age, containing a population quite rustic. Yet here to the end thereof. Before their decease, it is evident, Heber devoted himself to the humble office of a village pastor, with no interruption, except occasional In Acts xiv. 23, we read that they ordained elders Lincoln's Inn. This was an appointment peculiarly New Testament dispensation.

Europe, with his clergy scattered about at stations branches. religious matters. Yet to all these difficulties Bishop | which it is intended to uphold.

-crossed the northern provinces of India, -and, after (Prov. xix. 27). visiting Bombay and the island of Ceylon, returned men and things were delivered after casual inspection, has respect to all the will of God. the most beautiful pictures of the human mind that man's mistake. ever was exhibited to view.

the 3d of April, 1826, at Trytchinopoli, he was found everlasting gospel, he will lay aside prejudice and pardrowned in a bath, owing, it was supposed, to the sud- tiality-will allow no private offence at minister or den transition to cold water, after great exertion in people to interfere with his allegiance to his Lord; which he had in common with the late Sir Walter enlightened friend. It is our part to submit in meek which we should belong. resignation to the decrees of Providence, assured that that of looking at the brighter and fairer side of every they work together for the accomplishment of good, object presented to his view. He had no taste for even when that good may be totally concealed from our sight. But, in the present case, we seem almost to perceive the beam of mercy behind the dark cloud. Even Heber, if he had lived, could not have escaped | Christ, however mysterious, is not a figurative, but a the common lot of humanity. What man could do, true, substantial, and living union. Stronger words and misrepresentation; and his greatest and most "Neither pray I for these alone, but for them also vinced the Christian world will never relax in their so he that eateth me, even he shall live by me."

> THE CHURCH TO WHICH WE SHOULD BELONG.

(From the "Tuam Tracts," by the Rev. P. Pounden.)

This inquiry is matter of special interest to someto engage in active life. The living of Hodnet was of serious importance to all. If the Lord, by his holy at his option; and this circumstance, coupled with his word, clearly shows, that he called into existence a peculiar society, to which it was, is, and always will self to the Church, as his profession. But as he was be, the privilege of his people to belong; such a disstill young for Holy Orders, he wished to employ two covery of his will is enough to command the dutiful or three intermediate years in foreign travel; and the submission of all who believe and desire to obey that customary route upon the Continent being then shut will; no matter what their former prejudices may

The mind of the Lord is made known, as well by cen communicated to Dr. Clarke, form a very valuait is matter of fact that he caused the foundation of a But at length the time arrived, when Heber was to Church to be laid in our world. As he works gradudevote himself seriously to the duties of his sacred ally in the kingdom of nature, he does the same in that profession. In 1807, he took possession of his living of grace; and, therefore, in the investigation of the of Hodnet, and soon afterwards married Miss Shipley, Church's constitution, we are to look not at the comdaughter of the Dean of St. Asaph. Hodnet, almencings or continuance of the apostles' career, but though beautifully situated amid the rich and wooded rather at the close of it, for the completion of that pasts. Pastures of Shropshire, is no more than a large vilsocial system which they set a-going in our world, even

visits to Oxford, to officiate as Bampton Lecturer, in every Church. This referred to the southern parts and and select preacher before the University. There is of Asia Minor. As to the western parts of Asia, it on his monument, in Hodnet church, a delightful tes- is clear, from Rev. ii. 3, that one president, styled antimony how, for fifteen years, he performed his pas- gel, presided over each of the seven churches there. torial duties, "cheerfully and diligently, with all his In Greece the churches had their bishops and deacons. heart, and with all his soul, and with all his strength." (Phil. i. 1.) Titus was placed in Crete, "to ordain And. and in this calm retreat, which the subsequent elders in every city' (i. 5). Now these all were final changes in his fortune seemed only the more to endear to him, he would cheerfully have closed his days: settlement; and, therefore, these arrangements, sealed

from his beloved Hodnet, he passed a part of each their respective congregations in Crete, can we supyear in the metropolis, in the society of the polished pose the humble and devout of any of their cities venand the learned; and he had an auditory for his disourses from the pulpit, that might well call forth all ordinance? to decline the authority either of Titus ordinance? to decline the authority either of Titus ordinance? That they all may be one, as thou Father art in me, his powers. With what credit he acquitted himself or them? or finally to withdraw from the worship and I in thee, that they also may be one in us." And diminished authority (for they had no more the power his acceptance of the proffered bishopric of Calcutta. not of impiety.

of affluence; he had the fairest prospects before him; Paul says, "some shall depart from the faith;" and joined himself to his Church in a most close and per- for his execution, and the incensed populace brought away." cently built for himself at Hodnet, at considerable of God." Hence the duty of reformation in the been pleased in mercy to account himself maimed and mockeries and derision. His disciples may not have

proposal; but his exalted piety considered it as a but to cleanse it; not to throw down the seats of of- And, let it be spoken with most deep reverence, we but half their object. His followers spoke now so call from heaven, from which he might not shrink; fice, but to have them suitably filled; not to destroy can neither form a perfect and complete idea of the much the louder and more freely, and the Jews who and he resolutely determined to obey the summons. the body when he would only get at the disease. He Church without Christ, nor a perfect and complete adhered to the old laws were hated by the followers His career in India was short, but brilliant. It is is to leave untouched what is essential to the being of idea of Christ, except in connexion with his Church. of the new doctrine on account of this murder, and not easy to conceive a situation of greater difficulty a Church—her baptism and her ministry—only taking It is obvious, then, in how different a light the doc-

rative, to relate all that he did, during his short rule, selves to the foreign church and court of Rome, rather would have been passed by as hopelessly obscure. in the way of promoting various plans for the ad- than to their own native Irish branch of the Church of vancement of Christianity in the East. His fervent | Christ? Specially as, if they regarded "the more sure and apostolical zeal never allowed him to despair of any useful undertaking; and his conciliatory temper well to take heed" (2 Pet. i. 19), they would find and manners persuaded discordant parties to act in Rome deeply sunk in the apostacy from the faith, and unison together. But his most memorable exploit hopelessly so from her plea of infallibility. Were her was his extraordinary Visitation of his diocese; start- clergy angels from heaven (Gal. i. 8, 9), God's coming from Calcutta, he pursued the course of the Ganges | mand is clear: "Cease, my son, to hear the instrucalmost to its source, -visited the Himalaya Mountains, tion that causeth to err from the words of knowledge"

If, as has been shown, episcopacy is an ordinance again to Calcutta. We may easily imagine what must of God, can it, we would affectionately ask-can it be have been the delight to a mind ardent and poetical consistent with a due respect to his will and word to like Heber's, to have had the opportunity of visiting try to dispense or get rid of it altogether? The soundscenes so interesting and so novel; and we have the ness of our brethren, on other points, will not, if they advantage of knowing the impression which they made act thus, compensate for want of respectful obedience on his mind, by the posthumous publication of his upon this. Would the elders of Crete have ventured Journal. This book we consider quite invaluable.- to cast away the supremacy of Titus as of no warrant We should make some allowance for a work which and no use? Or should any man be satisfied with a never received the author's finishing hand; we ought, defective ordinance-shorn of the honour that the perhaps, to remember that some of the judgments on Lord himself put upon it? Surely not. The humble

and that further and better opportunities of observa- But alas! that many whom we greatly esteem tion might have corrected some of them; but we can- should, in this our day, have been seduced to discard not wish the work other than it is. It comes so fresh the ministry altogether, to frame their notions of a from the mind of the writer,-it contains so much church the very reverse of the kingdom of heaven, spirit and original thinking,—it throws so much light delineated by our Lord in Matt. xiii. and xxv.; who on subjects, new and old,—and, above all, it is the narrow where Christ expands, close where Christ opens, outpouring of a heart so pure, so single, so candid, so exclude where he admits; who seem to hold up the affectionate, so thoroughly imbued with the love of God | pharisee, while the Lord holds up the publican; taking and man, that we consider the Journal, not only one their own comment upon scripture for the word itself; of the most interesting books ever written, but one of and, in some cases, led to adopt, in lieu of God's verity,

It is by no means a matter of option with us as to It was not long after Bishop Heber's return from what church we should belong to. The diligent serthe visitation of which we have been speaking, that he vant of God will endeavour to shun the sin of schism; undertook another episcopal visitation, when the hand and, when he finds one branch of Christ's institution of death arrested him in his career of usefulness. On | in our world, faithfully maintaining the truths of the

UNION WITH CHRIST.

The union into which Christians are brought with he would have done; but in his difficult situation, he and more express could not be found to describe it, would have been exposed to opposition, to obloquy than those which our Lord himself has employed, successful efforts might have been little known beyond which shall believe on me through their word, that the scenes where they were performed. But, from they all may be one, as thou Father art in Me, and I the tomb he speaks with a voice that reaches to the in Thee, that they also might be one in Us: I in end of the earth, and thrills through every human them, and Thou in Me, that they may be made perfect heart. His book has been read by thousands and ten in one." "At that day ye shall know that I am in my thousands, to whom his living name might have been Father, and ye in me, and I in you." And as our almost unknown; and so pleasing is the light in which Lord in these passages speaks of his union with his he has unconsciously placed himself; such also is the people as corresponding to the union of his Father interest which he has excited for the cause of Chris- with him, so, elsewhere, he compares the consequence tianity in India; that, as his example distinctly marks of one union with the consequence of the other, "As out the proper course to be pursued, so we are con- the living Father hath sent me, and I live by the Father,

efforts, till the cross is planted in triumph upon the It is to be borne in mind, that in the union between deserted Mosques of Mahomet and Pagodas of Bramah. the Father and the Son thus referred to, the Son is spoken of not as God only, but as God Incarnate, God and man in one person. There can be no other ground on which to institute the comparison. The union between the Father and the Son, the Son being considered irrespectively of his incarnation, cannot bear an analogy to the union between Christ and his people. If any doubt remained, another passage, in which the Philip? He that hath seen me, hath seen the Father, being the proper place for it. and how sayest thou then, Shew us the Father?-

but his reputation would not allow him to be buried in retirement. In 1822, he was elected preacher at the Church in what may be called the control of in retirement. In 1822, he was elected preacher at Lincoln and the control of the Church in what may be called the mount of our lincoln and the control of the Church in what may be called the mount of our lincoln and the control of the Church in what may be called the mount of our lincoln and the control of the church in what may be called the mount of our lincoln and the control of the church in what may be called the mount of our lincoln and the control of the church in what may be called the mount of our lincoln and the control of the church in what may be called the mount of our lincoln and the control of the church in what may be called the mount of our lincoln and the control of the church in what may be called the mount of our lincoln and the control of the church in what may be called the mount of our lincoln and the control of the church in what may be called the mount of our lincoln and the control of the church in what may be called the mount of our lincoln and the control of the church in what may be called the mount of our lincoln and the control of the church in what may be called the mount of our lincoln and the control of the church in what may be called the mount of our lincoln and the church in what may be called the mount of our lincoln and the church in what may be called the mount of our lincoln and the church in what may be called the mount of our lincoln and the church in what may be called the mount of our lincoln and the church in what may be called the mount of our lincoln and the church in what may be called the mount of our lincoln and the church in what may be called the mount of our lincoln and the church in what may be called the mount of our lincoln and the church in what may be called the mount of our lincoln and the church in what may be called the mount of our lincoln and the church in what may be called the mount of our lincoln and the church in what may be called the mount of our lincoln and the church in what may be called the mount of the church in what may be called the m suited to him. This was an appointment peculiarly Without being altogether separated New Testament dispensation.

New Testament dispensation.

New Testament dispensation.

New Testament dispensation to the Father is in them too, and they likewise in the the state, and after some trouble succeeded in having is well known; and it was generally believed that the lighest honours of his profession awaited him at home, when he was called to another sphere of action, by a light acceptance of the light accept and with his Son Jesus Christ."

Never, it is believed, did any man accept an office from a higher sense of duty. He was in possession from a higher sense of duty. He was in possession from a higher sense of duty. When, therefore, the eternal Son took upon him to judge in cases of life and death,) would be totally that body which the Father had prepared for him, he expense, a parsonage-house, combining every comfort with elegance and beauty. Once he declined the with elegance and beauty. Once he declined the with elegance and beauty. Once he declined the without his people; his Church being the fulness or complement of him who filleth all in all.—

been numerous enough, openly to oppose this measure. By his death the Pharisees attained, however,

than awaited him there. He had to preside over a care that the shroud be removed from the lamp of trines of the Gospel must appear when viewed in constanding the forgiveness granted them by Jesus; be-Diocese much larger in extent than the whole of truth, and that its light shine around from its golden nexion with this union, from that in which they are sides, Christianity must have gained much, in the eyes seen when regarded as detached and isolated points. of every friend, by the voluntary death of its founder; thousands of miles apart. Although the foundations Such was the plan on which was ultimately settled "There is one God, and one Mediator between God to this came afterwards yet the news of the resurrecthousands of miles apart. Although the foundations of an ecclesiastical establishment had been laid deep of an ecclesiastical establishment had been laid deep of an ecclesiastical establishment had been laid deep of the reformation of our glorious English Church. Her of an ecclesiastical establishment had been laid deep laid deep of the reformation of the first jets of the state of the reformation of the first jets of the state of the reformation of the first jets of the reformation of the reformat and strong by his venerable predecessor, Bishop Mid- doctrine identified with that of the best and purest in Father that in him should all fulness dwell." Christ of Christianity. But to the Jews, the new doctrine dleton, yet much of the superstructure remained for the apostolic age. Her standing in the Church un- as God and man in one person, is the bond of union seemed therefore so much more suspicious; those of the hands of the new Bishop. He had no one at changed in the reform of her faith. Her baptism between God and man, and the fountain and wellhand to consult in his difficulties; yet every act of his was to serve as a precedent for future cases. He had to preside over a body of Christians, living in least of the land and the fountain and well-the Jews who had already embraced some of the dog-the Jews who had already embraced some of the dog-the Jews who had already embraced some of the dog-to the Jews who had already embraced some of the dog-to the Jews who had already embraced some of the dog-to the Jews who had already embraced some of the Jews who had already embraced some of the dog-to the Jews who had already embraced some of the Jews who had al He had to preside over a body of Christians, living in seats occupied, as of old, in the days of Titus; so that be united to him. Union with Christ, then, is the obliged to withdraw still further behind their barrier, the midst of an overwhelming multitude of misbe- to depart from such a communion is wantonly to stand very central doctrine of Christianity. It is that into when the new doctrine formerly so like the old law, lievers; and those Christians, if such more than in out as a witness against the ordinance of God in our which all the other doctrines of the Gospel are joined, was now assuming a form wholly opposed to the belief lievers; and those Christians, if such more than in majority have rejected the application, and the establishment of the Gospel are joined, and the establishment of the Jews: with their idea of God even when puriof the Jews: with their idea of God even when puriof the Jews: with their idea of God even when puriof the Jews: with their idea of God even when puriof the Jews: with their idea of God even when puriand it will be found, in proportion as it is thoroughly fied of all that is material, they were obliged to reject THE WELSH BISHOPRICS.—We learn from a correspondent Heber resolutely addressed himself. He went forth In thus giving expression to our views of holy scrip- embraced and comprehended, a key to unlock number- the doctrine of the divinity of Jesus, of his mission, dent, whose information we have no doubt is derived from Heber resolutely addressed himself. He went forth strong and invincible; first, in his trust in God, and next, in that kindness of disposition, and that suavity of manner, which almost disarmed opposition.

In thus giving expression to our views of holy scriptore difficulties. St. John's Gospel especially addressed himself. He went forth dentity and invincible; first, in his trust in God, and next, in that kindness of disposition, and that suavity of manner, which almost disarmed opposition.

In thus giving expression to our views of holy scriptore difficulties. St. John's Gospel especially addressed himself. He went forth dentity of Jesus, of his mission, redemption, resurrection, &c. &c. For that reason has the rise of Christianity at first had little influence of the divinity of Jesus, of his mission, redemption, resurrection, &c. &c. For that reason has the rise of Christianity and the Epistless will be seen, when read with the Epistles will be seen, when read with the Epistles will be seen, when read with much affection.

Ah, why should our countrymen prefer to link them.

Ah, why should our countrymen prefer to link them.

It is only in a latter period that we see Christianity and efficiency, should not the repeal of the from its native country, and converted the heathen.

It is only in a latter period that we see Christianity and efficiency, should not the repeal of the difficulties.

St. John's Gospel especial transmitted to unlock number the doctrine of the divinity of Jesus, of his mission, redemption, resurrection, &c. &c. For that reason has the rise of Christianity and the Conscience of those with the doctrine of the divinity of Jesus, of his mission, the dentity of Jesus, of his mission, and the strong the next season to the doctrine of the difficulties.

In thus giving expression to our views of holy scriptory of the doctrine of the doctri

ORIGIN OF THE CHRISTIAN RELIGION.

In the mean time Jesus of Nazareth had grown up to manhood, and commenced to exercise his office of teaching. Nothing is known of his former life, except that he was once, when twelve years old, conversing by the offsprings of Judaism, and how many of their with the Pharisees in the temple, about the dogmas in religion. John, who is known by the name of the Baptist," was long preparing for the event which was now to agitate the world; he taught in the desert, risaical religious persecution might cease? should exexhorted the people to repent, and baptized many of them in the river Jordan.

This was considered by the Jews as a holy act, through which people not only became members of the covenant, but were also cleansed from their sins; at this time of enthusiasm, when the promised Messiah was anxiously expected, and his delay ascribed to the wickedness of the nation, every one endeavoured to be penitent, and to extinguish the weight of his sins. Jesus also went to John and suffered himself to be baptized by him, in order to uphold the national custom; from this moment he entered the course of a public national teacher, and announced his views. Although he outwardly conformed to the old law, it was nevertheless soon perceived that he aimed at a reformation of the then prevailing opinions concerning the relation of the Deity to mankind.

been mentioned, placed a high value upon the observance of outward ceremonies; he rejected this thought towards the new church at Grewelthorpe, near Ripon, in the parish of Kirby Malzeard. as pernicious, and raised immediately upon it the whole

new structure. This is not the place to state by what means he according to custom with proofs from the Scriptures more revealed his intention.

He cured many sick. Those who believed him, recognised these effects as the direct influence from at that time the devil stood high in the belief of the the latter especially by the Pharisees, because in the performances of his wonders he had sometimes disregarded the celebration of the Sabbath. From that time he spoke distinctly of the purposes of his coming, and of the object he had in view. He now declared himself openly as the Son of God, as the Messiah and Redeemer from sin promised by the Prophets, called himself frequently a king, yet not one of an earthly ous views against the State, notwithstanding all the cost £13,500. temptations of the Pharisees, who were constantly seeking his destruction, especially by an accusation as a political revolter.

By degrees he was joined by several of the Samacause Jew and Gentile were equally welcome to him, and he endeavoured to instruct every one without distinction. But in Judea itself he found less belief, and even to his friends he remained long incomprehensible.

request, "Shew us the Father." "Have I been so noticed, though it will be difficult to ascertain the long time with you, and yet hast thou not known me, reason of it. Nor shall we attempt it here; this not From the time that Jesus showed himself as the

Believest thou not that I am in the Father, and the founder of a new covenant, he was called Christ (the Father in me? The words that I speak unto you, I Anointed), and his followers beheld in him a Deity speak not of myself, but the Father that dwelleth in under human covering. The Pharisees, however, me, he doeth the works." Our Lord, throughout this thought it now their duty to persecute him, because passage, is evidently spaking of himself as the word his doctrines were in their opinion wholly opposed to the promises of the Prophets. They saw that by ana-There is another passage in which the union between lyzing the idea of an expected great King, he was Christ and his people is mentioned, as corresponding destroying all the hopes and wishes, prayers and cerethe union between the Father and the Son; and it monies, connected therewith; that by extracting the perhaps the more to be remarked, inasmuch as moral doctrines, and rejecting all the other laws, he occurring in a different part of the sacred volume, the was making the reading of the Holy Scriptures superoneness of thought on so abstruse a doctrine, though fluous, or unnecessary; that he was degrading the expressed in different words and under different figures, value of the sacrifices and of the theocracy as it had an indirect testimony of the oneness of the source, until then existed; in short, that he threatened an the same eternal Spirit, from which both flowed. "I overthrow to the whole condition of things. That would have you know," says St. Paul, "that the head however all Pharisees were not thinking so, may be the living masses, to whom this daily service is a blessed mentioned, the sum of £100 for the first prize; the subof every man is Christ, and the head of the woman is concluded from the facts, that so many synagogues the man, and the head of Christ is God." Where the were open to him, and that so many communities were relationship of the Father to the Son and of the Son listening to him with pleasure. They did not see to his people are both described under the same image. these important effects, and therefore the new Teacher Thus we may see, that this mysterious and awful was nowhere persecuted except in Jerusalem and in And it follows, immediately, that Christ being in them, ous to them. They therefore put several insidious

and interesting .- ED. CH.

(Translated by a Correspondent from "Jöst's History of the Jews, merely as a striking event, but one that so eager in their desire to prevent the extinction of one that might happen every day, and did not even connect it of the Welsh sees, he trusted that means would be found with the other events of the times.

> mighty revolution of states, what innumerable changes | is a way;" we therefore trust, that the meditated spoliain the culture of mankind, would one day be produced children would outlive the aged, suffering, and power-

Should the time not yet have arrived, when all Pha- rant. perience not yet have sufficiently taught mankind, that the spirit of persecution will at last turn its weapons against itself? It may be true that the constant struggle of the mind will sharpen the faculty of thinking, promote the truth, and keep the will awake and active; it may be true that friction will often produce sparks of refreshing light, and act beneficially upon the heart; but when the soul forms an alligned with low discording the total state. The class List.—Nov. 29.—I has morning the total size of the successful candidates in Literis Humanioribus was issued by the examiners; the names are placed in the alphabetical order prescribed by the statute.

Class I.—Coleridge, Henry J., Scholar of Trinity; Fortescue, Chichester S., Student of Ch. Ch.; Slegg, but when the soul forms an alligned with low discording the total state. but when the soul forms an alliance with low discord and unmeaning contention, then let the above deed and its endless consequence serve as an admonition.

English Ecclesiastical Intelligence.

The Queen Dowager has given £20 in aid of the fund for rebuilding the ancient parish church of Bednell, Staf-

Captain Vernon Harcourt, of Swinton Park, Yorkshire, Above all, he showed himself openly opposed to the Pharisees. They, from motives which have already new church at Healey, in the parish of Masham, and £100

Society for the Propagation of the Gospel.—
The Rev. Prebendary Luney has returned to his residence, in this country, from a tour in the adjacent Dioceses of Bath and Wells, where he has been pleading the cause of gained so many disciples; this can be seen in the Gospels, and the innumerable expositions of the deeds in Foreign Parts, with equal ability and success. In less than six weeks Mr. Luner attended no force then this than six weeks, Mr. Luney attended no fewer than thirtyof this teacher. His history can only be touched here two public meetings, in various parts of that extensive in as far as it has any connection with the Jews, and Diocese. His efforts were principally directed to the formas F., Commoner of Queen's; Swanwick, Philip S., has been the cause of any change in this nation. As mation of parochial Associations, and it is gratifying to surprise how he made all hearts bow unto him. Only on a brief sketch of the life of Heber; viz., that he possessed in an eminent degree the habit,—a habit which he had in common with the late Sir Walter Scott, and indeed with almost all really great men,—the confirming some native Christians. The deep and confirming some native Christians. The deep and paramount duty. Thanks the Pharisees hated him, he spread his doctrine first one there general remark shall be added, before entering on a brief sketch of the life of Heber; viz., that he possessed in an eminent degree the habit,—a habit to have lost its most zealous, most active, and most all really great men,—the often disputed with great ingenuity, and indeed with almost all really great men,—the often disputed with great ingenuity, and indeed with almost all really great men,—western Luminary.

den transition to cold water, after great exertion in confirming some native Christians. The deep and the private affection he feels for individuals to the Pharisees hated him, he spread his doctrine first the private affection he feels for individuals to the Pharisees hated him, he spread his doctrine first disciples joined him. In many synagogues, and the private affection he feels for individuals to the Pharisees hated him, he spread his doctrine first the private affection he feels for individuals to the Pharisees hated him, he spread his doctrine first the private affection he feels for individuals to the Pharisees hated him, he spread his doctrine first the private affection he feels for individuals to the Pharisees hated him, he spread his doctrine first the Pharisees hated him, he spread his doctrine first the Pharisees hated him, he spread his doctrine first the Pharisees hated him, he spread his doctrine first the private affection he feels for individuals to the Pharisees hated him, he able able to God, he has, on all other matters, clearly exprisions the Pharisees hated him, he able able to God, he has seemed to meither the private affection he feels for in

BAPTISM OF JEWS .- Amongst a number of persons against the then prevailing doctrines, and thus always lately confirmed by the Bishop of Antigua on the Island of St. Croix, were five converts from Judaism. In Cheltenham, on the 27th September, a Jewess was baptized in St. Mary's Church, by the Rev. J. R. Watson. In Liverrecognised these effects as the direct influence from on high, as the power divine; the more indifferent more indifferent pool, on September 4, a Jew was baptized by the Rev. Moses Margoliouth. Since the commencement of the prepaid little regard to them; the opponents looked upon his deeds as the work of the devil, as witchcraft; for at that time the devil the devil high in the heliof of the at that time the devil stood high in the belief of the people. Jesus was therefore, on account of these Jewish teacher was baptized at Cracow, in the presence nedical works, also partly adored and partly hated, | of about fifty Jews. On the same day two Jewesses were baptized in the Lutheran Church, at Paris,

Her Majesty the Queen Dowager has given £30 towards the erection of a Church-parsonage house, and village school-room, on the moor near Woodhall Spa, Lincolnshire; £25 towards the erection of a new Church at Kingselere, near Newbury; £25 to the Bloomsbury Insti-tution for the Relief, Employment, and Religious Instruc-tion of the adult Deaf and Dumb; and £20 in aid of the hingdom; so that he could not be accused of traitor- Malta, was built at the sole expence of Her Majesty, and

other ivory palaces. But to build a Church, a house for God, surpasses all. Solomon, David's son, wondered at himself that he could build a house for the honour of God; ritans, and was much revered in Galilee, chiefly be- and it was a noble strife between a King and his subject, David and Araunah the Jebusite, about the threshing-floor, when Araunah would have given it freely because it was for God's service; but David scorned to build unto his God upon that which cost him nothing.—Staveley's posed prize. History of Churches in England.

Figure 1 depth of the stands of the foregoing scheme, the sum of the farmed forms in the foregoing scheme, the sum of the farmed forms in the farm to be a handsome altar piece, with a painted window, at the east end: an open ceiling is to replace the present lath and plaster one. The Church is to be heated with lath and plaster one. The Church is to be heated with hot air, which is to be brought in to the building by flues years. laid along the floor. The exterior is also undergoing extensive improvement, so that this will be one of the finest edifices in the county of Cumberland. The estimate for the whole is upwards of £3,000; and this expense is wholly borne by one individual, James Stanyer, Esq., of Dove-cot, Keswick. This gentleman has been a great benefactor to the parish. Some time ago he erected a school at a cost of £1,500 and presented the Church with an organ.

Daily Service.—Through the instrumentality and degree of Masters of Arts, to be nominated by the Vice-

requires no ordinary share of devotion to the important duties of the sacred profession, to prosecute with unwearied industry and unremitting ardour, a work which must necessarily occupy so large a portion of time. Still when it is considered how great an amount of good may be effected by such a practice, there can be little or no hesitation with every true Minister of Christ as to whether accounts of the state o thing. The retired tradesman, who having shared the vicissitudes of life, and who at length is enabled to enjoy the repose and quietude consequent upon well directed.

A Grace will be offered to the Senate on Wednesday the repose and quietude consequent upon well directed aims and successful enterprise, may feel all the happier, in having the "sere and yellow leaf" of life's autumn gilded with the sunlight of Heaven. To the House of God er; and thus prepare himself for that change which is the common lot of humanity. The sick and afflicted, who have so far recovered as to need the intermediate the common lot of humanity. ave so far recovered as to need the invigorating influence of air and exercise, may wend their way to this voices, in humble thanksgiving to Him, by whose goodness they have been preserved from death. To the poor man, whose grey hairs and halting gait speak of failing strength and proximate mortality, the daily service is a privilege of a high order. It must assist him to endure, with patience and fortitude, those evils which are ever allied to limited means and narrow circumstances, whilst assist the Rotunda, to protest against any interference of Sir Robert Peel with the University, and that the Rev. R. J. M'Ghe will be requested to take the chair.

their less fortunate brethren; since it must serve to remind them, that this "is not their resting place," and that "riches sometimes make unto themselves wings and fly of affluence; he had the fairest prospects before him; Paul says, "some shall depart from the faith;" and joined himself to his Church in a most close and perform the faith;" and joined himself to his Church in a most close and perform the faith;" and joined himself to his Church in a most close and perform the faith; away," We may, therefore, venture to hope that in every parish, this good old custom will be restored, and that and it may not be superfluous to add, that he had reevery Clergyman, fearless of the sickly cant of raving fanatics, will do his best to establish that uniformity of worship, which is so essensial to the well-being of the Christian Church. We can hardly conceive a greater anomaly, than that of a true member of the Church objecting to the "daily service." It is impossible to understand without it the beauty and appositeness of the most perfect formulary ever written for the benefit of mankind.

MANCHESTER .- On Thursday last the new Church of St. Barnabas, just finished, was consecrated by the Lord Bishop of Chester. The district in which this Church is situate has, by an Order in Council, been created a new parish, and is named "The District of St. Barnabas, Manchester." The Church is one of the ten erected in this the occasion to a crowded and highly respectable congre-

of those societies, to have divine service performed daily in their Church. The benchers of the Inner Temple have in their Church. The benchers of the Inner Temple have resolved that the petitions for daily service ought to be

It is only in a latter period that we see Christianity having any effect on the form of Judaism.

At that time this occurrence was looked upon by to establish a bishopric at Manchester, without depriving the principality of one of its episcopal rulers. In this case it may truely be said, that "where there is a will there tion of the Ecclesiatical Commissioners will at last be abandoned : but let no rumours, however encourageing divert the friends of the Church in Wales from renewed sions of their desires in this matter, lest advantage should be taken of any apparent apathy .- Chester Cour-

UNIVERSITY INTELLIGENCE.

OXFORD.

The Class List .- Nov. 29 .- This morning the following

John W., Commoner of New Inn Hall; Turner, Edward T., Scholar of Trinity. Class II.—Arnold, Matthew, Scholar of Balliol; Blomfield, Frederick G., Commoner of Balliol; Engleheart, Gardner D., Commoner of Ch. Ch.; Harper, Hugo D.,

Gardner D., Commoner of Ch. Ch.; Harper, Hugo D., Scholar of Jesus; Hughes, George E., Commoner of Oriel; Orger, John G., Commoner of Wadham; Prichard, Theodore I., Demy of Magdalene.

Class III.—Armitage, Edward, Scholar of Univ. Col., Balston, Thomas, Commoner of Brasenose; Banks, James, Scholar of Lincoln; Barrett, William, Exhibitioner of Lincoln; Butterworth, George, Commoner of Balliol; Hamilton, Arthur H., Bible Clerk of St. John's; Kaye, William F. J., Commoner of Balliol; Lloyd, Charles, Student of Ch. Ch.; Ryder, Richard C. W., Scholar of Wadham; Whateley, Henry T., Commoner of Ch. Ch., Class IV.—Bevan, Beckford, Commoner of Ch. Ch., Brown, Henry W., Commoner of Ch. Ch.; Calman, John James, Commoner of Worcester; Clarke, William G., Commoner of Oriel; Craner, Henry E., Student of Ch. Ch.; Gronow, William L., Commoner of Ch. Ch.; Lawson, Robert, Student of Ch. Ch.; Lousada, Percy M., Commoner of Merton; Marson, Charles, Commoner of Ch. Ch.; Scalf, George, Exhibitioner of Lincoln; Smith, Tho-Scholar of Brasenose; Walker, Henry M., Bible Clerk of Oril; White, Gilbert F., Exhibitioner of Lincoln; Wyatt, Henry H., Commouer of Queen's.—Examiners: Henry George Liddell; John Matthias Wilson, Edward Cooper

Woolcombe, Arthur West Haddan. CAMBRIDGE.

St. John's College,-The St. John Port Latin Exhibition of £50, recently founded in this college for the best pro-ficient in classical learning among the freshmen whose names shall have been entered on the college boards before the end of the Easter Term next preceding their residence, was adjudged last Saturday to Charles Thomas

Calvert.

Queen's College.—The Theological Prize for the present
year has been adjudged to W. H. Bodley, B. A.

Christ's College.—William Mandell Gunson has been
elected a Foundation Scholar of this Society, and an Exhibitioner on Bishop Otway's Foundation. Mr. Gunson has also been presented with a donation amounting to nearly £50, in consideration of his superior attainments in academic knowledge.

Trinity College.—The prize of £10 left by Mr. Greaves, of Fulbourn, for the best Dissertation, by a Bachelor of Arts, on the "Conduct and Character of King William III." has been adjudged to Joseph Holmes, B. A.

NEW UNIVERSITY PRIZE. The Vice-Chancellor has laid before the members of the Senate the following particulars respecting a new prize offered to the Univer-

restoration and repair of the Church of Wellow, Diocese and Bath and Wells. The new Church just consecrated at Malta, was built at the sole expence of Her Majesty, and cost £13,500.

Church Builtone.—Cain built a city, Absalom a pillary and the cost of the c The friends of Lieutenant-General Sir Peregrine Mait-Others built towers; the rich man, barns; and an-rivory palaces. But to build a Church, a house for scholarships at Bishop Corrie's Grammar-school at Madras—such prize and Scholarships to be associated with the name of Sir Peregrine Maitland.

The founders of the prize have commissioned P, Cator.

In pursuance of the foregoing scheme, the sum of

becoming zeal of the Rev. Mr. Surtees, the daily service has been restored at the Lower Church, Brixham. It names should be announced together with the subject of

Dr. Elrington, the Regius Professor of Divinity, in his opening prelection this term, mentioned to his class the would be privileged to address them as an officer of "a Protestant University." It is said that the Divinity Stu-dents of Trinity College intend to meet publicly next

It may induce them to cultivate kindly feelings towards derstood to mean The Warder). The Rev. Doctor said