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[Communicated to "The Church."] MY OWN PLACE: A RHYME FOR ALL GOOD MEN AND TRUE: (By the Author of "Proverbial Philosophy," &c.)

Whoever I am, wherever my lot, Whoever I am, wherever my lot,
Whatever I happen to be,
Contentment and Duty shall hallow the spot
That Providence orders for me;
No covetous straining and striving to gain
One feverish step in advance,—
I know my own place, and you tempt me in vain
To hazard a change and a chance!

I care for no-riches that are not my right,
No honour that is not my due;
But stand in my station by day, or by night,
The will of my Master to do;
He sent me my lot, be it humble or high,
And set me my business here,
And whether I live in His service, or die,
My heart shall be found in my sphere!

If wealthy, I stand as the steward of my King,
If poor, as the friend of my Lord,
If feeble, my prayers and my praises I bring,
If stalwart, my pen or my sword;
If wisdom be mine, I will cherish His gift,
If simpleness, bask in His love.
If sorrow, His hope shall my spirit uplift,
If joy, I will throne it above!

The good that it pleases my God to bestow,
I gratefully gather and prize;
The evil,—it can be no evil, I know.
But only a good in disguise;
And whether my station be lowly or great,
No auly can ever be mean,
The factory-cripple is fixed in his fate
As well as a Kiug or a Queen!

For Duty's bright livery glorifies all
With brotherhood, equal and free,
Obeying, as children, the heavenly call,
That places us where we should be;
A servant,—the badge of my servitude shines
As a jewel invested by heaven;
A monarch,—remember justice assigns
Much service, where so much is given!

Away then with "helpings" that humble and harm
Though "bettering" trips from your tongue;
Away! for your folly would scatter the charm
That round my proud poverty hung:
I felt that I stood like a man at my post,
Though peril and hardship were there,—
And all that your wisdom would counsel me most
Is—" leave it;—do better elsewhere."

If "better" were better indeed, and not "worse,"
I might go ahead with the rest,
But many a gain and a joy is a curse,
And many a grief for the best:
No!—duties are all the "advantage" I use;
I plue not for praise or for pelf,
And as to ambition, I care not to choose
My better or worse for myself!

I will not, I dare not, I cannot !—I stand
Where God has ordain'd me to be,
An honest mechanic.—or lord in the land,—
HE fitted my calling for me:
Whatever my state, be it weak, be it strong,
With honour, or sweat on my face,

This, this is my glory, my strength, and my song, 1 stand, like a star, in MY PLACE. MARTIN F. TUPPER.

ON REPENTANCE. (By a Correspondent of The Church.)

the is charged, was of wrath and of judgment, yea, choose the good and reject the bad. of sudden judgment. It is pleasant to tell of deliveawful exhibition of Almighty power was tempered with be consistent with Scripture, which shall be our next divine compassion, there was but one to be singled out enquiry. judgment, and he was the Lord's servant!-Amos iii. 2. The winds and waves had got no charge of Trent, it was decreed, "Since the Catholic Church, again."

ON THE INTERPRETATION OF THE SCRIPTURE.

Rope deliver certain oral instructions, or, as the reader a specimen here.

Thessalonians only which we may conclude, that he did not intend that having experienced a great deal of trouble and misery. the first fruits which He has presented? says, "But these things were written, that ye might v. 16. believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his name," John xx. 31. And so many other passages which speak strongly against oral tradition, might be advanced from the writings of the Apostles. Is it indeed tradition, that they would have written so copiously be trusted to it?

should be otherwise; for, for a considerable time there is sight as a principle of action! To see men slaving greater care to bring them to perfection, for they are vidual, who was not deterred by any of these tales of existed comparatively very few written records in the on year after year in abject slavery to the world, to not in their natural climate. And is the sinful world horror from attempting the rescue of the New Zealchristian church during that time, a great deal must see them toiling like the drudges of some terrible the natural climate for the precious fruits of holiness? anders from their state of ignorance and barbarism. panion of Mr. Marsden. necessarily be transmitted by traditions. And so long task-master, never happy but when they have made No: all ungodiness thrives in it, blossoms without This was the Rev. S. Marsden, his Majesty's principal "An immense number of human beings, men, as they are consistent with Scripture, I do not see why we should not make use of them, in establishing a uniformity in the ceremonies and observances of the terly from them, and cling to what is mean and paltry, crop, or has to complain of blight and scarcity of fruit; observing the character of the New Zealanders, who in every direction; while the warriors with their church, an object so desirable. But then some will and vanishing away, what a wretched sight it is! To he has only to let it have its own way, and it will ask, how shall we discern those early practices of the see them again incapable of generous feelings and overrun the soi with fruitful shoots and rank branches. whalers trading between the islands and that harbour; lying beside them, were either peeping out from under primitive churches, from those introduced in later lofty aims, never raising their eyes above their mere But how different is it with the plant which comes up and encouraged by the success which had attended their mats, or shaking from off their dripping heads times? I answer, by the rules which Vincentius sordid interests, and clinging to their treasure faster in the heart from the seed of the word of God. The Lerinensis laid down concerning them: namely, 1st, and faster, just as they are about to lose it, what a heat of temptation, the cold of indifference, the blight the inhabitants of Otaheite, had contemplated a simi-"If antiquity, universality, and consent be joint." 2ndly, wretched life is theirs! One cannot compare them of unbelief, the floods of ungodliness, are all against lar establishment in New Zealand. If the difference be observed between old errors and new to any thing else than to those miserable quacks of it; and it requires to be nursed carefully, watched conones. For, saith he, "when they had length of time, truth is more easily concealed, by those who are concerned to suppress it. And in those cases we have no other way to deal with them, but by Scripture and ancient thing into gold. They shut themselves up in their threaten the fruits of the Spirit. If therefore we be permission to Mr. Marsden to embark in the expedi-The word of the Lord had come to the prophet councils. I would draw the Romanists attention to room filled with the poisonous fumes of their crucible; indeed growing up to them, then we are watchful for tion he had fitted out for the purpose of forming a mis-Jonah and charged him with a message against Ninethese remarks, as they are the sentiments of a celebrated day and night, they continued their unwearied search, the seasons of God's grace, watchful against the seasons of God's grace, watchful a The Lord's word was not strange to the son of monk, brother of Bishop Lupus, who flourished in the towards rebellious Israel, when moved with compasthe traditions in the same light, as the writings of the sion towards them, "when he saw the affliction of Fathers and the decrees of the councils. No one I am But how the message with which the pro- rations would be absurd and unjust: no,

threatened judgment of Jehovah, and to bring home equal with Scripture, they must needs have a tradition the charge of sin against the offender. Such, then, to interpret the Bible. And a convenient thing it is, was the divine commission with which the prophet for where the Bible is silent, tradition speaks. The Jonah was charged; a commission, not of peace and convenience of it has even been found out by the hepromised blessing, but of "lamentation, and mourning, retics, as early as the second century, for, as Irenæus and woe." Behold "the madness of the prophet." tells us, when they endeavoured to confute the How different a spirit may be in the messengers of the opinions of the heretics out of the sacred books, they Lord, from that which is in the Lord himself.— complained that these books were corrupted, and that Rather than endure the possibility of the threatened they were not in themselves sufficient authority in Judgment being averted, and so his words fail of an matters of faith, and that the truth cannot be gathered exact accomplishment, he forms the desperate reso- from the Scripture by those who are not acquainted lution of flying from the presence of the Lord; he with oral tradition also, and he adds that according to turned in the opposite direction from his appointed their doctrine, truth is to be sought, sometimes from Post of duty, and came to Joppa, a town on the sea Valentinus, sometimes from Marcio, sometimes from coast, and there finding a ship going to Tarshish, "he others. Now, this is exactly what the Jewish Rabbies paid the fare thereof, and went down into it, to go say, that the Scripture cannot be understood, without with them unto Tarshish from the presence of the tradition, and is precisely the same what the church of But whither shall a man go from the spirit Rome says, as it is beyond a shadow of doubt, from of Jehovah, or "Whither shall he flee from His the following note on 2 Timothy iii. 15 in the Romish Presence?" But the sea is the Lord's, for He made it, authorized version:—"If we would have the whole rule and at His word the stormy wind ariseth. If it be so of Christian faith and practice, we must not be content in the ordinary course of God's providence, what must with those Scriptures which Timothy knew from his it have been where the winds and waves had charge infancy, that is, with the Old Testament alone; nor yet given them against that ship, then on its course, with the New Testament, without taking along with it the bound for Tarshish. In vain did the affrighted traditions of the Apostles, and the interpretation of the mariners exert their skill, and strain every nerve; in Church, to which the Apostles delivered both the book vain they cried every man unto his God, but there and the true meaning of it." By the tradition of the Was no god to deliver out of the hand of Jehovah; Apostles, and the interpretation of the Church, of to lightening of the ship could save it, while that course the Church of Rome means the tradition, temained which was ready to sink it in the deep which she professes to possess, and the interpretation, abyss, nor can skill of man avail against the purpose which she gives of the Scriptures. Now, as she preof the Lord. There was a work of judgment to be tends to have received both from the Apostles, the executed; but the Lord was in the whirlwind, and the doctrine of the Church of Rome, ought necessarily to

In the twenty-fifth and last session of the Council against the others that sailed with him. Oh! what instructed by the Holy Spirit, through the sacred a rebnt. a rebuke it must have been, when the ship-master— writings, and the ancient traditions of the fathers, hath though a heathen—came to the prophet of the Lord, and the there is a purgatory, and that the saints and said, "what meanest thou, O sleeper? Arise, call council, that there is a purgatory, and that the saints council, that there is a purgatory, and that the saints upon thy God, if so be, that God will think upon us, detained there are assisted by the suffrages of the that we perish not." Alas, so it is where men depart faithful, but especially by the acceptable sacrifice of faithful, but especially by the acceptable sacrifice of from God, they who should have stood highest, shrink the mass; this holy council commands all Bishops diligently to endeavour that the wholesome doctrine of purgatory, delivered to us by venerable fathers and

oral traditions these were. Could the Romanists give ness burneth as the fire, it shall devour the thorns and if they, and not our lips only, utter the hymns of trithe words of St. Paul verbatim, as they fell from briars, and shall kindle in the thicket of the forest, and umphant thanksgiving for the peculiar mercy of this his lips, supported by good authority, it would be they shall mount up as the ascending [i. e. like a day? every good authority, it would be they shall mount up as the ascending [i. e. like a day? good christians duty to receive them; I say column of smoke." I am utterly at a loss to see, what (1.) First, then, let us bear in mind that which is batim, because much depends on the phraseology reference this passage can have to purgatorial punishor ordinances of less importance, can there be meant by it. It must be importance, can there be meant by it. It must be importance, can there be meant by it. It must be importance, can there be meant of time, through a long tract of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It is easy to determine, if the tongue. The seed of the word of God? It It would be absurd to say, that St. Paul comby message as well as through the many punishments manner of the plant's growth declares its seed. Is down to us a vast drift of new and strange terms, with expense of the Society, in the mode of dressing flax. It would be absurd to say, that St. Paul combunicated orally to the Corinthians and Thessalonians with a were inflicted upon them. The figure is here that were inflicted upon them. The figure is here there in the heart a spreading forth of the love of the small islands near South Wales for its supply of provisions. It is matters of vital importance, whilst such of less im
that were inflicted upon them. The figure is here taken from a wild-fire; wickedness is likened to fire, been lost. Thus are we shown to be base sons, who

there in the heart a spreading forth of the love of the many think our speech has come to be rich, but it is clear that much of its strength has in this way and his party landed on one of the small islands near South Wales for its supply of provisions. It is supply of provisions. Thus are we shown to be base sons, who

Wangaroa, and had interviews of a very friendly dessituated seven miles inland from the Kerikeni, from portance, whilst such of less imany evidence the communicated in writing. Nor have we

taken from a wild-fire; wickedness is likened to fire,
and the wicked are described by thorns and briars;

sense of the mercies in Christ, of the experience of both from our limbs and our tongues, have lost the

taken from a wild-fire; wickedness is likened to fire,
sense of the mercies in Christ, of the experience of both from our limbs and our tongues, have lost the

taken from a wild-fire; wickedness is likened to fire,
sense of the mercies in Christ, of the experience of both from our limbs and our tongues, have lost the

This part of the work is largely indebted to the interest-

Romanists will no doubt say, that the tradition alluded Romanists advance in support of this doctrine, but as with the motions of ungodliness, if there be no shoot- is short, and art is long." - Journ. of Com. to in these chapters, had reference to the Jewish they go no further to prove a purgatory than those ing upward but of rebellion against God; if there be as frivolous and absurd, not like theirs: very well, we notice of them, than merely give the passages which affections, devilish inclinations: no shooting sideways should be glad to find it so, when we come to examine the reader may examine at his leisure. Texts for but of works of unfruitfulness, of carelessness of living, some of their doctrines founded on tradition, the purgatory from Veneer, page 460 (some of them must of bad example to the brethren, in indifference to the expression, "ye hold the tradition of men," seems to me be misprints):- Exodus i. 15; Numbers xiv. 32, 33; honour and glory of God; who can doubt the seed of to be somewhat comprehensive. St. Paul too, in his 1 Samuel iii.; 2 Kings i.; Psalm lxvi. 12; Isaiah this plant also? Who does not know that it is the epistle to the Colossians, exhorts them, "Beware lest ix. 18; Micah vii. 8, 9; Zechariah ix. 11; Malachi bad seed sown by the devil in the heart of man, when any man spoil you through philosophy, and vain deceit, iii. 3; Matthew v. 22, 25, 26-xii. 32; Luke xxxii. he was asleep in the unwatchfulness of this world? after the tradition of men, after the rudiments of the 42; Acts ii. 29; 1 Corinthians iii. 15-xv. 29; And who is not certain of the nature of its fruit, that world, and not after Christ," Col. ii. 8. St. John too Phil. ii. 10; James ii. 25; 1 Peter iii. 19; 1 John it will be a sour, a bitter, a deadly-poisonous berry, to

FAITH AND SIGHT. (From a Sermon by Bishop Medley.)

the understanding and intellect only than love is, it is may be a doubt of its bearing fruit at all. Though

and expose you to ridicule, but it must be done: and of spring come out of the death of winter; see the vet not done ostentatiously, or in an unchristian spirit, butterfly come out of the coffin in which the caterpilbut done humbly and tremblingly; and by degrees lar was laid.

CHRIST THE FIRST-FRUITS.

There is much to warn us in this word "first-fruits.' holy councils, be believed and held by Christ's faith- It admonishes us that we must be conformed to the ful, and everywhere taught and preached." Here likeness of the Son of God, before we die and go into the Council of Trent declares that their doctrine of the earth, if we expect to arise as sous of God after purgatory is founded on the sacred writings and ancient his likeness. That which goes into the ground as One of the passages advanced in support of the wardly feel, and with good reason, that joy which the One of the passages advanced in support of the warmy see, and with good reason, the doctrine of purgatory is Isaiah ix. 18, "For wicked-Universal Church of Christ outwardly expresses; and traditional traditions of the passages advanced in support of the warmy see, and with good reason, the doctrine of purgatory is Isaiah ix. 18, "For wicked-Universal Church of Christ outwardly expresses; and occurrence of the passages advanced in support of the warmy see, and with good reason, the doctrine of purgatory is Isaiah ix. 18, "For wicked-Universal Church of Christ outwardly expresses; and occurrence of the passages advanced in support of the warmy see, and with good reason, the doctrine of purgatory is Isaiah ix. 18, "For wicked-Universal Church of Christ outwardly expresses; and occurrence of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the passages advanced in support of the warmy see, and occurrence of the passages advanced in support of the passages advanced in s

the shame and scandal of the vineyard and field of God in which he has been suffered to grow up?

And what is the fruit to which we are growing. I have partly described it. But let us examine it more at length; and here observe, that there is this great What a vast superiority has faith as a practical difference from the former case. There can be no whom one has read in history, who used to deceive tinually. And if we pray against unfavourable seasons and his attempt was judged not only hopeless and imhigh, and even royal masters, with the hope of finding as to the fruits of the earth, how much more reason practicable, but rash, absurd, and extravagant. The

Israel, that it was very bitter, for there was not any shut up, nor any left, nor any helper for Israel."

And the decrees of the councils. No one I am nothing in their eyes. And the blessed music of the heavenly choir, and the blessed music of the heavenly choir, and the heart-cheering promises of the that on the growth, whether for good fruit, or for evil bay of Islands; and having been received by Mr. Marsden addressed himself to his rude congressive manner. When it was concluded, heavenly choir, and the heart-cheering promises of the that on the growth, whether for good fruit, or for evil bay of Islands; and having been received by Mr. Marsden addressed himself to his rude congressive manner. When it was concluded, heavenly choir, and hospitably enertained by several family and impressive manner. When it was concluded, heavenly choir, and the heart-cheering promises of the day when there shall be the gripe. And the Lord sought by his manifested goodness to call his people to repentance, and accordingly, He worthy of any confidence being placed in them, no one worthy of any confidence being placed in them, no one worthy of any confidence being placed in them, no one worthy of any confidence being placed in them, no one worthy of any confidence being placed in them, no one worthy of any confidence being placed in them, no one worthy of any confidence being placed in them, no one worthy of any confidence being placed in them, no one worthy of any confidence being placed in them, no one worthy of any confidence being placed in them, no one worthy of any confidence being placed in them, no one any left, nor any left, and the attribute of the stirring exhortations of the fathers, that we should therefore reject them entirely, as not being our place on that day, when there shall be the gation through the medium of Duaterra, (who acted and the stirring exhortations of t must which cannot then be bought, and light the lamps that we go into the grave; our place is decided, for ners and customs, and so affected by the contrast of which are fast going out? But faith bids us "work happiness or misery, on the day that we rise out of it. an enlighted knowledge with the barbarous ignorance to know and worship; and should therefore take all while it is day," for "the night cometh when no man Who can think of ether of these days without deep of his countrymen, that he exclaimed in the bitterness the pains in their power to understand the religion But the church of Rome could not content itself and serious ponderings of the heart? And the time of his regret, "New Zealand no good." On the following day the missionaries commenced that lies between them is called a time of sleep. Not building their houses, assisted by the natives. Rannates great enterprises, and is as venturesome and that then the soul is insensible, the spirit without unbold in action, as it is humble in opinion, and subbold in action, as it is humble in opinion, and subto the different ships which afterwards touched at the missive to authority. So that while sight is cavilling at evidence, faith has mastered the difficulty; while bodies are laid down to rest in the grave until the ceeded in his authority by a relative named Duaterra, sight stands waiting on the brink of the stream, faith morning of the resurrection, when they will awake at who formed the resolution of leaving his country for has plunged in and buffeted with the waves, and is the sound of the last trumpet. No wonder that men the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George, and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and entered the sole purpose of seeing King George and the sole purpose of seeing King George and the sole purpose of seeing King George and the sole pur nearly landed on the opposite shore; while all the who have laid up their all in this world should not as a sailor on board one of our ships. After sufferprojects of sight vanish on the approach of death, be willing to enter upon such thoughts as these. ing numberless hardships, he was found by Mr. Marsden returned to Sidney at the end of faith's actions are treasured up where all that is good No wonder that they among the Corinthians who were den, when he was last in England, on board a vessel March, 1815. In 1819, Mr. Butler and Mr. Kemp is remembered, while the memory of evil things will awake to sin, and asleep unto righteousness, denied, at Spithead, from whence he conveyed him back to ome to nothing.

"Because thou hast seen Me thou hast believed."

as we find from this chapter, the resurrection from the dead. But do not all deny it in their hearts who useful to him in forwarding his benevolent purposes. Are we, then, walking by faith in an unseen Saviour, are not preparing for it? for then they dare not look Duaterra promised to exert all his influence to imor by sight in a seen world? Is the present or the at it, but they put it out of their thoughts as far as prove the condition of his countrymen; he readily for vessels of 150 tons; and for small craft up to the future the commanding object of interest with us? Is possible, wilfully striving to forget everything that should it our advancement or our duty? God's will or our put them in mind of it, however remotely and indirectly. missionary establishment among them, and guaranteed erected here a capacious public store, built of whinown? The treasures of Egypt, or Him who is invi- It is astonishing how watchful some men are in keep- to all persons engaged in it hospitality and kindness stone, close to the banks of the river. sible? Recollect, brethren, outward respectability of ing out such thoughts; it would be well if others from his own tribe, and safe protection from the atcharacter will not rightly determine the question. would be as watchful in keeping them in. But what tacks of any other. Morality and decency are good, and not to be thought is the difference between denying a thought to a thing, lightly of, but there must be an interior religion, a and denying the thing itself? Only a difference of Mr. Marsden, in the year 1810, proposed to the ing visited England, and having been hospitably rereal inward love for Divine things, if we would attain words, where works, as here, are in question. A perto what our Lord sets before us. It is well, no doubt, son may indeed look forward to a happy resurrection to be free from gross and open crime; would to God without attaining it, because he may delude himself we had all got as far as this! But we must not stop with false hopes; but no one will ever attain a happy here. There is a blessed region beyond, and we can- resurrection without looking forward to it. Why? not think of safety till we have reached that region, It is the very end of our life's labour, the prize after and walk on steadily in it. If you wish to attain this which we are striving; it is our light in our darkness spirit, you must learn to submit yourselves to the of affliction, it is our hope amid worldly despondency, it practical rules of the Gospel, and endeavour to carry is our stay amid the fleeting things of this world; them into every day-life. The fashion of the world, without a thought of it, we are without a thought of the custom of society, the habits of your neighbours, Christ who is the first-fruits: and not only things must not be your rule, except as far as they coincide within are continually reminding us of it, but things with the Gospel, and are agreeable to it. Where they without never cease to admonish us. See the seed diverge, you must diverge too. It may be disagreable, fall into the ground, and rise up a plant; see the life

> you will find the path more easy, and less irksome to Oh, how fast, how wilfully, must a man shut his yoe. You will learn to "walk by faith, and not by eyes, who will not be reminded of the resurrection of the dead! How gross must be the darkness which he brings upon himself!

But now is Christ risen from the dead; He has His coming in glory; and all that are asleep in sin, must arise unto righteousness, that they may be ready selves, whether it shall be, "Come ye," or "Go ye,"

and the wicked are described by thorns and briars; sense of the mercies in Christ, of the experience of alluded to in the above passages, were communicated to any of the other alluded to in the above passages, were communicated to any of the other alluded to in the above passages, were communicated to any of the other alluded to in the above passages, were communicated to any of the other alluded to in the above passages, were communicated to the promptings of good thoughts, godly brawn of our sires. They in truth were poor in purse, again landed at Wangaroa, and nad interviews of a very friendly and the wicked are described by thorns and briars; sense of the mercies in Christ, of the experience of the earnest of his promises, of the motions of the Holy both from our limbs and our tongues, have lost the cription with several natives. On the 20th, they both from our limbs and our tongues, have lost the both from our limbs and our tongues, have lost the both from our limbs and our tongues, have lost the both from our limbs and our tongues, have lost the promptings of good thoughts, godly brawn of our sires. They in truth were poor in purse, again landed at Wangaroa, to visit the scene of the brawn of our sires. They in truth were poor in purse, again landed at Wangaroa, to visit the scene of the brawn of our sires. They in truth were poor in purse, again landed at Wangaroa, to visit the scene of the both from our limbs and our tongues, have lost the cription with several natives. On the 20th, they been lost. Thus are we shown to be base sons, who wangaroa, and nad interviews of a very friendly and the wicked are described by thorns and briars; sense of the mercies in Christ, of the experience of the earnest of his promises, of the motions of the Both from our limbs and our tongues, have lost the carried seven miles inland from the experience of the earnest of his promises, of the motions of the Both from our limbs and our tongues, have lost the carried seven miles in the carried seven miles in the carried seven m

from this fact we may safely conclude, that those instructions had reference to the Corinthians and in Psalm lxvi. 12, "Thou hast caused men to ride come, the raising of the good things to mass of ours are as poor as they are large and long. We must add to this, not only the loss of force, but the who had taken the lead in the work of destruction, that

IN NEW ZEALAND.

(From "Annals of the Colonial Church.") CHAPTER I.

Ever since the time of Captain Cook, the islands cannibals, served, as it were, to interdict any cordial some cedar, which still remained in the hold. mmunication with them. Tasman, the first navigator who had visited the coast, having, as before But in his benevolent plans he stood nearly alone,

the philosopher's stone, and being able to turn every have we to pray against the continual perils which Governor of Port Jackson, who long withheld his

expedition, accompanied by Mr. Kendall, another

lar intercourse between the island and Port Jackson; done good: but they have done no harm." but being solicitous for the safety of the mission, he was anxious, first, to make trial of the disposition of ited England with two native chiefs, it was resolved the natives, by sending the vessel well armed to the territories of Duaterra, where, in the event of their being well received, he intended to establish the settlement. To accomplish this object, he appointed Mr. Kendall and Mr. Hall to go previously to the island, to make themselves acquainted with Duaterra, and to which purpose he supplied them with whatever articles he thought most proper to be exchanged. On had for many years acted as the Oriental tutor of the reception was so encouraging, that Mr. Marsden was (From "Parochial Sermons" by the Rev. Robert Wilson Evans, B. D.)

given the example of the resurrection by his resurrection b tion, as He will give the signal of the resurrection by ing the settlement; and to contribute still more to its success, he came to the resolution of accompanying the members of it himself, in order to superintend their for his coming. Blessed were the virgins who were labours. Duaterra had returned from the Bay of ready for the Bridegroom; blessed was the servant Islands with the missionaries, accompanied by Shonghi, whom the Lord, when He came, found doing his orders; a chief of superior rank, and Korrakorra, another chief, tradition. Now, as there is not even any thing hinted seed of bramble or thistle, will rise bramble or thistle; from the wedding, found waiting to open unto Him. him to Port Jackson; and these chiefs now prepared of a purgatory in Scripture, the council must here so he that goes into the grave a child of wrath, will These the Lord Himself has proposed as figures to us, to return in the vessel which was to convey Mr. Marsmean the Scripture interpreted according to their own rise a child of wrath. These are awful considerations, that we may seek and attain a blessed resurrection den and his fellow-labourers to their native country. From these passages it appears, that St. Paul did mode of interpretation, of which I shall give the which well become this present occasion, when we from the dead. Then He spoke upon earth; but The vessel, named the Active, 110 tons burden, set ought to ask of our hearts whether they do indeed intence which yet depends, under his grace, upon our- on board the following persons :- Mr. and Mrs. W. Hall, accompanied by their infant son; Mr. and Mrs. Kendall, with their two children; Mr. and Mrs. Wr. For the first year, both they and their families lived King, with their infant son.

The persons selected by the Society for this work, ing plentifully on the sea-coast. doctrinal points. But I rather think they would it somewhat it som and it somewhat difficult to give merely the substance reason given why God's hand is still stretched out good or bad, whether of the spirit or of the flesh, they Indeed, if we more minutely examine the above preceding verse. They are represented as having up to something. What, then, is the seed in our for the most part, of those short words which we ternal and internal economy. They were men of when they removed to the East Cape.

Mr. and Mrs. Brown arrived in November, 1829, passages in which the word παραδοσεις occurs, it will brought their own destruction upon themselves, for the seed in our for the most part, or those short words which we are growing? Is it the good speak with one pulse of the breath, and one stroke of regular and religious habits, and ndefatigable industry; the one an excellent carpentier, and the other a at once become evident, that nothing but instructions or ordinance evident, that nothing but instructions of the stream of time, through a long tract try; the one an excellent carpentier, and the other a speak with one purse of the breath, and one stroke or try; the one an excellent carpentier, and the other a to undertake the charge of the education of the missionaries' children.

over our heads; we went through fire and through ing downward of a good hold of faith, of a rooting in waste of breath and time when we would speak our his motive was, revenge for the cruel insults to which Be that however as it will, one thing is certain, that water, but thou broughtest us out into a wealthy love, of a seeking of spiritual nourishment? Is there thoughts, and that of types and ink when we print he had been subjected by Captain Thompson, Comneither our Saviour nor his Apostles, gave encourage- place." As I cannot perceive the slightest allusion a shooting sideways into branches of love toward the them. Huge tomes would shrink to one-third their mander of the Boyd, with whom he had agreed to work ment to tradition, and hence we may infer, that oral in this passage, to a purgatory, I shall refer the reader brethren, of exercise in good works, of example to bulk, and time and pains would be spent less in vain his passage from Port Jackson to his own country. tradition, could not contain any thing necessary to to the Psalm, perhaps he may be more successful; edification? Who can doubt seed of such a plant? both to those who write and print, and to those who The captain, though the New Zealarder was suffersalvation. The greatest part of our Saviour's sermon all that I can perceive in it is, a Psalm of thanksgiving Who is not assured that it can be none other than read, if there were a due care to clip the length and ing from severe illness, had insisted on his working on the Mount, was to rectify errors of tradition. Again for the liberation of the nation, and that by the ex- that of the good word of God? And who is not cer- size of the words, and to use no more than the thought the ship, and on his refusal, had cruelly beaten and we find our Saviour most emphatically declaring pression going through fire and water, is meant nothing tain of its bringing forth fruit to the honour and glory can claim. In our age the price of time is as great as ill-used him, and, finally, landed him on the coast of against oral tradition, Matt. xv. and Mark vii., from more, than when we make use of the same phrase, as of God, and joy of our Lord Jesus Christ, fit to follow that of books is small; and the first charge we should New Zealand, after robbing him of every thing he give to those who would have us read what they write, possessed. In consequence of this provocation, the his religion should be grounded on tradition. The But, on the contrary, if the heart rise and swell is: "In all ways, and by all means, be brief; for life native chief planned the murder of Captain Thompson and the murder of C whom he persuaded to land, on pretence of showing him where to fell timber for his cargo, and, immeditradition being repugnant to the word of God, as well which I have above given, I shall take no further no shooting downward but of external desires, earthly THE FIRST PLANTING OF CHRISTIANITY ately on his touching the shore, the captain was knocked down and killed by a party of natives posted in ambush. They soon seized the vessel, and destroyed the crew and passengers, with the exception of four persons, -a woman, two children, and a cabinboy. The vessel itself was blown up by the acciof New Zealand had been neglected, or visited only dental explosion of the powder magazine; but the at distant intervals, by the crews of whaling and other chief who had been the perpetrator of the outrage told vessels, who were little disposed to conciliate the Mr. Marsden and his companions, that they might friendship of the inhabitants; and, moreover, the odium take any part of the wreck they thought proper, and thrown on the natives, who were viewed as ferocious that at low water, the guns might be got out, as also

After this chief (who was named George) had communicated to Mr. Marsden all these particulars, night stated, had a boat's crew cut off; and the Commo- drew on, and the warriors prepared for their rest dore of two French sloops, Dufresne Marion, who, in stretching themselves on the ground, and wrapping likely, that if the Apostles meant to have left an oral agent over sight! For real faith is no more an act of doubt of a plant bearing its natural fruit; but there the year 1772, entered the Bay of Islands, having also their garments closely about them. Mr. Marsden lost twenty-eight men, who where surprised and mur- was, at this time, attended by only one of his comand explicitly to their converts? And as Professor from first to last the work of the heart. A mere in- the seed be of grape, or fig, or wheat, the vine may be dered; the loss of ten men belonging to Captain panions, the others having returned on board the Hey very properly remarks, might not many things tellectual faith, which learns the doctrines of the Gos- blighted, the fig may be barren, the wheat may be Furneaux's expedition, in 1773, who were actually vessel: he remained, therefore, perfectly defencelessing which are written, have been as well trusted to tradi- pel as a man may learn a new language, as a mere mildewed. But so it is, that we hardly ever see devoured by the barbarians who captured them; the the midst of the murderers of his countrymen; yet, rewhich are written, have been as well rusted to tradi-tion, as well as those things, which have been said to intellectual exercise, is worth nothing; but that faith worthless plants disabled from bearing fruit. Who which purifies the heart, which removes mountains, ever saw the thistle blighted? It is the valuable forded appalling proofs of the fierce character of the never vengeful without sufficient cause, he felt no We do by no means deny, that some tradition existed in the early church, indeed we do not see how it

some choice bargain, or taken some advantage, to see fail and in all abundance, and brings forth fruit most chaplain in the territory of New South Wales. This women, and children, some half naked, and others them put all that is real, and valuable, and good, ut- plentifully. No one who sows to that ever misses his excellent man, having had frequent opportunities of loaded with fantastic finery, were stretched about us occasionally frequented Port Jackson in the different spears stuck in the ground, and their other weapons

"The morning of the 21st December found us in perfect safety, after having passed the night without the least molestation.'

On the 22nd, the vessel, in which Mr. Marsden had re-embarked, entered the Bay of Islands. The party landed at the town of Rangihoua, the residence of

On the 24th, Duaterra contrived to fit up a place where divine service might be performed, and by the but in vain, -till either nature was worn out in pursuit sons of the world's temptation. We are industrious length to his earnest importunity, and granted him help of some planks, and an old canoe, erected an ex-Amittai, for he had already spoken in the name of the middle of the fifth century; they certainly speak of an imaginary treasure, or some poisonous blast from leave of absence for four months; telling him plainly cellent substitute for a pulpit and reading desk. The Lord, for he had already spoken in the name of the middle of the fifth century; they certainly speak that he did not think himself justified in granting him and the word had been confirmed in truth strongly against a Catholic tradition, as a rule of Faith the furnace blew out their life and their hopes together. labour in the Lord: we let no day pass without look-that he did not think himself justified in granting him and the confirmed in truth strongly against a Catholic tradition, as a rule of Faith the did not think himself justified in granting him and the confirmed in truth strongly against a Catholic tradition, as a rule of Faith the did not think himself justified in granting him and the confirmed in truth strongly against a Catholic tradition, as a rule of Faith the did not think himself justified in granting him and the confirmed in truth strongly against a Catholic tradition, as a rule of Faith the did not think himself justified in granting him and the confirmed in truth strongly against a Catholic tradition, as a rule of Faith the did not think himself justified in granting him and the confirmed in truth strongly against a Catholic tradition, as a rule of Faith the did not think himself justified in granting him and the confirmed in truth strongly against a Catholic tradition of Ranginous assembled within an analysis and the confirmed in truth strongly against a Catholic tradition of Ranginous assembled within an analysis and the confirmed in truth strongly against a Catholic tradition of Ranginous assembled within an analysis and the confirmed in truth strongly against a Catholic tradition of Ranginous assembled within an analysis and the confirmed in truth strongly against a Catholic tradition and the confirmed in truth strongly against a Catholic tradition and the confirmed in truth strongly against a Catholic tradition and the confirmed in truth strongly against a Catholic tradition and the confirmed in truth strongly against a Catholic tradition and the confirmed in truth strongly against a Cat and the word had been commed in truth strongly against a Catholic tradition, as a rule of Path strongly against a Catholic tradition and tradition at the rule of Path strongly against a Catholic tradition at the rule of Path strongly against a Catholic tradition at the rule of Path strongly against a Catholic tradition at the rule of had acceded to his request. In the year 1806, a and behaved with much regularity during the service, The world which they see is their all; eternity is as (2.) And, in the second place, let us remember chief, named Tippahee, visited Port Jackson from the chief Port Jackson from the chief Por of the only true God, whom they

acquiesced in the proposal of Mr. Marsden to form a wharf which was formed by the missionaries, who also

The serenity and peace enjoyed by the missionaries at this station, was owing to the protection of Hongi, Availing himself of this favourable circumstance the chief of the tribes resident there. This chief hav-Church Missionary Society, that they should send out ceived by the Prince Regent, who made him many to New Zealand proper persons to form a mission. valuable presents, became the firm friend of the Eng-To this the Society readily assented, and engaged Mr. lish, and uniformly defended them against such of his Hall and Mr. King, who embarked with all possible countrymen as were opposed to their residence in the island. On rumours of invasion from other tribes. missionary, who was engaged to act as school-master. Hongi watched by day and night to prevent insult Mr. Marsden purchased a vessel for the service and Nearly his last words, in the presence of all his friends, being offered to the missionaries or their property. convenience of the mission, as likewise to keep regu-

by the Committee of the Church Missionary Society to take advantage of the opportunity, for the purpose of reducing the language of New Zealand to the rules of grammar; and of settling the orthography. For this end, Mr. Kendall and the chiefs were sent to commence a species of trade with the inhabitants; for lished in 1810, under the kind and able direction of Cambridge, and a grammar was prepared and pub-Society's students.

> It was not till the year 1822, that any Clergyman had been appointed to the mission in New Zealand. The first who arrived from England to enter upon this important work, was the Rev. Henry Williams, who, in August, 1822, received instructions from the Society to proceed to New Zealand. This devoted missionary (to use the language of those instructions) had already evinced his qualifications for the work, and had gained experience in it, by having spent the active years of youth in various quarters of the world; and his mind had long been steadily determined to the object before him. In August, 1823, the settlement of Paihia, on the south side of the Bay of Islands, sixteen miles south-east from Kerikeri, was formed. Here Mr. Williams was stationed; and assisted by in a house, made of raupo, a large kind of rush grow-

In the year 1824, they were joined by Mr. and Mrs.

any of the other churches, who had the honour of favoured with a steep of the seeking of the steep of the steep of the seeking of the steep of the seeking of the steep o

from observation, fallen, degraded, and despised.

Version Mr. Hirschfelder's Introduction to his New Vision and Commentary on Isaiah, about to be published.

of them, to say nothing of the very words.

favoured with an epistle from the Apostle; and entirely refers to a temporal punishment; this is sadly ing upwards of the seeking of God, the great in wealth, as they were small in bulk; while the details respecting it. They were received by a large L. Nicholas, Esquire."

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