Poetrn. THE LEAF.

BT B1080P #08%E. (From the Church Scholar's Renting Book.

Griping miners, nightly waking, her the end of all your care;

Ross of honour, fird on praises, Pluttering high in functed worth, Lo! the fictle sir that raises, Brings us down to parent earth.

Youths, though yet no losers grieve you, Gay in braith and assniy grace, Let not cloudless skies deserte you, Summer gives to Autma place.

Venerable sires, grown heary, Hither turn th' unwilling eye, This h, amidst your falling glory, Autumn tells a winter nigh.

Yearly in our course returning, Messengers of shortest stay, Thus we preach, this truth concern "Bleaven and earth shall pass am

On the Tree of Life Eternal, Man, let all thy hope be staid, Which alone, for ever ternal, Bours a feaf that shall not fode.

SUFFERING THE SCHOOL OF OBEDIENCE. (By Archdeacon Munning.)

Nothing so likens us to the example of Christ as became Him for whom are all things, and by whom make the Captain of their salvation perfect through sufferings." (Heb. ii. 10). And it is not more in ther to be feared than coveted, as clouding the bright, in this reasoning, which seems to force upon us the conviction, that no true member of His body Who was made perfect through suffering, shall pass out of life without at some time drinking the cup that He drank of, and being baptized with the baptism that He was baptized with. And, indeed, if we look also! far from it, for many suffer without the fruits of sanctity; but all saints at some time, and in some way and measure, have entered into the mystery of suffering. And this throws light on a very perplexing thought in which we sometimes entangle ourselves; I mean, on the wonderful fact that oftentimes the same persons are as visibly marked by sorrows as by sanctity. We often see the holiest of Christ's servants afflicted with a depth and multiplication of sufferings beyond other men. They seem never to pass out of the shadow of affliction: no sooner is one gone off than another has come up : " the clouds return after the rain :" sickness; fears are thrust out by fears; anxieties are only lost in anxieties; they seem to be a mark for all the eterms and arrows of adversity; the world esteems them to be "stricken, smitten of Gud, and afflicted:" even religious people are perplexed at their trials. When we see eminently holy persons suddenly bereaved, or suffering sharp bodily suguish, and their trials long drawn out, or multiplied by snocession, we often say, How strange and dark is this dispensation! who would have thought that one so pure, so patient, and resigned, should have been so visited and overwhelmed by strokes? If they had been slack, or lukewarm, or backward, or self-willed, or entangled in worldly affections, we could better read the meaning of this mysterious trial; but who more earnest and useful in all good works; who so advanced in holiness, so near to the kingdom of heaven, as they?-And yet all this shows how shallow and blind our faith is; for we know little even of those we know best; we readily overrate their character; at all events, they are far otherwise in the esteem of God than our judgment: our thoughts are not His thoughts; we net up a peer, dim, depressed standard of perfection; and we should miserably defraud even those we love most, if it were in our power to mete out their trials by our measures: we little know what God is doing, and how can we know the way? and we often think that the sorrows of the saints are sent for their punishment, when they are sent for their perfection. Either way we are greatly ignorant. They may need for more of purification than we think; they may be suffering for an end higher than purification; for some end which includes purification, and unknown mysteries besides. We forget that Christ suffered, and why; and how He learned obedience, and what that obedience was. He was all-pure; suffering could find no more to cleanse than sin could find to fasten upon. The prince of this world "had nothing" in Him; yet whose sorrow was like unto His sorrow, " wherewith the Lord afflicted" Him " in the day of His fierce anger ?" and that, great as the mystery must ever be, not only and altogether as a vicarious suffering, but that in the truth of our manhood He might learn "obedience by the things that He suffered." He was made "perfect" by sufferings; and that "perfection," whatsoever it be, has an ineffable depth of meaning. It was not only a sacerdotal perfection by consecration to the priesthood of Melchisedec, but something of which that was the formal expression and manifestation; a great spiritual reality, a perfection of boliness, knowledge, obedience, will, and sympathy; this was the and one large fragment, set with brass usila, and bear were spirits of a smaller size: Now the torment the perfection in truth and spirit of "the one Mediator between God and man, the man Christ Jesua." And of this perfection, after the measures of a creature, and the proportions of our mere manhood, are the inscription had been set in that way, ornamentally, the greater in chief doth it bring upon itself, and the saints made to partake; they are purified, that they may be made perfect. And therefore the sorrows of the holiest minds are the nearest approaches to the mind of Christ, and are full of a meaning which is dark to us of Cranmer in the ashes of his martyrdom. The inonly from its exceeding brightness. Our weak faith, scription was simply this: which can read the earthlier teaching of affliction, goes blind when it follows the mystery of sorrow upward to the perfection of Christ. We know not what things they learn,-things which it is not lawful for a men to utter; and therefore their words are often to was merely an ornamental mark; but it was observed, profits, if God be not present with it; and he absents our ears incoherent, and we are ready to say, "What with interest, as a very proper token of a Bishop of mith." It may be, that suffering plants the mind of Cross.

man at a point of sight in the spiritual world, from which things altogether hidden from us who stand by and see his afflictions, and until then even from himself, become visible; such, for instance, as the nature of evil, of temptation, of disobedience, of the fall of iron railing, and to be left, as a cenotaph, with an Holy Ghost with the unboly in the mystical body of These had been transferred to the new cuffin, without also, as the counterpart of these realities, the nature of regeneration, and of Christ's presence in the Church lously enclosed. At half past nine o'clock, a con and holy escraments in the heart of the faithful, and the beauty of holiness, the resurrection of the body, had arrived at the grave, and an opportunity was the blice of heaven, and the like. Now it must be reour feeling them. If we would learn these things, it tended to be private, it had become known to many, may be, we have need to be made like to our Lord, who thus expressed their deep and affectionate interest not only in His purity, but in His passion: for in his memory. The event has served the important they are learned not so much by being presented purpose of reviving many aneedotes of History Seathey are learned not so much by being presented purpose of reviving many aneedates of Bishop Seato our minds, as by the posture of the will, and the bury, which were becoming obsolete, even in the attitude of the spiritual being, wrought through the places that knew him most familiarly, and cheriabed discipline of suffering. We must be changed, before even what we see will be seen, or what we know will be known aright. And, it may be, that anguish of soul, or pain of body, is that which can alone transfigure our inward being. And this throws light upon the whole subject of fasting, and self-affliction, and of the ascetic life, which are but lesser forms of the discipline of sorrow; but of this we cannot now speak. I will only add, that if we ponder on the incomprehensible nature of pain, mental and bodily; of its invisibleness, its vividness, its exceeding sharpness and penetrating omnipresence in our whole being, of its inscrutable origin, and the indiscoluble link which binds it to sin; and, lastly, of its mysterious relation to the passion and perfection of our Lord,—we shall see reason to believe that a power so near and awful has many energies, and fulfile many designs in God's kingdom secret from us.

And therefore, when we look at the aufferings of pure and holy minds, let us rather stand in awe, as being called to behold a shadow of our Redeemer's suffering. It seems to be an inevitable law, arising sorrows. The holier they are that suffer, the higher out of the fall of the old, and the perfecting of the new is the end for which they are afflicted. It may be, creation-first, that the second Adam should be a they are learning inscrutable things of the same order "Man of sorrows;" and next, that we should be con- with those which the Apostle saw in ecstacy. Even formed to Him in this aspect of His perfection: "it with bleeding hearts and desp-drawn prayers for their consolation, let us try to believe that find is endowing are all things, in bringing many sons unto glory, to them with surpassing tokens of love, and with pledges of exceeding glory.

And for ourselves, when we suffer, let us be sure, relation to sanctity than to sufferings, that St. Poul that for chastisement and for purification we need save that we were predestinated " to be conformed to more a thousand-fold than all He lays upon us. The the image of Ilis Son, that He might be the firstborn heaviest and the sharpest of our sorrows is only just among many brethren." (Rom. viii. 29). And enough to heal us: "He doth not willingly afflict." therefore, in another place, he asks, " What sen is he If any thing short of our present trial would have whom the father chasteneth not?" and argues that to wrought his purpose of love to us he would have be free from chastisement is an awful exemption, ra- sent the lighter, and kept back the heaviet; He would have drawn over our hearts a smooth rod of though keen tokens of sonship, which are seen in warning, and not a sharp edge of correction. But those that suffer. There is a breadth and universality nothing short of what we have would do; any thing nothing short of what we have would do; any thing less, perhaps, would have been a shadow of eternal misery, woe without repentance. Let us remember, too. that sufferings do not sanctify: they are only the seasoms of sanctification; their end will be for good or ill, as we bear and as we use them; they are no me than times of invitation to diligent toil, like the softinto the lives of lis saints, we shall see that this is ness of the earth after a keen and penetrating shower. simply true. All that suffer are not therefore saints; They hold in check, for a time, our spiritual faults, and prepare our hearts to receive and to retain deeper and sharper impressions of the likeness of our Lord. Let us count 'them precious, blessed seasons, though dim and overcast; seasons of promise and of springing freehness; tokens of His nearness, and of His purpose to cleanee us for His own. "Blessed are ye that weep now." He that is greatly tried, if he be learning obedience, is not far from the kingdom of God. Our heavenly Pather is perfecting the work. He begen in holy beptiem; laying in the last touches with a wise and gentle hand. He that perfected His own Son through sufferings, has brought meny sons to Frast of All-Saints', and the prayer - Oh God that is desert." He is now bringing you home to Himself. Do not shrink because the path is broken and solitary, for the way is short, and the end is blessed.

THE REMAINS OF BISHOP SEABURY.

The solemn office of committing the remains of Bishop Seabury to their final resting-place beneath the chancel of the Church of St. James the Great, at New London, was performed on Wednesday the 12th inst, under the direction of the Monument Committee. Of the Committee, there were present on the occasion, the Bev, Dr. Jarvia, the Rev. Mr. Hallam, (Rector of St. James') the Rev. Mr. Pitkin, and the Rev. Mr. Come. The Rev. Dr. Mead was prevented from attending, by the severe illness of a member of his family. The family of Bishop Seabury was represented by the Rev. Dr. Seabury, of New York, with his son, Master V. J. Seabury. There were also present the Rev. Dr. Williams, of Trinity College, the Rev. Messes. Vail and Bennett, of the Divesse of Rhode Island, and the Rev. Mesors. Willey, Roberts and Flagg, of New London County.

The exhumation of the remains took place in the

resence of the Committee, with several others, who took every care that they should be removed with the stmeet respect and reverence. A cuffin had been menared to receive them, to which they were immedistely transferred as they were taken from the grave. of the departed Prelate, from which every other portion of the body had disappeared. The bones were in a good state of preservation: the head was uncommonly large, and not without some distinguishing characteristics, resembling those of the portraits. the little circle of spectators who beheld in silence, all to hinder our motion; yet our ruin might arise on thrown up from the humblest grave appeal to the heart of a passing spectator, and affect him with solemn emotions: but here was no ordinary occasion. A company of brethren in the Priesthood were standing with a body? Do we not conceive them to have together over the dust of him to whom they felt in common the obligations of children, and the deeper reverence of spiritual soms for a patriarch of the Church,

and a sore-tried confessor of the truth of God. The coffin in which the Bishop was buried had aland had arrested the decay of the wood; but the symbolism seemed so striking, that one of the beholders remarked, on the spot, that it was like finding the heart

The grave, having been completely exhausted of its contents, was immediately filled up; and the Rector, deprive the thin in the Divine presence do not withdraw itself, which it never doth from humble and lowly manner; whereas, if you were to mix it up altogether the church of that very property, or any share, or manner; whereas, if you were to mix it up altogether the church of that very property, or any share, or manner; whereas, if you were to mix it up altogether the church of that very property, or any share, or manner; whereas, if you were to mix it up altogether the church of that very property, or any share, or manner; whereas, if you were to mix it up altogether the church of the very property, or any share, or deprive the Church of the very property, or any share, or manner; whereas, if you were to mix it up altogether the church of the very property, or any share, or deprive the Church of the very property, or any share, or deprive the Church of the very property, or any share, or deprive the Church of the very property, or any share, or deprive the Church of the very property, or any share, or deprive the Church of the very property, or any share, or deprive the Church of the very property, or any share, or deprive the Church of the very property, or any share, or deprive the Church of the very property, or any share, or deprive the Church of the very property, or any share, or deprive the Church of the very property, or any share, or deprive the Church of the Chur Mr. Hallam, with excellent taste, has ordered the minds, that confide in him and not in their own power, the discourse would be forgotten. man, of our birth-sin, of death, of the striving of the additional record of the removal of the remains,-Christ, of responsibility, and of a crucified will; such any perceptible has of any particle, and even the nails and handles of the former coffin were scrupusiderable number of the parishioners of St. James afforded them of looking at the relice of their termer membered, that all these things we know from child- Pastor: for although no public notice had been hood; but suffering may be the necessary condition to given of the time of the solemnity, which was inhis memory most dearly.

The coffin, which stood upon a bier, was then covered with a pall, on which was laid a Bible and Prayer argument of them, nor yet, be they as orderly as they Book. In this manner it was borne, by the Clergy may, if the hearer be incapable of perceiving the present, about a quarter of a mile, to St. James' new Church: the procession taking, naturally, the form of an ordinary funeral, but marked by more than ordinary solemnity. The order was as follows:

Mr. Pitkin, Mr. Flage. Mr. Bennett.

Bexton. Mr. Willey, Mr. Vail, Mr. Roberts,

Mr. Coxe, Rev. Dr. Scabury and Master Seabury. Wardens and Vestry of St. James'. Parishioners.

As the procession turned from the graveyard, every ve must have been struck with the tall spice of St. James, on whose brautiful height of solid stone the golden cross was glittering in the morning sun. It was a glorious token of the future, and a speaking record of the past; reminding all of the accumulated mercies which have been derived to the Church from the great Bishop who went down to his homble grave then she was poor indeed, but who, after fifty-three years, was thus honored as the means of all that has made her rich, in privileges and in blessings.

The new grave had been prepared in the Crypt, of St James', directly beneath the monument, which stands in the N. E. angel of the chancel. The flooring had been removed, and a sepulchre of comented brick sunk in the earth, with stone slabs to cover it. As the bier was borne into the Crypt, Dr. Jatvia and the Rector attired in their surplices, received it at the door; and the former began the Burial Service. The impressive sentence-" I know that my Redeemer liveth," though always sublimely affecting, was peculiarly so when made to express the sure and certain hope in which a body which worms had already destroyed, and which had slept for half a century, was again committed to the ground. The Anthena was then recited responaively; after which the Rector read, as a Lesson, the fifth chapter of the Book of Wisdom, from the let verse to the 17th. A thrill of feeling seemed to pass over all present, as he pronounced the verses-" This is he whom we had sometimes in decision and a proverb of reproach; we fools accounted his life madness and his cod to be without house: now is he numbered among the children of God, and his lot is among the Sainte The hope of the ungodly

is like dust that is blown away with the wind; . . . but the rightenus live for evermore, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with his right hand shall he cover them, and with his arm shall he protect them." The prayers which followed were the prayer, " Almighty God with whom we live," &c., the Collect for the deposited in the grave, by the hands of two preshyters. The pealm Esurget Deus (Ixviii.) was recited as a thankegiving for the perpetuation and extension of the spostolic Succession, and the solemnities were concluded with the profession of the Nicene Creed, and by the Benediction, which was pronounced by the Rev.

De. Jazvia. Divine Service was then celebrated at St. James old Church) and a sermon was presched by the Rev. Mr. Pitkio, in which impressive mention was made of the preceding solemnities, and of the character of Bishop of Seabury, as our apostle and evangelist. In the afternoon, service was again celebrated, and Dr. Seabury preached an appropriate sermon on the Re-

A full report of the proceedings, and a description the Monument, will be given to the Diocree by the Committee, in due time, and will doubtless be placed on record in the Journals. But we have thought it due to the general interest which is felt in everything relating to our first Bishop, to anticipate a more elabo rate account by this imperfect sketch of solemnities in which it was truly a privilege to bear even the least and humblest part.

DEFENCE OF THE BODY. (Patrick's parable of the Pilgrim.)

We accuse very much the weakness of our natura re complain heavily of the body of flesh and blood The venerable relice consisted of the entire skeleton which continually betrays us; we conceit that we should do rare things were we but once quit of this load of earth, and suffered to move in the free and yielding air. But let me tell you, and believe it for truth: though we had no society with a terrestrial nature; nay, though our minds were free and clear from The sight of such a sacred memorial deeply affected all mortal concretion; though we had no clother at and with heads instinctively uncovered. The bones of our spirits, and by pride and self-confidence we might throw ourselves down into utter destruction For what commerce, I pray you, had the Apostate Angels with our corporeal nature? what familiarity been pure spirits separated from all earthly contagion? And yet, by placing all in themselves, by being puffed up in their own thoughts, and not acknowledging their need of the Divine presence and assistance, we conclude that they tumbled nost entirely decayed, so that no trace of it could be themselves into an abyes of misery and wee irrecoverfound, eave now and then a particle, containing a sail, able. Now they are in a worse condition than if they ing the inscription. This fragment was of the shape suffer is proportionable to the nobleness of their naof a heart, and almost perfectly on, as if it had been ture. For the sharper and quicker the mind is, and sadder are its perplexities, when it is destitute of the special help and presence of God. As a great giant being blinded, must needs tumble more grievously, if he had not been of so huge a bulk ; So a mind and teason elevated to an higher pitch than others, is carried headlong into an heavier ruin, when it is deprived of that Divine light which is necessary for its guidance the sheep, the swine. It was sufficient to identify the remains. The X and preservation. Excellency of nature therefore little himself from all that place not their strength, suffiis this that he saith? * * * * we cannot tell what he the Scottish Succession, being a perfect St. Andrew's ciency and safeguard in him, but in themselves. And otherwise est up his provisions and do him much missish that he is the Scottish Succession, being a perfect St. Andrew's on the other side, fragility of nature is not that which chief.

which we must accuse; not the infemite and crasiness specially dedicated to flim, into clean and nacleum. nature could not save them when they disjoined themerver curvelves from the heavenly power which wor-

BINTS ON CATECHISING. (From Bather's Hints on the Art of Cateching)

When a child is haptised, the minister charges his moors, among other things, that as he grows up hoof; the horse, which neither cheweth the end nor they shall call upon him to hear sermone; but that divideth the hoof. The first head, therefore, is not will be of little use, if either the sermous themselves subdivided; while the second is into three parts. are so disorderly that nobody can follow the general

Now, if a discourse be ill-arranged and confused I cannot so bring up my pupils as that they shall be able to follow it. But if preachers be methodical and orderly, then I would prese this duty upon the clerey who call children to hear sermons, that they provide for them a set of henrers whose minds shall have been so disciplined that they shall be able to see the arrangement and follow the method of any ordinary discourse, and so understand the general argument as that they shall not only see bits of a discourse, but be able to sum up the whole.

In order to the getting a hearer who shall be able to do this, the great thing which the catechist has to do, is to fix the attention of the pupil upon the main subject of the text, so as to reduce it to a simple pro-

mailian to be discussed afterwards Read Gal iv. 4. 4 : " Hat when the fulness of the ime was come. God sent forth His Son, made of a roman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Who is here said to have done some-God.-By or with respect to whom did He do it? His Son .- And what was the thing that He did? "Sent Him forth."-Then what is all this anything else? No.-Is there any thing in the whole Son? No .- Then what is the one thing which we have to speak about and to consider? God's sending forth his Son .- And if we show you all that the text mays about this, what have we to show you further in der to the enlightening of you fully? Nothing. Write down upon the floor, Subject to be discussed

-God's sending forth his Son. Are there more things than one said about this? Yes .- Suppose there should be six, into how many heads must you divide your discourse? Into six .---But are there six here? No,--- How many? Three, three things, and no more. If you know these, you know all about it. What are the three things told you? First, when he sent Him .- When was it? "When the fulness of the time was come." - Kon are told, accordly, how He sent thin a how was it ? First, be came, "made of a woman;" eccondly, he came, "made under the law."-Then your second head is subdivided. How many subdivisions are there? Two.

Write all upon the fluor.
What is the third thing you know about God's nding forth lile Son? Why or for what purpues He sent Him .- How many purposes are mentioned? Two: first, that He should redeem them who were under the law; secondly, to the further intent, "that we" (being the self-same persons) "should receive ·· f anna · ** ___ 11 a

o meditate upon the truth which I have advanced. and act upon it, I must exhort and press upon them And thus we have the application.

If I shall have clearly laid down and explained these three heads. I shall have preached a good sermon: and those who shall have been able to follow me, seving the dependence of one part upon another, will have understood it.

And now let me give you some practical hinte and llustrations, in order to help you to bring your pupils to understand the nature of division and subdivision; that they may see why such a subdivision is to be classed under this or that general head, and why it is not fit to come under another. This may best be shown by an example.

I picked up the following in the nursery. My

friends, little girle, had been doing their themes, and the subject I looked at related to beauts-unt beauts generally, but domestic beauts. It ran as follows:-

Domestic animals are such as have been reclaimed from their wild state, and rendered serviceable to man. They may be so rendered, generally, in three ways; therefore our discourse is reducible to three heads. Pirst, we will speak of beasts which are serviceable

to man by their labour.

Secondly, of those which provide him with food. Thirdly, of such as serve for the chase, to help him against other animals (or even man) which would.

otherwise annoy him. First, then, those that are useful to him for labour: the horse, the camel, the el phant, the ass. &c. Becondly, those that serve him for fund: the ox,

Thirdly, those that help him in the chase ; the dog. that watches for him and hunts for him; and the est which clears his house of rate and mice, which would

So that here we have two grand divisions: first nature could not save them when they disjoined thems—clean; accountly, unclean. And rules are given a hore—the Church without incurring a heavy debt—a consideration selves from their Creator; so the weakness of ours by we may distinguish them. The clean beant is that five plain questions, which I trust to see on plainly and the country of the clean beant in the second plain questions. shall nor harm us if we keep close to him, and never which devideth the hoof and cheweth the cud. The annual

divideth the hoof and cheneth the cud, the ox, &c. Under the second head, the swine, which though he divideth the hoof cheweth not the cuil: the camel which though he cheweth the cud divideth not the

THE LITURGY OF THE CHURCH OF ENGLAND.

(By Bishop Jeremy Taylor.)

The liturar of the Church of England, bath advan tages so many and so considerable, as not only to raise itself above the devotions of other Churches but to endear the affections of good people to be in love with Liturgies in general. To the churches of the Roman Communion we can say that ours is reformed : to the Reformed Churches we can say that it is orderly and decent. For we are free from the impositions ly and decent. For we are free from the impositions and lasting errors of a tyranical spirit, and yet from the extravagancies of a popular opirit ton. Our Reformantion was done without tumult, and yet we naw it recreasing to read was balanced with considerations and the results of authority. We are not like women and children when they affrighted with fire in their cloties: we should have exposed our Church to that nakedness which excellent men of our Sister Churches complained to be among themselve. And indeed it is to small advantage to our liturgy that it was the offering of all that eathority, which was to presented in particular eligions. The hing and the preserves of both the Tables, joined in this work: and the preserves of that it was not only reasonable and sacred; but free from the indiscretion, and, which is very considerable, even from the scandal of popularity. That eads to work of the church of Rome had prevariented against the word of Gird, or issociated against against the word of Gird, or issociated against the word of Gird, or issociated against the wo and lasting errors of a tyranical multit, and yet from the the very words of Scripture, as the l'eslus, Lemans, Hymne, Episties, and Gospele; and the evet was in then cases the door to a Hymna, Epistics, and Gospela; and the evet was in this open the door to a find of grills by every particular made agreeable to it and drawn from the Liturgies of the ascient Church. The Rubrics of the Churchman from a defaute even man is the Churchman from a defaute even man is the grant pad good abject.

It were written in the blood of some of the compilers, I have confined myork, his, is the short it were written in the blood of some of the compilers, men famous in their generations; whose reputation ambject of a purish church. Think and glasy of mertyrdem both made it immedent for the best of men more to compare the markets with them.—

And its composure is an admirable, that the most is—
many difficulties in the way of some best of men now to compare themselves with them.

And its composure is so admirable, that the most industrious site of its enemies are successful out as
objection, of value enough to make a doubt or
convers occupie, in a serious spirit. There is no
part of religion but is in the offices of the Church of
the indeed an automaty. Could die impart
to indeed an automaty. England. For, if the soul desires to be humbled, she in England is appropried to be that forms provided of confession to God better bits entire, exists of the buildings. Church: if she will rejoice and give God thanks the particular bleesings, there are forms of thanksgiving for plants of the buildings and the surface of the buildings of the bu which provisions could by public order be made: if powers of collects and devetions summing a parties of collects and devetions summing a parties of the Church and single persons, the whole body Catherine we "(being the elf-same persons)" should receive the adoption of some."—How many subdivisions, them, are there of the third division? Too.

Write all upon the flow.

And now we know all that the text has to say about God's sending forth his Son, if we know how many thing? Three: when He sent Him. And we are in a fale way to understand this passage, because we see what it is all about, not because we have divided is into its particulare, and may talk about it in an orderly mainer.

Without going further now into the special dividence which a particular text may reducive, still, in examining my text, there is a general and advisous kind of division which commonly is and always ought to be followed, in order to the making a practical we of any text hid down.

Suppose I am going to preach upon some important truth which I hope to bring my hearers to hold fast as truth, and to act upon with diligence and seal, I most free tell them what it is, and make the meaning plain to their understanding, and this will form the expelication, being the first part of my discountered that, if they be summed up, they will make a truth, and to act upon with diligence and seal, I most free tell them what it is, and make the meaning plain to their understanding, and this will form the expelication, being the first part of my described them, I must prove and confirm my words, shown ing from Solpence, or otherwise, that I have advanced by an employed the summer of the matter of the matter. This will form the second part, or the confirmation of the whole back and the summer of the matter. The will farm the second part, or the confirmation, the all the matter of the honors and because we have I have a described the matter of the matter of the summer of the matter of the matter of the matter of the summer of the matter of the matter of the summer of the summer of the matter of the summer of the matter of the summer of the summer of the summer of the matter of the summer of the summer

ercise all graces, by way of laternal set and spiritual

intention; there is not any ghostly advantage which

most religious can either need or liney, but what

which devideth the hoof and cheweth the cud.

The unclean, that which doth neither: or if he divides the hoof, chews not the cud; or if he chews the cud, divides not the hoof.

Under the first head we place the sheep, which the congregation were wholly unable to follow the fervious without the aid of a prayer-book t or that the sermon was literally a deal letter to the unjerity of the washippers. literally a deal letter to the majority of the serming over literally a deal letter to the majority of the worshippers if it they are aware of those circumstances, are they prepared to perpertate such a state of things, from a more desire for externol grandour f. I. Sir, have always considered that it is as no part of the discipline and prestice of the Church of England to keep her children in ignorance, or to hold out to their an exemption from the day of comprehending what they believed. Hut how con they comprehend fit they, do not hear t. Even in the Church of the Holy Trinity, Young-street, which accommisses the congregation of Sary James, and holds only from seven to eight hundred persons, the sermin is little better than damb-show to a large parties of the hearen, excepting on those occasions when preschere contine of with extraordinary finences and distinctions of soice officials therein. How can we be surjetion of the present objects, of even obey the natural adaption of impationes, by leaving the Church at the commissionants of the serminal.

impatience, by leaving the Church at the commissional of the serumus?

2. In it concertal this principle should be merificed, in order to casable us to build at once a Cathedral-building editice? I think not. Having reason to believe that the true—I mean the spiritual—interests of the corgregation dir not require it. I shall endeavour to prove that it is made-airable either in point of economy or architectural fitness. It is an old anions, that what is quickly done in often imperfectly done. Those mighty meanments of the fasts of our torefathers—the Cathedrels of England—nost years of rains and anxiety to complete in even their main features;

October S, 1869.

To the Editor of The Church

the most religious can either need or festey, but what the English Literyy, in its entire constitution, will formish see with all.

To the Estimate of The Charel.

[We down it increasely to below the recompts of the Louden Charel in the opinions of our Certapondents—Fr. (waste).]

To the Estimate of The Charel.

Rev. and Dala Sia—As a member of the congregation is of N. Janes's Church, and I thust a successive to the Church of Posteon and I rivers which I continued to the Church of Posteon and I rivers—deep size to what the continued to the Church of Posteon and I rivers—deep size to what the continued to the Church of Posteon and I rivers—deep size to what the continued to the Church of Posteon and I rivers—deep size to what the continued to the Church of Posteon and I rivers—deep size to what the continued to the Church of Posteon and I rivers—deep size to what the continued to the Church of Posteon and I church men, and to Toronto Churchmen and the Toronto Churchmen both within and without the chy.—dust is fully contemplated to dispute of the church posteon of St. Janese's Church, in this caty.

I have heard with much concern—a concern which is always belighed to the consent of St. Janese's Church in the city—that is fully contemplated to dispute of the congregation and the congregation and the congregation and the congregation and the congregation of the church posteon of the churc