THE EXILE. THE weary exile sighs or the land where his sweet home lies; He muses in sadness now. On the joys of earlier years, And dark shades gather across his brow. And his eyes are dimmed with tears.

So we are far away From the realms of unfading day; For sin our world has driven From the God of truth and light; And the bright realities of heaven Are hidden from mortal sight.

But hope's deep radiant glow Has illumined the exile's woe; For pardon from above the car like music falls, And the Saviour's thrilling word of love Each banished one recalls.

Oh! let their joyful sound Through an exile world resound, Till every distant nation The blessed gospel hears; And the message of free salvation Has sweetly dispelled their fears.

The exiles cease to roam ; Now they long to reach their home And as they travel on To their Father's house above. Sweet gratitude wakes up the song Of hope, and joy, and love.

MYRA. Ch. Miss. Magazine. Brighton. [The last stanza slightly altered .-- Ev.]

ALL TEARS ARE WIPED AWAY.

They fall fast in this world. They are seen every where. There are so many causes for them, and in such constant operation, that there is not a moment not marked by a tear.

We struggle hard We try to wipe them away. We struggle hard to prevent the eye from telling the sadness of the heart. We do for a while scal up the fountain. But it is soon open again. Our strongest purpose will not prevent it.

Our friends try to wipe away our tears. Their words fall kindly on our ears. But sorrow is too deep for them. We thank them, but still weep. Time tries to wipe our tears away. Many of them do disappear under his effort. But he only poorly and partially accomplishes his work. Some new wave of trouble makes us mourn afresh. So it has ever been. All before us have known more or less of tears, till the eye was dim in death. All coming after us will also pay the tribute of their tears in testimony of the sorrows of human life.

But what a kingdom that, where there are no tears! "ALL tears shall be wiped away." It would be a glorious kingdom, even if the work was not so complete. How happy would men count themselves if they were made to weep only once or twice in a life-time. What a kingdom of this world that would be, a few only of whose inhabitants ever had soriow enough to cause tears. But in the kingdom above, the work is perfect. There

shall not be one tear. It will not be the power we may have over ourselves that shall cause our tears to cease nor that of our friends over us-nor the lapse of time that shall do it .- These agencies of relief have been tried and have failed. Gon shall wipe away all tears. This agency cannot fail. He can reach the deepest tountain of grief. The suffused eye is the sign of the soul in trouble. God will penetrate the soul itself with such influences as shall make tears impossible. He will drive all the causes of sorrow

will be removed the grand agent of human wo. The fountain is then forever sealed. would be felt, if it

What a sensation announced that in this world there should be no more tears. Men would lift themselves up as if an heavy burden had been thrown off. They would shout to each other in exultation, and call on the floods to clap their hands. Why should they not rejoice that it should be so in the kingdom above?
And with far greater joy as this world fades as a leaf; but that to come is life everlasting.
ALL tears shall cease. The tears of pain—the

tears of bereavement-the tears of disappointmentthe tears of remorse—the tears of despair; they are all wiped away. Go through all the heavenly realms and there shall not be found a tear. You find millions that have wept; but the former things are passed away. Moses wept, and David, and Isaiah, and Paul. Not a ransomed one of all the myriaus but once did weep. But the last tear has fallen !- Bost. Rec.

THE PROPER USE OF AFFLICTION.

If afflictions are right, proceeding from an infinity of love and wisdom; if they are sent in divine faithfulness, it will follow that, rightly understood, and rightly received, they must be productive of profit to them that are exercised thereby. I say rightly understood and rightly received, because it is an unquestionable truth, that neither prosperities nor adversities will avail to the real benefit of any, except they are accompanied with the divine blesssing which, as rational and responsible creatures, we must seek: " for all these things will I be in quired of by the house of Israel, saith the Lord.' passage from Jeremiah's prophecy, xxii. 21, establishes the fact of unprofitableness from prosperity in God's professing people, the Jews. "I spake unto thee in thy prosperity, but thou saidst, I will not hear." And this passage from the Book of Job, xxi. 17, establishes the fact of unprofitableness from trials and afflictions unsanctified, "God distributeth

sorrows in his anger." Where, however, afflictions are sent in mercy, and come in demonstration of the Spirit and of power they produce humiliation before God for all sin, or ginal and actual, mental and spiritual, accompanied by deep searchings of heart, as to the particular and most easily besetting sine to which the findividual may be subject. They bring forth the fruits of faith in an attachment to and reliance upon the whole revenled character of God; his justice as well as his vented character of God; his justice as well as his institution, with a song or radise!!—Harvey's mercy is loved; his chastisements as well as the institution, with a song or radise!!—Harvey's brighter displays of his goodness; and in connexion

with these results, there is wrought into the soul by afflictive dispensations, a more advanced and more simple dependence on the providence and grace of God, which brings in its train a gradual weaning of the heart from the world, its honours, advantages, pleasures, and companionships. Affliction, rightly improved, acts as the magnet to the needle; it draws away the soul from the world, from sin, from earthly satisfactions, and attracts it heavenwards. It quickens prayer and praise. It puts reality into the divine promises. It makes God to take his right place upon the heart. It enthrones the Deity in the human bosom as a just God and a Saviour; endearing every part of the work and offices, the life and death, the sufferings and glories of Immanuel; clothing the spirit of the sanctified recipient of affliction with an unquestioning humility, and enforcing the great doctrine of the righteons-ness of Christ, as the only ground of acceptance with God. It promotes every Christian grace, and especially that grace, most difficult of attainment, secause most abhorrent to the rebellious nature of man-the grace of patience.—Rev. F. H. Fell, M. A. Sermon on the death of the late Mrs. Hawkes, of Islington.

CONTEMPLATION ON THE STARRY HEAVENS.

I have often been charmed and awed, at the sight of the nocturnal heavens; even before I knew how to consider them in their proper circumstances of majesty and beauty. Something like magic, has struck my mind, on a transient and unthinking survey of the atherial vault, tinged throughout with the purest azure, and decorated with innumer-able starry lamps. I have felt. I knew not what powerful and aggrandizing impulse, which seemed to snatch me from the low entanglements of vanity, and prompted an ardent sigh for sublimer objects. Methought I heard, even from the silent spheres, a commanding call, to spurn the abject earth, and pant after unseen delights. Henceforward, I hope to imbibe more copiously this moral emanation of the skies; when in some such manner as the preceding, they are rationally seen, and the sight is duly improved. The stars, I trust, will teach as well as shine; and help to dispel, both nature's gloom, and my intellectual darkness. To some people, they discharge no better a service than that of holding a flambeau to their feet, and softening the horrors of their night. To me and my friends, may they act as ministers of a superior order; as counsellors of wisdom, and guides to happiness! Nor will they fail to execute this noble office, if they gently light our way into the knowledge of their adored Master; if they point out, with their silver rays, our path to his heatific presence. I gaze, I pender, I ponder, I gaze; and think in-effable things. I roll an eye of awe and admiration. Again and again I repeat my ravished views, and can never satiate either my curiosity or my inquiry I spring my thoughts into this immense field, till even fancy tires upon her wing; I find wonders ever new; wonder more and more amazing. Yet, after all my present inquiries, what a mere nothing do I know; by all my future searches, now tittle shall I be able to learn of those vastly distant suns, and their circling retinue of worlds! Could I pry with Newton's searching sagacity, or launch into his extensive surveys; even then, my apprehensions would be little better than those dim and scanty images, which the mole, just emerged from her cavern, receives on her feeble optic .- This, sure, should repress an impatient or immoderate ardour to pry into the secrets of the starry structures, and make me more particularly careful to cultivate my heart. To fathom the depth of the Divine Essence or to scan universal nature with critical exactness. out of it. As the last trace of sin is removed, so is an attempt which sets the acutest philosopher very nearly on a level with the idiot; since it is almost, if not altogether, as impracticable by the

Be it, then, my chief study, not to pursue what is absolutely unattainable; but rather to seek what is obvious to find, easy to be acquired, and of inestimable advantage when possessed. O! let me seek that charity, which edineth, that faith, which purifieth. Love, humble love, not conceited science, keeps the door of heaven. Faith, a child-like faith in Jesus; not the haughty, self-sufficient spirit, which scorns to be ignorant of any thing, presents key to those abodes of bliss. This present state is the scene destined to the exercise of devotion; the invisible world is the place appointed for the enjoyment of knowledge. There, the dawning of our infantile minds will be advanced to the maturity of perfect day; or rather, there our midnight shades will be brightened into all the lustre of noon .-There, the souls which come from the school of faith, and bring with them the principles of love, will dwell in light itself; will be obscured with no darkness at all: will know, even as they are known Such an acquaintance, therefore, do I desire to form, and to carry on such a correspondence with the heavenly bodies, as may shed a benign influence on the seeds of grace implanted in my breast. Let the exalted tracts of the firmament sink my soul into deep humiliation; let those eternal fires kindle in my heart an adoring gratitude to their Almighty Sovereign; let youder ponderous and enormous globes, which rest on his supporting arm, teach me an unshaken affiance in their incarnate Maker. Then shall I be-if not wise as the astro-

nomical adept, yet wise unto salvation. Having now walked and worshipped in this universal temple, that is arched with skies, emblazed with stars, and extended even to immensity; having cast an eye; like the enraptured patriarch; an eye of reason and devotion, through the magnificent scene; with the former having discovered an infinitude of worlds; and with the latter, having met the Deity in every view, having beheld, as Moses in the flaming bush, a glimpse of Johovah's excel-lencies, reflected from the several planets, and streaming from myriads of celestial luminaries, having read various lessons in that stupendous Book of Wisdom, where unmeasurable sheets of azure compose the page, and orbs of radiance write, in everlasting characters, a comment on our creedwhat remains, but that I close the midnight solem-nity, as our Lord concluded his grand sacramental

THE DANGER TO THE CHURCH OF ENGLAND,

Set forth by the Rev. Hugh Me Neile, M. A., Hon. Canon of Chester, and Incumbent of St. Jude's, Liver pool.

Preface to THE CHURCH AND CHURCHES.

In no society upon earth do the marks of "the Church of God in Christ" appear more conspicuously -or, as the writer thinks, so conspicuously-as in the Church of England; judged by her constitution and authorized standards. He is grieved to be obliged, by the force of facts, to feel; but feeling it, he cannot withhold the faithful avowal; that, judged by her present practice, she is not entitled to such commendation.

Yes, though our adversaries should mock at our complaints; though they should misrepresent as essential and inseparable parts of our system, what we deprecate as departures from, and abuses of, that system; and though they should ascribe to unworthy motives, our continued attachment to our Church, notwithstanding the evils so exposed and deplored; still our duty is clear; our attachment is sincere and unaltered; though this we freely confess, that to render that attachment abidingly conscientious in existing circumstances, it must be con-

tinued under protest against the abuses. Instead of being a fair counterpart of her standards, the present practice of the Church of England, viewed in her authoritative administration, is in many respects a deplorable contrast. Apostolical doctrine, in all the free grace and unsearchable riches of Christ, is plainly maintained in her standards; and as plainly discountenanced by her Rulers

with some exceptions. Apostolical fervour, in carnest prayer for the inspiration of the Holy Spirit, breathes through her Liturgy, but is condemned as unhallowed enthusiasm, when expressed in any other than the very terms which have become familiar to the ear, while the life and power of their true meaning is far from the heart. Her prayers are consecrated by prescription and use, and are Her prayers very highly commended; provided they are read without any really serious intention of being heard and answered: but such of her warm-hearted sons as really believe what she has taught them to say and give thanks in good earnest to their heavenly Father, because He has been graciously pleased to hear them, and "grant them in this world knowledge of his truth;" are frowned upon by the governing

party as vastly too energetic.
In her standards, there is a faithful echo to the scriptural truth, that "it is good to be zealously affected always in a good cause," and an earnes invitation to follow the example of Him who said, "the zeal of thy house hath eaten me up;" but in her administration, there is an unfeigned and scarcely concealed horror of zeal, as of a most unorthodox and ungentlemanlike quality, altogether unsuited

to sober-minded and harmless churchmen. In her standards, the Church of England is Protestant-emphatically Protestant; but in her present administration—thank God, not universally, but—in a very influential section of here governing body, she is, to say the least, doubtful; softly expressing one opinion, and with infatuated inconsistency acting upon another; gently reproving Tractarianism, and substantially promoting Tractarians. The good sense of the country is shocked by such proceedings, and whether our rulers will believe the painful fact or not; it is a fact, that the attachment of the lay-members of the Church, in unnumbered multitudes throughout the kingdom, is becoming seriously relaxed; and in those immediate localities where Tractarianism is encouraged by authority—in act, though not in word—dissenters from the national Church are in rapid multiplication. Thus while some of the Tractarians have themselves dissented into Romanism; the others, who remain and find favour in the eyes of our rulers, are hurrying the Christian laity into congregational independency.

nite aware that the persons wh e writer is o ought most deeply and practically to feel such a statement as this, are precisely the persons most likely to turn away from it as from the disagreeable voice of a needless alarmist. Yet it might be sup-posed, that sufficiently emphatic proofs have been supplied to them, on many topics, that the country will not rest quiet because they wish it to do so, and that danger cannot be averted by closing our eyes to

the fact of its existence. Neither is existing danger all of one kind. While a two-fold defection is weakening the Church from within, our danger from without is imminent; exposed as we are to the systematic, patient, and skilfully conducted advances of Romanism. Our Romanist opponents are not merely that portion of our own population who are members of the Church of Rome-if this were so, the danger would be comparatively small-but the whole organized system of that Church, throughout the whole world, is

against us. UNIVERSAL SUPREMACY is the claim of that system —a claim not admitting of abandonment, or even of modification. It is declared to be divine in its origin, and absolute in itself. To say that the subiccts of the Papal Court aim at the establishment of such a supremacy, is only to say that they are sincere and consistent. To say that they make use of all practicable means for the attainment of their object is only to say that they are active and diligent. To say that they vary the means made use of, as the circumstances vary under which they are called to act, is only to say that they are sagacious and skilful. And to say that they act often as if the end justified the means-denying or asserting, and that on oath, as seems most expedient at the time-is only to say that they treat some of their own principles practically. To allege, therefore that they aim at the destruction of the British constitution in Church and State, and the subjugation of England to the papal crown; is not to accuse them of any dereliction of duty. On the contrary, holding the principles which they hold, it would be a great dereliction of duty, on their part, not to altempt this consummation; which, in prostrating England, would prostrate the whole world at St. Peter's chair. All our colonies, east and west, would, as a matter of course, fall in the wake of the mother country. The Protestant communities on the continent of Europe would prove a still easier conquest; and no steady or combined resistance could be expected from the insulated and unorganized congregations of Protestants in America, drew night to Jerusalem—" If thou hadst known, Bishop of Pennsylvania.

single citadel unstormed; not a voice of even re-monstrance against the imprisonment, torture, or martyrdom of the last of the heretics. Illustrations scendants of that people brought to a saving knowof this abound. Madeira, Sardinia, Ancona, Ireland, supply living proofs that Romanism now, as in the brought unto God, through the means of the Society, days of Hildebraud, claims the world as her own; and would make, if practicable, an unrelenting clearance of all obstinate nonconformists from the face of the earth. They are bound to make the at- from that people was a special jewel in the crown of tempt; they are bound to persevere in the attempt; however circumstances may, from time to time, lead them to restrain or modify their successive demands in this country. Whether it be the elective franchise in 1793; the establishment of Maynooth College in 1795; admission to the Imperial Parliament, give them, for they know not what they do." And and other offices of trust and power in 1829; to the Municipal Corporations in 1834; whether it be the state-endowment of Maynooth in 1845; the Repeal of the Irish Union in 1847; or the formal national ed to know—the Jews were a special people; and one establishment of the Roman Church in Ireland in 1850;—all have been, and would be only instalments; instalments, at no one stage supplying a level on which contentment and peace could be expected; but in every instance serving as the steps of a ladder for gradual ascent, increasing the possibility, and therefore animating the prospect, and stimulating the ambition to reach the top.

Were England's Church true to herself, Rome's ambition could never be gratified. Present appearances, however, are mournfully against us. Warning after warning has been disregarded. Even the de-cleusion of above half a hundred of our clergy, and I know not how many laity, through the "fa-cilis descensus" of Tractarianism, down to the "lower depth" of prostrate and unquestioning superstition; does not appear to have produced the smallest practical alarm in our rulers. There is nothing new under the sun. In vain Cassandra raised her voice. In vain Laocoon hurled his spear, In vain the clang of hostile armour sounded from the bowels of treachery. Troy's temper was infatuation, and the natural consequence was Troy's

THE BISHOPRIC OF JERUSALEM.

From Lord Ashley's speech at the Anniversary of the London Society for promoting Christianity among the Jews.

Although I must not anticipate, either the sentiments or the narrative of the Report, which will shortly be read, yet I must express one sentiment of regret, and call upon you to join with me in an expression of sympathy, when I call to your mind the great loss that we have sustained, since the last time we met to celebrate the Anniversary of your Christian Association. It has pleased God to remove from the world, and from the scene of active and evangelical operations, the amiable and Christian Bishop Alexander, who was called by God's providence to occupy and preside over the see of Jerusalem. You know that he was cut off in the midst of his labours, and at a moment most interesting to you and to himself, when engaged for the first time in his Episcopal visitation of the darkened kingdom of Egypt. I: And A do trust that you will also express a deep and heart-felt sympathy with his bereaved widow, that most accomplished and amiable lady, who was his associate in all his labours: and you will see that she is to be honoured as a widow, because being an Israelite in the flesh, and a Christian in the spirit, she is, in the language of Scripture, a widow indeed. But although the good and worthy Bishop has been removed from the Lord's vineyard, yet we may hope, nay more, we may believe, that it has pleased God to raise up in his stead one who, with heart and soul, with devotion and humility, will enter into his labours. It is no longer a secret; it is now well known that that most distinguished Missionary, the Reverend Samuel Gobat, has been selected by the King of Prussia to occupy the see of Jerusalem. Honour, tenfold ho-I say, to that great Prince not in this case only, but in many others, the instrument in the hands of God for a great and holy work. I have received this day a letter announcing the expected arrival of Bishop Gobat. He may be expected here in the course of a few days to receive consecration, after which he will depart to the

scene of his future labours. I have to announce to you the very deep regret which your long-tried and amiable friend, the Prussian Minister, expresses at being wholly unable, in consequence of the pressure of business, to attend the meeting this day. I will just read one sentence of his letter, because it speaks so truly and so cloquently the feeling of his heart. He says, " I hope you will assure them of my deep sympathy in the transactions of this day, and in the success of the great and pure cause of your Society, for which I offered up my prayers last night in Christ Church with many thousands of the friends of Israel." I rejoice that a man of the temper, character, and principles of Mr. Gobat should have been appointed to that high post; and although it does please certain fantastic persons, in their words and in their writings, to endeavour to throw some odium, some calumny, and some doubt upon the character and conduct of that evangelical person, yet I am assured that those miserable efforts, many of which are wicked, and all of which are foolish, will only tend, under God's good providence, to show how utterly unassailable he is by any darts such as those, and that he will arise from the trial with tenfold vigour and with tenfold preparation, procured for him by his own, and by the prayers of those who love and honour the cause of the ancient people of God. I heartily rejoice to see such a meeting as this, be cause it shows to me, along with those of kindred institutions, that there is yet hope for this land-that there is yet hope for all those who desire nothing but the honour of God and the real welfare of mankind.

THE CONVERSION OF GOD'S ANCIENT PEOPLE. From the Rev. J. M. Stewart's Speech at the

same Anniversary.

Ought they not mightly to rejoice over the conreason why they should was, that it was impossible to look upon an unconverted Jew, without feeling

There would not remain on the face of the globe at even thou, at least in this thy day, the things which without rejoicing exceedingly at the conversion, and giving God praise? Again, they must rejoice over the conversion of a Jew, because every convert our adored Saviour. Who could see a converted Jew without at once remembering the prayer offered when he had risen from the dead, his heart full of love even towards those who had crucified him, the Jews were the only people whom our Saviour condescendconverted unto Jesus was as a polished jewel shining with peculiar brightness in his diadem unto the end of life. They, as Christians, would rejoice in the conversion of Jerusalem, because it would, more and more, incontrovertibly prove the righteousness of scriptural truth. More prayers had been offered up for the conversion of the Jews since the commencement of the labours of that Society, than liad ever been offered up for the same purpose previously from the time of the Reformation. Protestant ancestors were of opinion, that one day in the year was sufficient to be set apart for that purpose; but, as the Jews had been brought into notice by the operation of the Society, prayers had been multiplied for the enlightenment of their mind, and Christians were now justified in looking forward to the blessed prospect of seeing the Jews raised into life from the dead.

TWO KINDS OF SUNDAY SCHOOLS.

On the one hand stands a school well organized—well superintended—well instructed—well visited; above all, well and wisely prayed for. Fountain only of blessing, its every exercise from the moment appointed for its meeting to the instant when; at the signal from the bell, its classes file out in regular succession-quietly, respectfully, amiably, is a Lesson—a lesson in order; a lesson in punctu-ality; a lesson in neatness; a lesson in putience; a lesson in attention; a lesson in subordination to lawful authority, in docility as learners of the truth as it is in Jesus, in reverence towards God, and in meekness, courtesy, and kindness towards all with whom the pupil is associated. And what is better, these lessons are practised at the same time that they are learned or rather, they are learned by being practised. The direct religious instruction, which aims at depositing precious seed in young and susceptible minds is but a part, I had almost said, it is the smallest part of the high and holy in-fluence which, by God's blessing, will follow such a school, an influence which becomes incorporated with the very nature of its youthful charge, going with them into life, and may we not hope through life, in many instances to a happy immortality ? But on the other hand stands a school not well

organized—not well taught—not well and wisely prayed for. It is not punctually opened. ... Its introductory devotions are not offered reverently, and amid profound stillness, broken only by clear and orderly responses. Its exercises are carried forward amidst noise and irregularity. The children do not come in neat dresses, or with cleanly persons; they do not recite carefully to teachers, who seem anxious to impart full and exact knowledge to the understanding, and at the same time to make deep, abiding, and salutary impressions on the heart. Not earnestly engaged in the work-with no adequate preparation before he comes to meet his class-the teacher seems intent only on discharging an irksome task, while his levity, indifference, impatience, or sternness, perhaps all combined, contribute to impart to the quick apprehension of a child, any thing but respect for him-any thing but sympathy for the truth which (by his example, if not by his precept,) he so grievously misrepresents. Need I say that such schools exist, and that they

represent not the legitimate working of the noble Sunday School system, but its abuse and perversion? That they do no good I will not presume to say. It is something to have children rescued on the Lord's day, even for one or two brief hours, from idleness and disorder, perhaps from ribaldry and licentiousness-something to have them gathered where there is an approach, however distant. to neatness and order; to have even a few facts and principles connected with our holy religion, and with the soul's eternal welfare, lodged in their memory, and wrought, however imperfectly and partially, into their understanding. Yes, it is something, it is much, to have those who at home may hear but little except scandal, vituperation, obscenity and oaths-to have them collected where they can learn that there is a God to be feared, a Saviour to be loved; that they have solemn duties and responsibilities resting upon them every where; that there is such a thing as government and lawful authority, and such graces as courtesy, gentleness, forbearance, and subordination. Yet what serious deductions must be made even from these advantages, when we consider that such pupils have been accustomed to do, in a loose and slovenly manner, what, with nearly the same trouble, they might have been trained to do well; that instead of acquiring a taste for religious reading, a relish for the services of the sanctuary, they have contracted, perhaps, disgust for all serious books, perhaps aversion to the very name of the house of God; that instead of being laught to think, they have been taught to study and to recite without thinking; have received little inwhile nothing has been done to awaken the affector tions, to impress the conscience, to quicken the spiritual apprehension through the imagination, or to enlist the will in active and persevering efforts to do right. Who that knows the insidious, inflexible nature of habit, does not know that dark and ineffaceable lines of evil may be thus traced on the child's soul, and that through eternity he may look, version of even one of God's ancient people? One hack with deep regret on injury he received, on reason why they should was, that it was impossible wrongs done to him within the sacred precincts of a school, opened in the name and for the service of Jesus Christ .- The Right Rev. Alonzo Potter, D. D.