poetrn.

THE DEATH OF MOSES. (From the Poetical Remains of the Rev. D. B. Winslow, M.A.)

" No man knoweth of his sepulchre unto this day." He gazed o'er all the scenes below, The mount on which he stood,

Where rivers in their silvery flow Hied on to ocean's flood; Where harvests waved o'er many a field, That glitter'd like a warrior's shield Where summer zephyrs softly swept

That he might but behold. But when he thought how greenly there His people's homes would stand, How soon the melody of prayer Would swell from all the land; What myriads yet to be would breathe The perfum'd air reclined beneath The vines their hands did rear-A smile, like some lone star-beam blest,

at quivers on a wave's white crest, Illum'd the prophet's tear. He died-unbent his noble form, Inquench'd his glorious eye, Though many a vanish'd winter's storm Had coldly swept him by; No fell disease, whose venomed sting Hath poison'd oft life's purest spring, Had made that form its prey; So when at last death's angel came, Sternly from out an iron frame

The life was wrung away.

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He slept-a chosen few convey'd, storing earth her trust, His ashes to a verdant glade, And left them-dust to dust. No pilgrims came in after years No storied tomb or stone To other ages mark the spot : His sepulchre, by man forgot, To God is only known.

Oh! thus—upon my sight expand,
When life's brief space is fill'd,
Some glimpses of the promised land
Death's darkling paths to gild;
Some hopes, if I alas! must grieve
The world in darkness veil'd to leave,
That soon the moon will shine,
When all the tribes of When all the tribes of earth shall haste, Pale pilgrims o'er this dreary waste, To seek the realms divine.

Thus, too, when the last sands depart, And through its wonted track. The life-tide to the quiv'ring heart 1s coldly hurrying back, The mental eye unquench'd nor dim,
The soul unbow'd—unscar'd—like him May I return to rest; And if, where waving tree-tops close, Lov'd hands may yield me to repose, I shall be doubly blest.

And what if cold oblivion's shade Around my tomb must fall, And none, as generations fade, My memory e'er recall? That slumber will not be less sweet For oh! what were it worth To be remember'd e'en a day When all we lov'd have pass'd away, And perish'd from the earth?

CHURCH CLAVERING, OR THE SCHOOL-MASTER.*

of high-sounding authorities; nor do its pages abound that they should be his for ever?" with what Aristophanes calls

"Break-neck, galloping words."

views from his father, as to the sinfulness of such conduct, yet, having some doubts, he determined to call on the Vicar for his advice.

case to Mr. Andrews.

"'My young friend,' said the worthy Vicar, 'I am book. I do not hesitate, therefore, to say, that to ministers are the fit persons to teach religion, yet they of the hands of the Bishop, is a presumptuous and sinful act. Under the former dispensation several ments against those who presumed, without due authority, to interfere with sacred things. He then pointed feeling or habit which accompanies the child every Out the account given by Moses, in the sixteenth chapter of the book of Numbers, of the terrible judgment which fell upon Korah, Dathan, and Abiram, for ration, to consider education as the mere communicathe second book of Chronicles, and shewed him how Uzziah was smitten with leprosy, because his heart Was lifted up and he transgressed against the Lord his God, and went into the temple of the Lord and burned linense,—an office which appertaineth to the conservative and leading in the present age. We have cultivated the intellect and neglected the morals. The first branch of education,—an office which appertaineth to the conservative and lead him to a quiet bome, far within the walls, will mention for convenience sake,—is the acquisition of knowledge, or, to use a single word, instruction.—

This, of course is a necessary to your only used in stream of the ministry, and much less for an increase of the number: and, therefore, it becomes the hand, removed his perplexity, soothed his disaptive the hand, removed his perplexity to lead with the softening of the hand, removed his perplexity, soothed his disaptive.

The first branch of clurch by veteran sallying parties, and the althor of the removed his perplexity, soothed his disaptive the hand, remove the hand the hand well as the perplexity, soothed his disaptive the hand, removed his book, and handed down to the latest posterity, as the man who made Israel to sin, -his crime being, that he set up a rival altar in opposition to that of the true

* Church Depository, pp. 267. Boards, 5s. 4d.; cheap

ple between these cases and the case of those who live to the glory of God?-how, but by doing all the God. were the appointed instruments of God to commission use these acquirements rightly. And it is manifest acted more or less as if they supposed that they could can be required? And the mother unclasps the little world to come." others to the office of the priesthood. Therefore, as that the same rule applies to the humblest man even improve the Church of Christ. How was it posyou have consulted me, I do not hesitate to give you amongst us. The more knowledge he gains, the more sible, then, for them to remain in her. The wonder casts it upon the dark streams of the Ganges. my opinion, founded on God's word, and confirmed by is his mind enlarged by instruction, so much the more is not that they have gone to Rome, but that they "Pardon we need, pardon may be had," says the the universal practice of the Church, that you should able is be to live to the glory of God, and render Him could so long remain in the Church, where they found Christian, "but for the sake of what?" And the on no account enter upon any of the functions of that service which is his bounden duty." the ministry without receiving ordination from the

any conscientious person from committing so flagrant | mation of moral habits. Of the first of these we have | children those who have all their lives violated her | fered a commemorative sacrifice of that one offered | Sheldonian theatre, and nothing could have passed off a breach of the law of God. Shortly after this conversation, through the influence of the Vicar, Mr. | the remaining two. Primer obtained the Mastership of a School in the village of Church-Clavering. In his new situation, he was very happy; he became respected by the farmere and trades-people, and with the parents of the poorer children he was on terms of the greatest kindness, not only advising them about their children's welfare, but also on their own affairs. But a most important benefit which he received, was from the mutual confidence and even friendship which sprang up between only which has that tendency. him and the Rector, Mr. Sanderson. Joseph Primer felt that his knowledge of the principles of the Church and now we will add glory in, the Protestant name .permission of the Rector to improve it by making free again be, our battle cry in many a hard contest. But

practical truths contained in the introduction, preface, and infidelity on the other, has entirely expended itrubries, and various services of that most valuable re- | self. pository of sound doctrine. It occurred to him that sufficiently instructed the people in these doctrines, have been charged to the Church. and that no doubt it was owing to this neglect that people had become so ignorant of them, and that separation from the Church, instead of being looked on as a sin, was considered as a right. The more he read and meditated on these things, the more admirable and practical appeared to him the true Church-system; and as years passed on, he learned to find a holy comfort in following her guidance, and in leading those committed to his care in the same safe and quiet

Mr. Primer had very high and at the same very just notions of the serious responsibility as well as dignity of his office. He felt what Niebuhr has well expressed in the following words:-"The office of a schoolmaster is a thoroughly noble one, and notwithstanding all the evils which disturb its ideal beauty, truly for a noble heart one of the happiest ways of life."

His views as to the much disputed question, -the true object of education,-though old as the Church

we are acquainted, has so nobly advocated sound principles in Church and State, as Mr. Gresley. This we object of the Church, whether as represented by the say without identifying ourselves wholly with every principle and deduction to be found in his pages. No two men are exactly alike in their personal appearance, and we believe the same to the child onward in his course, that he may learn their personal appearance, and we believe the same to the child onward in his course, that he may learn their personal appearance, and we believe the same to the child onward in his course, that he may learn their personal appearance, and we believe the same to the child onward in his course, that he may learn the may lear rule of dissimilarity will hold good with respect to the Catholic truths, the tales of Mr. Gresley are so well as we shall have to give account at the last day for all place the author among the foremost writers of the day.

The book The book now before us was written to shew the pracdefinition of Christian education is such as I have tical working of a school, in which education was regarded as the training of the adopted children of God in the minds of parents or masters, and others inteto live to his glory. Its style is clear, simple, and unpretending. It contains no vague generalities about their care, should be, Are these children, or are they cation—no diligently-gathered and formidable array of high-row with the look upon as

Regarding the true object of education in this light. no Churchman can, consistently with the rules of the Yet, unassuming as it is, it elucidates great principles, divinely-appointed way of salvation into which he was principles which, if discarded by any system-builder, baptized, sanction or approve of any system of instructrained in the Church's teaching. He can have no spirit which he imbibed in his infancy, and was nurmust render his structure obnoxious to every consciena Clergyman, and had received a sound education.— sympathy with the endeavour to harmonize good and going quietly to the quarters assigned him in the gar-The death of his father left him in very indifferent circumstances, and with complacency and false cumstances, and, while undecided what he should do for the support of his widowed mother and sisters, he had a narrow escape from here with the state of the support of his widowed mother and sisters, he had a narrow escape from here with the state of the constant is in the training, which can only fit him to be a reconcilable enmity to the worldly temper. "And I," patiently the training, which can only fit him to be a reconcilable enmity to the worldly temper. "And I," saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men good soldier of the cross, he rushes at once to t had a narrow escape from becoming an Independent perceptions of the truth, what can we expect from them teacher. The minister of that sect in the same vil- as men? Instead of unflinching zeal and energy in lage offered to get him admittance into an Independent | defending the Church's outworks, we shall find a dis-College, where a few months practice in extempo- position to betray her whenever expediency requires it. raneous praying and preaching would qualify him for Instead of regarding her rights and privileges as sacred, a call, and procure him a decent maintenance. For. we shall find that they will be held in no higher esteem tunately, although he had not inherited very clear than the pretensions of the "modern weeds of doctrine"

licensed by the Bishops, as enjoined in the seventy-"Joseph Primer accordingly went and opened his seventh Canon, and also in the Act of Parliament, the connection between religious and secular know-

Bible, 'it will be founded on what is written in this secular education, and to suppose that, though God's undertake the office of minister, without the laying on have nothing to do with other matters. The truth is, that religion is not so much a separate thing, taught like any other science—this is theology, or divinity. awful instances occur of the severity of God's judg- Religion consists not only in facts and doctrines comhour of the day, in whatever exercise he is employed.

> This, of course, is a necessary branch. I would not for a moment speak disparagingly of it, although it has been made too much of by others. Religion is no ally with ignorance. The Christian religion appeals.
>
> The course, is a necessary branch. I would not for the use of new weapons.
>
> The course, is a necessary branch. I would not far distant when this desirable and necessary state of the use of new weapons.
>
> And first, I remark, that, deep scated in every soul, not far distant when this desirable and necessary state of the use of new weapons.
>
> But no, he clings to his old error. He wields the awakened whenever conscience is aroused, is the feel-been made too much of by others. Religion is no ally with ignorance. The Christian religion appeals of the residue of the residue of the necessary to your competent support, and necessary to your the Bishop has the merit of best livings in his lordships gift, solely as a reward for which yields itself to this unworldly influence.
>
> And first, I remark, that, deep scated in every soul, not far distant when this desirable and necessary state independence. I do hope and trust that the time is independence.
>
> But no, he clings to his old error. He wields the awakened whenever conscience is aroused, is the feel-best livings in his lordships gift, solely as a reward for which yields itself to this unworldly influence.
>
> But no, he clings to his old error. He wields the awakened whenever conscience is aroused, is the feel-best livings in his lordships gift, solely as a reward for the use of new weapons.
>
> But no, he clings to his old error. He wields the awakened whenever conscience is aroused, is the feel-best livings in his lordships gift, solely as a reward for the use of new weapons.
>
> But no, he clings to his old error. He wields the best livings in his lordships gift, solely as a reward for the characteristic properties.
>
> But no, he clings to his old error when the characteristic properties are all the solely anew the characteristic properties are all the solely and the chara been made too much of by others. Religion is no all y with ignorance. The Christian religion appeals to the intellect as well as the heart. It numbers amongst its disciples the wise and intellectual, as well

(To be continued.)

THE SPIRIT OF DENIAL. (From the True Catholic.)

The writer of this article does not despair of being able to show, that so far from high church principles having a Romish tendency, it is the protesting spirit

We have remarked above, that we acknowledge, while we glory in the positive truths which it symbol-"What most surprised him in his investigation was izes, we abhor the spirit which too often accompanies the clear light which the Prayer Book throws upon the it, and which we shall hereafter designate as the proreal doctrine of the Bible; and he wondered how he testing spirit—the spirit of denial—the spirit which, could so long have shut his eyes to the important when it has found fault with Rome on the one hand

This spirit of denial has no place in the Church; his father and other clergymen of that day had not and it contains all the Romanizing tendencies which a difference in character, which is analogous to, which

> of the Trinity among what are called orthodox sects quite unexceptionable; but they are mere business is seldom any thing more than the depial of Unitari- men; or frivolous women; they have no sense of the anism, if indeed it is not sometimes a denial of the Divine unity. The whole spirit and teaching of all the sects is denial, denial, denial. They deny Apostolic succession. They deny baptismal regeneration. much nore of religious, but talks of things the far-They dony sacramental grace. They deny a visible thest renoved from the inward life, from what the soul Church. They deny the intermediate state. They deny the intermediate state. They deny the incommon state of the mysteries of

ties to the expediency-men and lax thinkers of our minds, and yearning hearts are born. With their much of the warmth, and freshness of early feeling. and exertions. (From a Correspondent of The Church.)

No other writer in the narrative form, with whom we are acquainted, has so nobly advocated sound principles in Church and State, as Mr. Greeley.

The serv. w. Greeley.

The shift of denial. Their mist ideas of looking coldly upon, they recognized the true. Instead of of the system they are leaving, and generous joy at than the frivolities of amusement, or the details of quivering upon the confines of perdition. Would to may not have gained health. God that we might close the picture here. Would Analogous to this, is the separation of the faithful that we might shut up the narrative, and leave the in Christ, from the world. They have been chosen, escaped soul in the home of catholic peace. But no he has brought his idol with him. The protesting spirit which he imbibed in his infancy, and was nursured by in his youth, still clings to him. Instead of going quietly to the quarters assigned him in the gargood soldier of the cross, he rushes at once to the saith our Lord, "if I be lifted up will draw all men ramparts, and begins to flourish before his old com- unto me." And thus he spake, adds the evangelist, panions, the weapons which they had taught him to signifying what death he should die. Evidently it wield. He learned from them to deny the Church, was not the actual result of his passion to which he and now his churchmanship is little more than a de- referred, but to its tendency. "I," said the Eternal nial of their denial. He holds his position in the Word incarnate, "by being raised upon the cross, will Church of Christ only, or nearly so, as an antagonist make that cross the centre of a system, of a religion to those who differ from him. He does not submit which will be fitted to reach the hearts of men, attractprung from the corruptions of men's hearts."

After shewing the advantage of Schoolmasters being to Catholic training. He will not go humbly and patiently through the routine of tactics. He runs be-

consecrating whom he would. 'I cannot, my young the more the mind is enlarged, the more able is a good of denial, and impelled by the protesting spirit, fights all Adam's family in whose soul their arose not the prosperity, and when the generous bounty of her sons

so little affinity for their feelings and sins. oded a lo great ideas of his religion are atonement, and cleaus-

Mr. Primer, in making a philosophical division of The Church then indignantly repels the charge of ing. A body broken; a blood shed; One coming the subject-matter of education, classes it under three Romanism. She abhors it and will show herself a forth from the very heart of the adorable Trinity to We have inserted the whole of this conclusive argu- heads:—First, The acquisition of knowledge; Second, much better champion for the truth, than many who be at once sacrifice and Priest; before him, in the ment, believing that its serious perusal must prevent The improvement of the faculties; Third, The forspirit. She abhors the denial in which they lived. Upon the cross. That cross, to him the very symbol of atonement, is the very emblem of his faith; it has a difficulty in obtaining tickets for the numerous appli position, and an humble spirit. When her own children, those whom she has purtured from infancy, and trained up in holiness through their lives, and who have ever obeyed her, holding her doctrines and manifesting her spirit; when such as these flock to Rome, then will she wring her hands in despairing woe. But the will she wring her hands in despairing woe. But the wing will she wring her hands in despairing woe. But the wing will she wring her hands in despairing woe. But the wing will she wring her hands in despairing woe. But the world it is but water, bedewing the brow; to him that time will never come. It cannot come. Only it is the blood of sprinkling from God incarnate was-those who do not know and love the Church can leave her. Their defection may wound her. No doubt she may be weakened for a time in her influence, and men may look upon her with suspicion. But she will come and at the same time, furnish to the elect one thoughts may look upon her with suspicion. But she will come and at the same time, furnish to the electione thoughts out of the trial as she has come out of all other trials, unearthly, to be dwelt upon in secret, apart from the others reason to complain of the greeting given by the of those who wound her thus? God save them from far he is no more of the world though busy in it, but sity:the sin of apostacy! God protect them from the that He who was lifted up, and who shed forth from Doctor in Divinity. - The Rev. C. Hawtrey, King's horrible guilt of wounding Christ's own body!

THE WORLDLY AND THE UNWORLDLY. (By the Rev. T. P. Tyler.)

Upon the very surface of things, to all apparent, is is in a good measure identical with, the distinction Let us look now through the catalogue of those who between the elect and the world. Without any reprimitive truth which some one of the sects does not deny.

In such systems as these, inquiring thoughful minds, and yearning hearts are born. With their milk they suck the spirit of denial. Their first ideas

Total of their characters. There is another class of the sects does not deny.

Christian life. These good effects you have reason to expect and to require as the fruits of your labours and winds tempore. Africation or their characters. There is another class of the sects does not deny.

Christian life. These good effects you have reason to expect and to require as the fruits of your labours and exertions.

They are considerate; they feel deeply the good and they suck the spirit of denial. Their first ideas

They are considerate; they feel deeply the good and they want to be reason to expect and to require as the fruits of your labours and exertions.

They are considerate; they feel deeply the good and they want to expect and to require as the fruits of your labours and ministerial to expect and to require as the fruits of your labours and exertions.

They are considerate; they feel deeply the good and they want to expect and to require as the fruits of your labours and ministerial to expect and to require as the fruits of your labours and exertions.

They are considerate; they feel deeply the good and they want to expect and to require as the fruits of your labours and the exercise of the exer

fore he has a message. He fights before he is properly armed. And what is the consequence? His souls cannot be won, can in no way be drawn, except former companions see no change in his spirit. They by presenting to the faculties in them implanted, obthan he can upon a wall to which they are not adap- faith, the worship, the sacraments of that organization give you the best advice I am able. And I think I may speak confidently of my power to give you sound advice; because, said he, placing his hand on the more successive generation, even as in the revolution of the successive generation and the revolution of the successive generation and the revolution of the successive generation and the revolution of the successiv the Church, he knows nothing of her spirit, her beauthe Church, he knows nothing of her spirit, her beauty, her internal power, nor her peace. He has protested himself out of sectarianism, he now protests himself out of all influence in the Church. He feels himself entirely out of place in a system of affirmation. He has not learned how to receive and act upon independent truth. He has never known truth, except with its armour on,—and of course has never seen its personal beauty. There is nothing now to hold him. He must make another protest or he cannot exist.—
Would to God that at such a time as this, some friend had been near, to whom he would have told the sickness of disappointment which had come ever him. ration, to consider education as the mere communication of knowledge. Well, what have you learnt?—
this is too frequently the principal question which the parent puts to his child on his return from school; and it is the text which superficial writers and talkers have God's ordinance. Next he proceeded to shew him this is too frequently the principal question which the the case of Saul, whose kingdom was not suffered to parent puts to his child on his return from school; and whom he would have begged counsel and comfort, proper objects to the faculties, furnishing a field for continue because he ventured to offer sacrifice, which God's priesthood alone was authorized to offer.

God's priesthood alone was authorized to the twenty-sixth chapter of the second book of Chronicles, and shewed him how the second book of Chronicles, and shewed him how the second book of Chronicles, and shewed him how the second book of Chronicles, and shewed him how the second book of Chronicles, and shewed him how the second book of Chronicles, and shewed him how the second book of Chronicles, and shewed him how the second book of Chronicles, and shewed him how the second book of Chronicles, and shewed him how the second book of Chronicles, and shewed him how the second book of Chronicles, and shewed him how the second book of Chronicles, and shewed his perplexity, southed his disan-

DAY, JULY 8, 1846.

(From a Correspondent.)

of Kingston, and you will thereby oblige A SUBSCRIBER.

Church. They deny the intermediate state. They values; of the commonplaces of trade and of the news. Gospel, and Stewards of the mysteries of Christ's happy allusion to Bishop Wilson, who was present primitive truth which some one of the sects does not total of their characters. There is another class of God's commandments, and in exhibiting a godly and his well-known poem of Palestine.

They dare not at once look upon her otherwise than doin of Heaven.

The main cause of the difference is this. The the welfare and happiness of immortal souls, your remind. Hence, it cannot be expected that any number of men will hold precisely the same views on a bert of men will hold precisely the same views on a support of Sunday branches of education which aids us not in this, in mere business, or more pleasure. The immortal formation, took in mere business, or more pleasure. The immortal formation, took in mere business, or more pleasure. The immortal formation, took in mere business, or more pleasure. hing. Hence, it cannot be expected that any number of men will hold precisely the same views on a particular subject, and, on the same principle, we does not tend to this, which is the great object, and the finally lose not tend to this, which is also violently protested against—the body, which seed of the protested against—the body, which seed of the protested against—the body of careful violently protested against—the body, whic

appropriated by endowment to the support of the Established Church in this Province. In this respect, religion has here in this country an establishment, and religion has here in this country an establishment, and Radnorshire. a distinction and pre-eminence granted to us with ACCOMMODATING, VERY!- On Sunday afternoon and some variations from the rights possessed by the evening, two sermons were preached in the Weslevan United Church of England and Ireland in Great Brimeeting-house at Cropwell Butler, by Mr. W. H. Hunter, meeting-house at Cropwell Butler, by Mr. W. H. Hunter, tain. The counexion, in this country, of the ecclesiastical power with the civil authority gives no occasion for the exercise of oppression or injustice. We wise at the Church, and the meeting house was well athave no political power or office attached to our spiritual callings and professional functions that endanger true principles accordance our abstractor or militate. We wise at the Church, and the meeting house was well attended by Church people, both from Tythaby and Croptual callings and professional functions that endanger will." The collections amounted to the liberal sum of £8.4s. 7d. We trust the parishioners will inform the our principles, secularize our character, or militate Bishop of their Clergyman's complying temper. Nottingagainst the cause of religion. There is no oppression ham Journal. or injustice exercised towards the congregations who Conversion of Two Dissenting Preachers. At differ from us in their mode of worship and the disci-pline under which they are governed. No exactions. pline under which they are governed. No exactions G. Rees and Mr. Wm. Edwards, the former of whom had of the Prayer Book, Mr. Primer proceeds to speak of wield their own weapons better upon their own ground, his Spirit, in the Church which is his body; in the is not ususped from them for our aggrandizement. Brighton.

Church, and made priests of the lowest of the people, as the unlettered and poor; and, in one point of view, out on the other side, and new finds use for his sword perience? I tell you we never had a brother yet in members and hearers to her temporary interests and friend, said he, see the slightest difference in princi- man to do his duty to his Maker. How is a man to past? We have but to look into pagandom now for ters of Christ and the Established Church who labour presume to administer the Christian Sacraments, good he can in his generation, enlarging his knowledge, especially that of the Holy Eucharist, without a commission from God. It is said expressly in the New for God's glory. The man of ability and station will They never learned the positive high principles of the Testament, that no man taketh the honour of the not perform the object for which God placed him here Church.—They were always ignorant of her holy heathen in his blindness, "but for the sake of what? one our duties, you will invariably meet with the ready priesthood to himself, but he that is called of God, as by burying his talents in a napkin, and suffering them presented to missen, out he that is cancer of cod, as by ourying his talents in a napan, and to rust for want of use; but he will best glorify God or, if some were partially imbued with her life, her thousand rivers of oil? Shall I give my firstborn for their aid and support in your mutual relation in this from the history of the Church for eighteen hundred by acquiring information, knowledge, power, influence, truth, and her spirit, they always held fast to protest. my transgression, the fruit of my body for the sin of world, and encouraging you in the expectation and years, that the Apostles, and after them the Bishops, provided only that he learns, at the same time, how to They were constantly expressing dissatisfaction. They

The Archdeacon concluded the Charge by an affect tionate assurance and encouragement of a future reward.

Ecclesiastical Intelligence.

ENGLAND.

Oxform June 24 .- The encenia, or commemoration

that He who was lifted up, and who shed forth from his side both water and blood, has thereby called him out of the world, has drawn him to himself?

EXTRACT

FROM THE CHARGE DELIVERED BY THE VENERABLE
THE ARCHDEACON OF KINGSTON, ON WEDNES—
DAY, JULY 8, 1846.

Doctor in Divinity.—The Rev. C. Hawtrey, King's College, Cambridge. Presented by the Regius Professor of Divinity, Dr. Hampden.

Masters of Arts.—The Rev. Benjamin Webb, M. A.
Trinity college, Cambridge; the Rev. John Mason Neale, M. A., Trinity College Cambridge; the Rev. Stephen Thomas Hawtrey, M. A., Trinity college, Cambridge.

The two former presented by Mr. Hickley, tutor of Trinity; the latter by Mr. Daman, tutor of Oriel College.

The Crewian oration was this year spoken by the public orator Mr. Jacobson, who made the life of Lord Crewe

lie orator, Mr. Jacobson, who made the life of Lord Crewe the prominent subject of his speech. Lord Crewe, at once a nobleman and an ecclesiastic, devoted a large for-Let us look now through the catalogue of those who have gone over to Rome. The greater part, if not all in this country were originally mere Protestants.—
They belonged to the sects who hold almost all their doctrines as denials. Even the fundamental doctrine of the Trinity among what are called orthodox sects of the Trinity among what are called orthodox sects of the trinity among what are called orthodox sects of the trinity among what are called orthodox sects of the trinity among what are called orthodox sects of the trinity among what are called orthodox sects of the trinity among what are called orthodox sects of the trinity among what are called orthodox sects of the trinity among what are called orthodox sects of the trinity among what are called orthodox sects of the trinity among what are called orthodox sects of the trinity besides a liberal donation of the founders all devoted a large fortine to the purposes of charity besides a liberal dunation of the founders and benefactors of the trinity besides a liberal dunation of the founders and benefactors of the trinity besides a liberal dunation of the founders and benefactors of the trinity besides a liberal dunation of the founders and benefactors of the venerable Dr. Stuart, addressed to the Clergy of the Archdeacoury of Kingston, assembled on Wednesday the enlarged the incomes of no less the word which describes them; it is not easy to find the venerable Dr. Stuart, addressed to the Clergy of the Archdeacoury of Kingston, assembled on Wednesday and the venerable Dr. Stuart, addressed to the Clergy of the Archdeacoury of Kingston, assembled on Wednesday and the control of the purposes of charity besides a liberal dunation of the ference to religion we are accustomed to say of a certain to the purpose of charity besides a liberal dunation of the ference to religion we are accustomed to say of a certain to the purpose of charity besides a liberal dunation of the ference to religion we are accustomed to say of a certain to the founders and benefactors of whom the rector of Lincoln College is alway to be one, several large estates, including Bamborough Castle, where "In return for the faithful discharge of your duties, the University of Durham and the erection and endowas Ministers of Christ, Heralds of the Everlasting ment of the Cathedral at Calcutta. Here he made a very

borne, Morgan, Commoner of Balliol.

The collection made after Bishop Wilson's sermon "In return for your work of love and concern for except at the installation of the Duke of Wellington.

KING'S COLLEGE,-The annual distribution of prizes pleasantness, and all her paths are peace.

"In return for your pastoral instruction and diligent attention to the spiritual interests and temporal welfare of all committed to your charge, your congregations will, upon an official application to them, or requisition from his Lordship the Bishon of the Discount of the students and gentleman. The Principal and the Professors were gations will, upon an official application to them, or requisition from his Lordship the Bishon of the Discount of the students to whom the divinity prizes had requisition from his Lordship the Bishop of the Diocese, or Ordinary, add to your incomes or salaries a sum necessary in amount to a competent provision for yourselves, and adequate to the maintenance of yourselves, and adequate to the maintenance of yourselves and families.

"It is true, and you, my Reverend brethren, know, they it Ministry the Onsen Dawager has forwarded to the Maintenance of your arrives the Onsen Dawager has forwarded to the Maintenance of the prize assigned to him.

Her Majesty the Onsen Dawager has forwarded to the

"I may also and farther observe, that the only dis- Colonial Church -An interesting Church of wood,