Poetry.

[Communicated to "The Church."] THE SABBATH. A BALLAD FOR THE LABOURER. (By the Author of "Proverbial Philosophy," &c.)

Six days in the week do I toll for my bread,
And surely should feel like a slave,
Except for a Providence fixt overhead
That hallow d the duties it gave;
I work for my mother, my babes, and my wife,
And starving, and stern is my toll,—
For who can tell truly how hard is the life
Of a labouring son of the soil?

A debt to the doctor a score, at the shop,
And plenty of trouble and strife,—
While backbreaking toil makes me teady to drep,
Worn out and aweary of life!
O, were there no gaps in the month of the year.
No comfort, or peace, or repose.
How long should! battle with miseries here,
How soon be weigh'd down by my woes?

Six days in the week then, I struggle and strive;
And, O! but the seventh is blest;
Then only I seem to be free, and alive,
My soul and my body at rest:
I needn't get up in the cold and the dark,
I needn't go work in the rain,
On that happy morning I wait till the lark
Has trill'd to the sunshine again!

TY,

NY.

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Unhurried for once, well shaven and clean,
With babes and the mother at meals,
I gather what home and its hap itess mean,
And feel as a gentleman feels:
Then drest in my best I go blythely to church,
And meet my old mates on the way,
To gossip awhile in the ivied old porch,
And hear all the news of the day.

And soon as the chimes of the merry bells cease,—
O rare is the bellringers' din,—
We calmly compose us to prayer and to peace,
As Jabez is tolling us in:
And then in the place where my fathers have pray'd,
I praise and I pray at my best,
And smile as their child when I hope to be laid
In the same bit of turf where they rest!

For wisely his Reverence tells of the dead
As living, and waiting indeed
A bright Ressurrection,—'twas happily said,—
From earth and its n isery freed!
And then do I know that though poor I am rich,
An heir of great glories above,
I'll it is eems like a throne,—my old seat in the niche
Of the wall of the church that I love!

Then, praise the Good Lord for his sabbaths, I say,
So kindly reserved for the poor;
The wealthy can rest and be taught any day,
But we have but one and no more!
Ase,—what were the labouring man without these
His sabbaths for body and mind?
Workweary wretch without respite or ease,
The curse and reproach of his kind.!

And don't you be telling me, sages of trade,
The seventh's a loss in my gain;
I pretty well guess of what stuff you are made,
And know what you mean in the main:
You mete out the work, and the wages you fix,
And care for the make, not the men; And who would be day-winners then?

No, no, my shrewd masters! thank God that His law,
The Sabbath—is law of the land;
Thank God that His wisdom so truly foresaw.
What Mercy so lovingly planad;
My babes go to school; and my bible is read;
And I walk in my holiday dress;
And I get better fed; and my bones lie abed,—
And my wages are nothing the less!

Then Praises to God,—and all health to the Queen,—
And thanks for the Sabbath, say 1!

It is, as it shall be, and ever has been
The earthgrubber's glimpse at the sky;
The Sabbath is ours, my mates of the field,—
A holyday once in the seven;
The Sabbath to mammon we never will yield,
It is neveral forguster of licensen! the Sabbath to mammon we note !

It is Poverty's foretaste of Heaven!

MARTIN F. TOPPER.

COLLEGE LECTURES ON CHRISTIAN ANTIQUITIES AND THE RITUAL OF THE ENGLISH CHURCH; by the REV. WILLIAM BATES, M. A., Fellow, Lec-

owlege is widely spread and made accessible to all, it is pleasing to observe and know that ecclesiastical memation and religious knowledge is also in the act of being brought we take soit which the general intelligence "Q. Give two explanations of the reason why the isting in unwieldy folios in University libraries, or in Holy Scriptures, for Christian information, was utterly and Spain differ from each other in many usages. Possess, and at one's leisure to enrich the mind from England before the Reformation? By whom was it com-

the treasure-houses of English divinity and the primi-tive Christian records was bound the dream of most. "A. Osmund, bishop of Salisbury, drew up a form for tive Christian records, was beyond the dream of most the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which in process the use of his diocese about A. D. 1085, which is process the use of his dioces studiously-inclined men-By the Clergy, the professed teachers of theology, England, under the name of the USE OF SARUM. and depositories of religious knowledge, this deprivation was severely felt. Cut off in too many instances uses or customs in the performing Divine Service in Engfrom the sources of their own especial lore, they were and several became so established as to receive the name sach man's becoming a law unto himself. No worder that uncertainty and variety of doctrine had begun to creep in. But now a happy change has taken place. Now, thanks to the convenient system of "Libraries,"

"Q. 'Some follow the Salisbury Use, some the Hereor that mode of serial issue which has become preva- ford Use, and some the use of Bangor, some of York, lent among publishers, for a few pounds per annum some of Lincoln. the studious man's book-shelves may speedily become filled with rows of works, which in our youth we used to consider it a peculiar prerogative of bishops and profess.

professors to possess—works of the most sterling those of Bangor." Eusebius, Socrates, Evagrius, and the other first his- dissolved! torians, may all in intelligible readable English be as "We follow in all respects the decrees of the fathers, Pages of Hume and Smollett.

religious information has been well met and supplied. of Christian doctrines, or of the Christian Church himself interested—is as much behind the age as the other department of modern secular science.

We are led to these remarks by the volumes before How welcome would manuals like these have been to us in the days of our youthful studies! How ch doubt and perplexity should we have been Pared by their friendly aid, when with inexperienced, nguided hand, we had to chop our own way through Agapæ, or Feasts of Charity in the early Church the thicket. Here you have the substance of Bingham convenient magnitude that you can with no great difficulty master them—read them up and retain them. Both works are entitled "College Lectures." The

Christ's College, Cambridge. Here we may take the opportunity to remark that it must be a gratifying thing to all Cambridge men to reflect that, in no place has there been a greater ad-

vance made in religious knowledge, and in the inculcating of religious knowledge, during the last sixteen years than in the University of Cambridge. While clebrated in churches; and the third council of Carthage, Logol he could. He was ready on all occasions to prace, the clebrated under trees, or some shelter near the clurchs so happily stirred and revived the Church. "Hinc lucem et pocula sacra" is still, as of old, her motto. Witness her additional Theological Professorships instituted since 1837, and the logol have a clear view of the Church should have a clear view of the church the forty-secont semon many was enacted to come? In High and Mary.

"In 1555, every preacher in Cambridge was compelled to declare the whole title of Philip and Mary.

"In 1559, Queen Elizabeth is styled in the bidding-prayer of the clear the whole title of Philip and Mary.

"In 1559, Queen Elizabeth is styled in the bidding-prayer also of the faith, and supreme governor of this realm, as well in causes ecclesiastical as civil; and because of the churches in Norwich, as apecars from troubling, and where the veary are at Heighaa our good of could. He was ready on all occasions to prace, the fender of the Faith, and is consisted in churches; and the bidding-prayer also.

"In 1559, Queen Elizabeth is styled in the bidding-prayer of the churches in Norwich, as apecars from troubling, and where the veary are at Heighaa our good of the call. He was ready on all occasions to prace, the fine the hope time the elizabeth is styled in the bidding-prayer of the churches in Norwich, as apecars from troubling, and mary.

"In 1559, Queen Elizabeth is styled in the bidding-prayer of the churches in Norwich, as apecars from troubling, and whe and usefulness into those already existing. Witness the noble theology of a Blunt and a Mill, worthy of the days of Pearson and Mede. Witness as cheering its primitive state. Thus "in the time of Constansigns even these unreading volumes now before us, with other recent productions of members of this Uni- 190versity for the use of the young, e. g. Wordsworth's

Theophilus Anglicanus. the contents of these lectures, one word on the term "Lectures." The College Lectures of Cambridge are not the things which your Mechanics' Institutemen—(with all due respect be it said)—take lectures to be. They are constructed not so much for the distance of the second in the sec play of the knowledge of the lecturer as for bringing ont the knowledge or ignorance, as the case may be, of the lectured. They are in short a series of questions put to the young men under instruction. In tions put to the young men under instruction. In tions put to the young men under instruction. In the books before us the reader has the advantage of the answers, as well as the questions, with authorities and references. There are also valuable appendices of Christian Canons, containing the "Apostolical," of Christian Canons, containing the "Apostolical," and those adopted in the Councils from the Nicene to the Sardican inclusive, with examination-papers, &c.

We confine our extracts for the present to the firstnamed volume. The following information with respect to the Offertory is interesting :-

"Q. How would you shew that the Offertory is not

superseded by the poor-laws?

A. By proving that previously to the reign of Henry VIII there were laws relating to the poor which make no mention of their being supported from the Offertory; that

days and Fridays and other days, whensoever the people be accustomably to pray in the church, and none disposed to communicate, to read on until after the Offertory; in 1552, 1559, and 1604, this Rubric became 'upon holydays, (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer for the whole state of Christ's Church militant here upon earth, and one or more Christ's Church militant here upon earth, and one or more the Exarch of Heracles, but afterwards to the Patriarch of the Exarch of Newfound-to their present state, in the Dioceses of Newfound-to their present state, in the Diocese of Newfound-to Christ's Church militant here upon earth, and one or more of these Collects before rehearsed, as occasions may serve, which apparently omits the Offertory sentences; whereas in 1662 the words 'the end of the Homily con-

In 1662 the Rubric relating to the distribution of the money given at the Offertory was added."

The reason for fathers not being taken as sponsors by the Church is thus given-

Q. 'Fathers not to be Godfathers in Baptism, and the Rev. William Bates, M. A., Fellow, Lecturer, and Hebrew Lecturer of Christ's College Quote the words which follow.

College Lectures on Ecclesiastical History;
By the same.

Quote the words which follow.

"A! In the Canons of 1604. "No parent shall be urged to be present, nor be admitted to answer as godfather for his own child; nor any godfather or godmother shall be suffered to make any other answer or speech, While it is the boast of the present age that secular than by the Book of Common Prayer is prescribed in If neither shall any person be admitted god-

historical documents, are certainly greater at the present moment than they were some sixteen years ago.

Then to have many were the works of the great dist. Then, to how many were the works of the great divines of the English Church known only by name, or as ex-

The services of the English Church before the the collections of the opulent. Then, to become fa- Reformation were not aniform throughout the land. miliar with the early Christian literature—the actual Just as to this day various customs prevail in national thoughts and sentiments of the divines of the first Churches which have not yet thrown off the yoke of ages of the Church, the original authorities, after the the Bishop of Rome. The Churches of Italy, France, beyond the reach of men in general. Personally to "Q. What 'Service-Book' was generally used in

> of time came into use in the greater part of south of " Q. How do you account for there being different

land before the Reformation? "A. Aithough they were all derived from the Sacralike workmen without tools. The lights which suc-Cessive ages had produced, and which providentially were intended for the general illumination, were removed to the support of times under different governors, different customs arose, too much into a corner, and there was a danger of and several became so established as to receive the names

"A. 'In the southern parts of the island the offices according to the use of Sarum, and in the northern, those

studied by the intellect of man. Andrewes, Beveridge, the Bishop of Rome originally possessed his primacy. It Bramhall, Cosin, Bull, Johnson, Hammond, Taylor, was solely and simply because the City of Rome was the of great names" in the minds of religious men. But was broken up, and the city of Rome became an insigas tangible, substantial realities they stand near us, nificant and uninfluential city, as a matter of course ready at any moment to lend their gigantic strength the bishop resident there would become comparatively to every one who has the will and the industry to avail insignificant and (if he did not manage to prevent it termed), we shall close our notice of these interesting as if she had done it voluntarily and by design. himself of it. Nay, Athanasius, Augustine, Chrysos- by some means) uninfluential. The idea hit upon volumes, recommending them to the studious as conthose early lights of the undivided Church—with of the Empire after the body and bones of it had been similar subjects; and as useful substitutes for these, death), some curious and well-becoming fears concerning

familiar to us as the papers of the Spectator, or the Pages of Hume and Smollett.

"We follow in all respects the decrees of the familiar to us as the papers of the Spectator, or the beloved of God, which has now been read, decree and vote beloved of God, which has now been read, decree and the god of God, which has now been read, decree and the god of God, which has now been read, decree a It was not so sixteen years ago. There has been an awakening in the spiritual as well as the merely intellectual world; and the demand for the highest religious information has been well met and supplied.

Beloved of God, which has now been read, decree and vote the same things concerning the privileges of the most holy church of Constantinople, which is new Rome: for the fathers have with good reason granted (these) privileges to the throne of old Rome, on account of her being the imperial city; and the 150 bishops most beloved of God, which has now been read, decree and vote the same things concerning the privileges of the most holy church of Constantinople, which is new Rome: for the father has now been read, decree and vote the same things concerning the privileges of the most holy church of Constantinople, which is new Rome: for the father have with good reason granted (these) privileges to the throne of old Rome, on account of her being the imperial city; and the 150 bishops most beloved of God, which has now been read, decree and vote the same things concerning the privileges of the most holy church of Constantinople, which is new Rome: for the father have with good reason granted (these) privileges to the throne of old Rome, on account of her being the imperial city; and the 150 bishops most beloved of God, and he are the father has now been read, decree and vote the same things concerning the privileges to the same things concerning the privileges are the same things concerning the privileges of the most holy concerning the privileges are the same things concerning the privileges are the same thi And he who is now content to be ignorant of the history of Characteristics and he who is now content to be ignorant of the history that the city which is the seat of empire, and of a senate, matters in which every reflecting Christian must feel and is equal to the old imperial Rome in other privileges, should be also honoured as she is in ecclesiastical man who is content to remain entirely ignorant of general thistory, political economy, geology, chemistry, or any other department of wedge as much behind the age as the history, political economy, geology, chemistry, or any other department of wedge as much behind the age as the history has being the second and next after her; and that the Metropolitans not only of the Pontic, Asian, and Other department of wedge as the single decient and the metropolitans as much behind the age as the history, political economy, geology, chemistry, or any Constantinople; but even the bishops of the said dioceses which lie among the barbarians; the Metropolitans of the dioceses ordaining (the other) bishops subject to them, and the Archbishop of Constantinople ordaining the said Metropolitans, after the elections have been first made according to custom, and reported to him.'

Here is a useful question on the subject of the

and Mosheim presented to you in volumes of such the Agapa or the Feasts of Charity, of the early Church. "A. The word Agape (άγάπη), which signifies love or charity, was used to denote a feast, of which all the full members of the Church partook. (Jude, ver. 12; College for which they were originally prepared was always connected with the administration of the Eucharist, and at first work hald before its celebration, but, probably Acts ii. 46; vi. 2; 1 Cor. xi. 16-34) These feasts were and at first were held before its celebration, but, probably on account of such disorders as are mentioned by St.

Members of the Church should have a clear view of he organization of the Body to which they belong, in tine the Great," we learn in a valuable note in page

"The Eastern and Western Empires were each divided resity for the use of the young, e. g. Wordsworth's Theophilus Anglicanus.

Before proceeding to give our readers specimens of the contents of these lectures, one word on the term Lectures." The College Lectures of Cambridge re not the things which your Mechanics' Institute.

"The Eastern and Western Empires were each divided to districts, called Diocesses (παροκίαι) each of which was subject to the jurisdiction of a prætor, who resided in the metropolis, or chief city, and was afterwards, in the time of the Byzantine Empire, called a præfectus prætorio, Γhese Diocesses containing about one hundred and eighteen imaller territorial divisions, called Provinces (ἐπαρχίαι), was relied to content to the present the subject to the jurisdiction of a prætor, who resided in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards, in the metropolis, or chief city, and was afterwards and content city. tached to it.

When the empire became Christian these civil divisions

Provinces, Metropolitans; so that there were fourteen Patriarchs in the whole Roman Empire, about one hundred and eighteen Metropolitans, and as many Bishops as there were chief cities in the Provinces; each Bishop having jurisdiction over a city and its annexed territory, which altogether was called a paræcia, or parish. Hence what was formerly called a Diocese comprise what was formerly called a Diocese comprise word in modern dioceses, and an ancient Parish was equivalent to something like a modern Diocese.

The minds of the audience could not fail to be improved ourselves a surer and more during tenure?

"Q. What appears to have been the object in enforcance the sure of the bidding-prayer?

"A. To secure that the preachers recognized the title of the sovereign to the throne, and that they neither favored the present of the puritans.

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"A. To secure that the preachers recognized the title of the sovereign to the throne, and that they neither favored the present of the success of the bidding-prayer?

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"A. To secure that the preachers recognized the title of the sovereign to the throne, and that they neither favored the interest."

"A. To secure that the preachers recognized the title of the sovereign to the throne, and that they neither favored the interest."

"A. To secure that the preachers recognized the title of the sovereign to the throne, and that they neither favored the addingtion over a city and its annexed territory, with the success that the preachers of the bidding-prayer?

"A. To secure that the preachers recognized the title of the sovereign to the throne of the bidding-prayer."

"A. To secure that the preachers recognized the title of the sovereign to the throne of the bidding-present in t

days, (if there be no Communion) shall be said all that is its Metropolis); 8. Helenopontus; 9, 10. Armenia Prima appointed at the Communion, until the end of the Homily, et Secunda; 11. Galatia Salutaris. It was in the Exar-

brought up to the point which the general intelligence of the day seems to require. The facilities for mastering, to some extent, the science of theology, with its historical documents, are certainly greater at the pre-

"Our fellow Bishop Reginus most beloved by God, and Zeno and Euagrius, most religious Bishops of the Cypriots, with him, have publicly declared an innovation contrary to the ecclesiastical laws, and the Canons of the oly fathers, and which touches the liberty of all. Since then common diseases do require the strongest remedies, bringing greater damage, and especially since the olead for performing ordinations in Cyprus, as those most eligious men who have made their entry into the holy God do assume any other province, that is not, or was not formerly, and from the beginning subject to him, or those who were his predecessors. But if any one have assumed, or reduced under his power (any Church,) that he be forced to restore it; that so the Canons of the fathers be not transgressed, nor the secular fastus be introduced under the mask of the Sacred function; and that we may not by degrees secretly lose that liberty which our Lord Jesus Christ the Redeemer of all men bath given us by his own blood. The holy General Synod hath therefore decreed, that the rights of every province, formerly, and Value, and of the highest human authority—works than which there can be none more worthy to be

The following decree, the 28th, of the Council of than which there can be none more worthy to be

Chalcedon, (A.D. 451), shews the principle on which there can be none more worthy to be Metropolitan having power to take copies of the thin now transacted for his own security. But if any one introduce a regulation contrary to the present dete Thorndike, need now no longer remain mere "shadows seat of Government of the Empire. When the Empire trouve a regular decrees that it be of no seat of Government of the Empire.

Bidding-Prayer, (as it is somewhat erroneously where, as unhappily is too frequently the case in these the final state of her soul. But from thence she passed into a kind of trance; and as soon as she came forth of Canadian Dioceses, from the limited resources of the it, as if it had been a vision, or that she had converse

"Q. Where do you find the form of prayer to be used scroll of the Book of Life, and there seen h by preachers before the sermon? Quote the substance of the rule which orders it. Must the Lord's Prayer neces-

tures, and homilies, the preachers and ministers shall

forth, by authority."
"Some think the Rubric ought to be followed as of

into the regular service, and is as much an appendage to xiv. 13.)" the sermon as giving out the text and concluding with

the doxology.

"Q. Discuss the question, 'Are we bound to use the form of 'bidding-prayer' appointed by the canon, or one resembling it?'

"A. Before the Reformation the preacher used a bidding of the bedes,' in which he desired the prayers of the people, and it appears that they afterwards prayed "In 1534, Henry VIII. put forth a bidding-prayer in

which he required himself to be named as 'immediately next under God the only supreme head of this catholic "Cranmer, under king Edward VI., enquires whether

Power of praying.

"In fact, before the rebellion, the puritan preachers world. A great time since, ye are ready to say; and so indeed it seems to you, that look at it forward; but to me,

cluding with, were omitted; but the Rubric before the Sentences was always as binding as at present, because in 1552, 1559, and 1603, the words are: 'After such Sermon, Homily, or Exhortation, the Curate shall....earnestly exhort them to remember the poor, saying one or more of these Sentences following.'

The seven Western Dioceses were:

I. The Roman, containing ten Provinces, namely:

VI. The Diocese of Macedonia, which was subject to the Exarch of Thessalonica.

VII. The Diocese of Macedonia, which was subject to the Exarch of Thessalonica.

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VII. The Diocese of Daoia, subject at first to the Exarch of Sardica, afterwards of Achridis, of Justiniana variety of useful tabular and statistical information.

Such a work cannot fail to be interesting to the Clergy and laid, Nova Scotia, Quebec, Toronto, and New YII. The Diocese of Daoia, subject at first to the Exarch of Sardica, afterwards of Achridis, of Justiniana variety of useful tabular and statistical information.

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representations of their too willing traducer."

have perused with much satisfaction, and can confidently commend it to the attention of our readers. Mr. Clissold has the merit—no mean one in the present day—of avoiding every thing in the shape of and that sword as flaming as it is sharp, that one stroke Mr. Clissold has the merit-no mean one in the prebook-making, and of seeking to produce an edifybe accounted for."

We subjoin a few extracts as specimens of the manner in which Mr. Clissold has performed his task. "FRANCES, COUNTESS OF CARBERY .- DIED 1650.

"Of her sickness and death, Bishop Jeremy Taylor presents to us the following account:-"I know not by what instrument it happened, but when death drew near, before it made any show upon her body, or revealed itself by a natural signification, it was conveyed to her spirit. She had a strange secret persuasion that this would be her last scene of life; and we have known that the soul, when she is about to disrobe herself of her upper garment, sometimes speaks very excellent words; sometimes it is prophetical; some-times God, by a superinduced persuasion, wrought by instruments or accidents of his own, serves the end of his own providence and the salvation of the soul. With the annexed extract on the subject of the didding-Prayer, (as it is somewhat erroneously consent, from thence to a strange credulity and expectation of it; and without the violence of sickness, she died.

"She had in her sickness (if I may so call it, or rather tom, Cyprian, Basil, Gregory, Tertullian, Irenæus,— for the purpose was a cunning one—to keep up a ghost venient pilot-books to works of greater magnitude on in the solemnities and graver preparations towards with an angel, and from his hand had received a label or Where do you find the form of prayer to be used by preachers before the sermon? Quote the substance of the rule which orders it. Must the Lord's Prayer necessarily follow it?

"A. In the 55th Canon. 'Before all sermons, lecthings in the other world, and so there are in the imme

"Some think the Rubric ought to be followed as on more authority, and that the Canon only refers to sermons delivered in the Universities and elsewhere, withmen a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from hence-state and the Spirit, that they may rest from the control of the prayers. out the previous reading of the prayers.

"Others think that as the canon refers to all sermons, and even to homilies, it must apply to sermons introduced their labours; and their works do follow them.' (Rev.

"BISHOP HALL,-DIED 1656-AGED 81. "Bishop Hall was the pious and eloquent author of Contemplations on Scripture, and other works.— Driven out of his Palace at Norwich without being cient time to look out for another residen retired with his family to a small estate which he rented at Heigham, a hamlet in the western suburbs of Norwich, where he terminated his earthly pilgrimage, after all the outrages, persecutions, and hardships he endured in those turbulent times, and entered into that rest, which remaineth for the people of God; where the

* Bishop Jeremy Taylor's Funeral Sermon on Frances, Countess of Carbery.

"When he was in the eightieth year of his age he preached to compet preachers to insert the words, 'Supreme governor in all causes and over all persons, as well ecclesiastical as civil.' So much, however, had the bidding-prayer fallen into disuse, that the enforcement of it by Laud in 1641, was charged on him as a novelty.

"When he was in the eightieth year of his age he preached in Heigham Church the forty-secont sermon in the fifth volume of his works, entitled, 'Life asojourn-assertion and dogma uttered by another man no wiser without respect of persons judgeth according to every man's work, pass the time of your sojourning here in the same with communities.

The venerable and aged Eighpur on his seasoing.

The childhood of the European nations was passed. "Some suppose that the clergy began to use it as a direct prayer and invocation, in order to shew, in answer to the presbyterian objections, they were gifted with the

Metropolis); 7. Pontus Polemoniacus (Neccasarea was its Metropolis); 8. Helenopontus; 9, 10. Armenia Prima, et Scandia; 11. Galata Salutaria. It was in the Exarch of Constantinople.

Affliction: In the letter addressed to a dear and worthy principle and barbarisms, and the service and barbarisms of the starch of Constantinople.

Affliction: In the letter addressed to a dear and worthy friend, prefixed to his treatise, the Bishop observes. In deed it pleased my God lately to exercise me with a double affliction at once; pain of body, and grief of mind, of the sickness and death of my deer consort. I trongled with the same and a can boast of a long list of heroes and stressmen, bave been turned by skill and industry into gardens, dot the sire of the Starch of Thessalonia.

VI. The Diocese of Thoroca, which was subject to the Exarch of Sardien, afterwards of Achridis, of Justiniana Prima.

The seven Western Dioceses were:

I. The Roman, containing the Provinces, namely: Sielly, Corsien, Sardinia, and the South of Italy.

II. The Roman, containing the Provinces in the North of Italy, and was subject to the Exarch of Milan.

III. The Africans, which formerly consisted of two hundred Bishops on a several Metropolitans, under the primary of Carthage.

II. The Africans, which formerly consisted of two hundred Bishops and several Metropolitans, under the primary of Carthage.

V. The Diprima, at first subject to the Exarch of Sirmin, but afterwards to the Patriarch of Constantinople.

V. The Diprima, at first subject to the Exarch of Sirmin, but afterwards to the Patriarch of Constantinople.

We have just received the April number of this Metropolitans, under the primary of Carthage.

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nia Secunda, i. e. all beyond the severn, Carleolum, or Caerleon, being its Metropolis. 5. Valentia, beyond the Picts' wall, also belonging to York.

Were it not for the very convenient theory of Development which makes whatever is latest to be truest, the Bishop of Rome, when daring to send persons called bishops into the canonical dioceses of the English Church, could scarcely escape from the censure of the 8th canon of the Ephesine Council, which Mr. Bates gives as follows:—

LAST HOURS OF CHRISTIANS: or An Account of the deaths of some eminent members of the Church of English of Rome, when daring to send persons called bishops into the canonical dioceses of the English Church, could scarcely escape from the censure of the 8th canon of the Ephesine Council, which Mr. Bates gives as follows:—

This little volume—one of the publications of the Society for Promoting Christian Knowledge—we have nevered with much satisfaction, and carrein I shall speedily overtake her. In the mean time and ever, my soul is espoused to that glorious and immortal Husband, from which leaves which I am panting for; and therein I shall speedily overtake her. In the mean time and ever, my soul is espoused to that glorious and immortal Husband, from whom it shall never be parted. Am I bereaved of some of the Reformation to the English of the Present century. By the Rest Clissold, M.A. London. Price 3s. 4d.

This little authority as in France.

CONTACT WITH SIN.

(From Williams' Thoughts on Miraeles.)

The leprosy was, as every one knows, the foulest ong this momentary distemper shall end in an everlast-ng rest. Am I threatened by the sword of an enemy? ing rest. shall let me into that place of inconceivable pleasure, and admit me to feed on the tree of life for ever.

ing, rather than a startling or ingenious work. Indeed the reverend author modestly disclaims any
pretensions to much originality either of matter or
manner, remarking in his advertisement, "that a large

or bereavements, let us ever comfort ourselves with the truth, that to all God's servants, though sorrow endureth for a night, joy cometh in the morning. (Psalm

hours of sickness and sorrow.

We have only to add that miniature portraits, tastefully executed in wood, are given of most of the personages whose dying hours are recorded, and as these are evidently derived from authentic sources, they of course add much to the beauty and interest

An Abridgement of Wall's History of Infant James's Palace, on a Sunday morning in February. London: Rivingtons. 1848. Price 6s.

no commendation at our hands. By universal consent fall of snow. Our way to the chapel lay through St. it has taken rank as one of the best, if not of the very James's Park. We did not meet a single person. best text-book upon the important subject which it The stillness of London on the earlier hours of Sundiscusses, and its value has been demonstrated by the days has often struck me. The state of the weather eager, though unavailing attempts of the Baptist sect, made this stillness seem greater than usual on this to disprove its facts and controvert its conclusions. morning, and raised a suspicion in our minds that, in Mr. Spencer has rendered a good service to ecclesias- so far as our visit to the chapel involved the hope of tical literature by this abridgement, which is executed seeing the duke, it would be attended with disappointin such a manner as to make it valuable, both to the ment. student and the general reader. To the former it Arrived there, however, and with the usual prelimi-

Write, CATECHETICAL QUESTIONS; Including Heads of he was, laden with more of earth's honors, dignities, don: Rivingtons, Price 4s. 8d.

This work has been before the public for some time, all quarters, Waterloo, Victoria, Salamanca; clashing but we suspect that its merits are neither so well known thousands, the wounded, the dying, the silent camp, nor appreciated in Canada, as they deserve. It will the imminent deadly breach; glorious victories, admibe found a valuable aid to clergymen in preparing ring millions, applauding senates, grateful princes, candidates for a profitable reception of the solemn gorgeous courts-all, in fact, that is viewed as great rite of Confirmation, being peculiarly rich in apposite and glorious in this lower world, with the one excep-

* Life of Bishop Hall, by the Rev. John Jones, and Bishop Hall's Works.

The childhood of the European nations was passed under the tutelage of the clergy. The ascendency of the sacerdotal order was long the ascendency which naturally and properly belonged to intellectual supenever entered the Church until the Common Prayer was that look at it past, it seems so short, that it is gone like that look at it past, it seems so short, that it is gone like that look at it past, it seems so short, that it is gone like that look at it past, it seems so short, that it is gone like that is told, or a dream by night, and looks but their sedition, and performed in the pulpit a service somewhat analogous to the presbyterian form.

The precion with a title pattern of the wisest portion of society. It was, therefore, on the whole, good that they should be respected and between the province of the civil power produced. The encroachments of the civil power produced that the province of the province of the civil power produced that the province of the province of the civil power produced that the province of the province of the civil power produced that the province of the what analogous to the presbyterian form.

"In 1714, in the reign of George I., because some preachers used the Lord's Prayer only, or with a collect, or at least left out the royal titles, a royal direction was given to the bishops to order the clergy to 'keep strictly to the form of the canons contained, or to the full effect thereof."

The yesteday. It we yesteday. It was a like to see many of you who hear me this day, are not like to see many of you who hear me this day, are not like to see many suns walk over your heads as I have done. There is not one of us that can assure himself of his continuance here one day. We are all tenants at will, and for aught we know, may be turned out of these clay that had studied history, philosophy, and public law, and while the civil power was in the hands of savage thereof.'

Will there were laws relating to the poor winter larger to mention of their being supported from the Offertory; that in 1535, before the monastries were suppressed, an Act of Parliament directed the local authorities to see the poor maintained "by way of voluntary and charitable alms; 1. Pamphylia; 2. Hellespontus; 3. A in 1549 the Rabric directed the Prieston Wednesdays and Fridays and other days, whensoever the people accustomabily to pray in the church, and none disposed be accustomabily to pray in the church, and none disposed to the Patriarch of Antioch.

III. The Diocese of Asia, which included eleven promises, namely: 1. Pamphylia; 2. Hellespontus; 3. A included eleven promises, namely: 1. Pamphylia; 2. Hellespontus; 3. A included eleven promises, namely: 1. Pamphylia; 2. Hellespontus; 3. A included eleven promises, namely: 1. Pamphylia; 2. Hellespontus; 3. A included eleven promises, namely: 1. Pamphylia; 2. Hellespontus; 3. A included eleven promises of the Patriarch of Antioch.

III. The Diocese of Asia, which included eleven promises of England in the punctually foretold the night of his death, and that he punctually foretold the night of his death, and cacordingly gave orders for the time and manner of his death, and accordingly gave orders for the time and manner of his death, and accordingly gave orders for the time and manner of his death, and accordingly gave orders for the time and manner of his death, and accordingly gave orders for the time and manner of his death, and accordingly gave orders for the time and manner of his death, and accordingly gave orders for the time and manner of his death, and accordingly gave orders for the time and manner of his death, and accordingly gave orders for the time and manner of his death, and accordingly gave orders for the time and manner of his death, and the punctually foretold the night of his death, and the relation of his death,

V. The Gallican, formerly in the district of Treves, afterwards of Arles.

VI. The Spanish, of which Hispalis in Bœtica was the Metropolis, but afterwards it was subject to Toledo.

VII. The British, formerly under the Exarch of York, but afterwards it was subject to Toledo.

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We have just received the April number of this sexcellent treatise, speaking of his heavy afflictions and losses, the pious and aged Bishop says, 'Come then, all ye earthly crosses, and muster up says, 'Come then, all ye earthly crosses, and muster up says, 'Come then, all ye earthly crosses, the pious and and blosses, the pious and adolesses, the pious and and blosses, the pious and in the come and t vindicated "from the ignorant cavils and wanton mis- were this to a kingdom of glory? Have I parted with a an energy and an intelligence, which, even when misdear consort, the partner of my sorrows for these fortyeight years? She is but stept a little before me to a happy rest, which I am panting for; and therein I shall speedily rest, which I am panting for; and therein I shall speedily

The leprosy was, as every one knows, the foulest and most fearful of all the forms of disease known to the Hebrew people. It was therefore a plain type of sin! and the leper as plain a one of the sinner's soul; and even as the Lord Jesus, in the infinity of His purity and condescension of His love, came to the one, so will He also come to the other. No foulness of guilt, no enormity of corruppreligious men who have made their entry into the nory religious men who have made their entry into the nory religious men who have made their entry into the nory religious men who have made their entry into the nory religious men who have made their entry into the nory religious men who have made their entry into the nory religious men who have made their entry into the nory religious men who have made their entry into the nory religious men who have made their entry into the nory religious men who have made their entry into the nory manner, remarking in instance titles, songs of confidence, songs of spiritual portion of this work consists of passages from authors of portion of this work consists of passages from authors are here in Cyprus shall retain their inviolable and unimpeaches contemporary with those whose last hours are here in corrected." "The fidelity of the narratives," he glorified ones, blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and unto the lamb for ever and ever. Amen." "Lord, if thou wilt, thou eanst make me elean.—And we seem, moreover, to see intimated herein, the glorified ones, blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen." "Lord, if thou wilt, thou eanst make me elean.—And we seem, moreover, to see intimated herein, the glorified ones, blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and unto the glorified ones, blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and unto the glorified ones, blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and unto the glorified ones, blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and unto the glorified ones, blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and unto the glorified ones, blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and unto the glorified ones, blessing, honou tion, no loathsomeness of evil shall keep Him back, so purpose of aiding in its cure. Not standing at one side, as the Jews did when the leper passed, crying "unclean, unclean," because they could do no more Being printed in a bold legible type, this volume by coming to him than to defile themselves; but may be conveniently perused by an invalid, and we drawing near with words of counsel and of lovecan conceive of few similar manuals better adapted to But let it be remembered, this is the only way in cheer the languor and give a profitable turn to the which a Christian person can venture to come in contact with sin, without incurring the most fearful danger.

> THE DUKE AT THE CHAPEL ROYAL. (From the Dublin Church Sentinel.)

I agreed with a friend to go to early service (at eight o'clock, A.M.,) to the Chapel Royal, at St. BAPTISM. By the REV. WM. HENRY SPENCER. The fact that the Duke of Wellington habitually attended there was the inducement which attracted us. The work which Mr. Spencer has condensed requires It was a bleak morning. There had been a heavy

a word, the congregation consisted of one single person -the Duke alone! Bleak as was the morning, there Lectures, preparatory to Confirmation. By the and renown, than any living man, and with but one REV. CHARLES WORDSWORTH M.A., WARDEN stain upon his character,* intently occupied with the OF THE EPISCOPAL COLLEGE AT PERTH. LOn- work of worshipping his God, and all alone with the elergyman. Thoughts came flowing in upon us from

* The writer no doubt alludes to the Roman Catholic Eman cipation Bill. - ED. CHURCH.