THE COMMON-PLACE BOOK. No. II.

BROODING OVER INJURIES.

A man strikes me with a sword, and inflicts a wound. Suppose instead of binding up the wound, I am shewing it to everybody; and after it has been bound up, I am taking off the bandage continually and examining the depth of the wound and making it to fester, till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world that would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look Rev. C. Simeon.

INFANTS.

Some admiring what motives to mirth infants meet with in their silent and solitary smiles, have resolved, how truly I know not, that then they converse with angels; as indeed such cannot among mortals find any fitter companions.

A parent is indeed a tender friend.

And if once lost, we never more shall find
A bosom that so tremblingly can blend,
Its feelings with our own congenial mind;
Our lips may speak our anguish to the wind
That hurries heedlessly and wildly by—
Our hearts, to lonely agony consigned,
May throb without relief—for no reply
Comes from the mouldering breasts that in their grave-bed lie.

And then we pause to think-alas! how late!-Of deeds that wrung a parent's heart with pain;

And oh! could we but open death's dark gate,
And lead them back into the world again—
Oh! but once more to see their face!—'tis vain!—
Once more to hear their voice!—'tis sweetly driven Across our fancy, and expires-and then We wish ourselves away—away to heaven,
To weep upon their breast, and then to be forgiven.

MORTALITY.

To smell to a turf of fresh earth is wholesome for the body,-no less are thoughts of mortality cordial to the soul.

RIGHT USE OF INTELLECT.

The application of our intellectual faculties, for the purpose of satisfying the mere natural curiosity of the bound to honour the Lord with our substance: can it pikes and muskets. be less imperative upon us to honour him with the soul, not less corrupt (when unrenewed by God's Holy Spirit) than the fleshly heart, deludes man into the belief that he already belongs to a higher sphere than that which is now his own; placed, by the will of his Creator, a little lower than the Angels, he attempts to rush into the sanctuary, where the fiery Seraphim cover their faces before the Glory of the Most High. Sir Francis Palgrave, K. H.

POSTHUMOUS FAME.

of the Archangel, for it is blown over the dead; but and can neither rouse nor raise us. Rev. C. C. Colton. COWPER'S LAST LINES.

To Jesus the crown of my hope, My soul is in haste to be gone; Oh! bear me, ye cherubims, up, And waft me away to his throne.

My Saviour, whom absent, I love, Whom not having seen I adore, Whose name is exalted above All glory, dominion, and power; Dissolve. Thou, the bands that detain

My soul from her portion in Thee, Oh! strike off the adamant chain, And make me eternally free.

Then that happy era begins, When array'd in Thy glory, I shine, And no longer pierce with my sins The bosom on which I recline.

SLANDER.

Aristotle being told of one that spake ill of him behind his back, he simply observed ;-" Let him beat me, too, when I am absent."

Tombs are the clothes of the dead: a grave is but a plain suit, and a rich monument is one embroidered.

OUR LORD AND HIS MOTHER.

"Oh, woman, what have I to do with thee? my hour is not yet come." In all bodily actions, his style was "oh, mother:" in spiritual and heavenly, "oh, to know any faces; yea, "If we have known Christ heretofore according to the flesh, henceforth know we him so no more.'

Oh blessed Virgin, if, in that heavenly glory wherein with what indignation dost thou look down upon the that which absorbs all and devours all—the mob. presumptuous superstition of vain men, whose suits The "boys" of Tipperary and Cork—the discontented make thee more than a solicitor of divine favours. * It is far from thee to abide that honour which is expose themselves to the chances of street firing for Bishop Hall. stolen from thy Redeemer.

LINNÆUS.

present.

THE REDEEMER'S FIRST MIRACLE. The modest water, touched by grace divine, Confessed its God, and blushed itself to wine.

EVIL OF DISSENT.

This liberty, that men may openly profess diversity of religion, must needs be dangerous to the common-What stirs diversity of religion hath raised in nations and kingdoms, the histories are so many and that with further proof I need not trouble your ears. One God, one King, one faith, one profession, is fit for one Monarchy and Commonwealth. Division taught his four score sons the force of unity by the strength of sticks (weak by themselves) when they are tied in a bundle. Let conformity and unity in are tied in a bundle. Let conformity and unity in rights of property, and the squatter decide on its ap-

He that is down, needs fear no fall;

Fulness to such a burthen is That go on pilgrimage; Here little, and hereafter bliss, Is best from age to age.

HUMILITY.

He that is low, no pride; He that is humble ever shall

Have God to be his guide.

I am content with what I have

Little be it, or much, And, Lord, contentment still I crave,

SECTARIAN CRY OF POPERY. We charge the prelatical clergy with Popery to

make them odious, though we know they are guilty of no such thing; just as heretofore they called images Mammets, and the adoration of images Memmettry; that is, Mahomet and Mahometry, -odious names,when all the world knows the Turks are forbidden images by their religion.

RESULTS OF "A REPEAL OF THE UNION." (From The Times.)

The state of Datifu is at present such as to excite the most intense curiosity, even where it fails to rouse the fears of politicians. A German, a Parisian, or a Pole, suddenly let fly from his own country and transported without warning to Confederation-hall, might imagine himself in the Moon, or in Mercury, or some other planet; for in no country that he had hitherto known or read of could he have heard, seen or conceived anything like the daily and hourly condition of the Irish metropolis. Talk of liberty! Why, there never were such liberties taken with language and authority as the Repealers take with the English language and the English Government. They have talked within served to make 20 revolutions on the Continent .-Imagine Paris or Berlin in January last listening but for half a day to such declamation as the idlers and ragamuffins of Dublin are treated to three or four times a week! Why, those two cities would have been in insurrectionary flames before night, or their orators would have paid for their bravado with their variation is made in the performance, except so far as mind, cannot in any wise be distinguished from the the popularity of offensive weapons goes. Vitriol wanton expenditure of our riches for the gratification seems out of the betting just now. Soda-water bottles of the mere natural appetites of the body. We are are at a discount. The odds are divided between

Were life a mere comedy—speechifying only an airy infinitely more precious gifts of the soul? * * * amusement—its topics the lot of accident, which the Undue indulgence in the more refined desires of the toss of a brass farthing might decide—all the consequences of speech as vapid and as vaporous as the talk itself-were men passionless as pawns on a chess- is the independence of a mere colony. To get that board, and guns innocuous as an information for sedition-all this would be harmless sport enough.-Bailed agitators might talk treason at home, and then, the whole British empire in exchange for that of maby way of a change, travel to give it effect abroad. - king laws for herself. She must surrender the right Mobs might listen with applause to the different sug- of having 137 votes on subjects affecting the East and gestions for quietly disposing of Her Majesty's troops by vitriol, pikes, or bludgeons. It would be but talk; and Government would be happily employed in con-It is a plant of tardy growth, for our body must be templating a popular and inoffensive recreation. But the seed of it; or we may compare it to the trumpet | we have not yet arrived at that period when masses of men are to be excited with impunity, or armed withunlike that awful blast, it is of earth, not of heaven; out risk; when sedition and murder are to be the indifferent subjects of familiar discourse; and when not. rebellion can safely be propounded to the ignorant, the her claim too far. Let her beware. "England for the Charlish's might here soon become a popular ergo and the deprayed. Sooner or later there must come a crash. Sooner or later unchecked and unsuch the English's might here soon become a popular ergo and the English's might here are the english and the English ergo and the chastised treason must vent itself in acts, in place of words. Sooner or later the men who have denounced authority on the platform must defy it in the field; and to pressive rates; and English adventurers of authority on the platform must defy it in the field; and the populace which has shouted "revolution!" and to Ireland a dangerous one. English labourers tee, that a sum not exceeding £250, out of the ballotted to the would gladly rid themselves of Irish competition and Irish quarrels; English shopkeepers of Irish paupers and the populace which has shouted "revolution!" and to Ireland a dangerous one. English labourers tee, that a sum not exceeding £250, out of the ballotted to the purpose of reimbursing Mr. Childs, and providing a fit person to continue his labours as a visiter of the emiand to Ireland a dangerous one. English labourers tee, that a sum not exceeding £250, out of the ballotted to the £1000 voted in June 1846, should be allotted to the purpose of reimbursing Mr. Childs, and providing a fit person to continue his labours as a visiter of the emiand to Ireland a dangerous one. English labourers tee, that a sum not exceeding £250, out of the ballotted to the purpose of reimbursing Mr. Childs, and providing a fit person to continue his labours as a visiter of the emiand to Ireland a dangerous one. English labourers as sum of the £2000 voted in June 1846, should be allotted to the purpose of reimbursing Mr. Childs, and providing a fit person to continue his labourers and the £1000 voted in June 1846, should be allotted to the purpose of reimbursing Mr. Childs, and providing a fit person to continue his labourers are person to con words. Sooner or later the men who have denounced authority on the platform must defy it in the field; and the populace which has shouted "revolution l' must arm for a rebellion. The multitudes who prac tise rifles at a target will soon learn to use them against an army. It is a question only of time. The moment may be precipitated by accident or retarded by fear; but the laws of human nature and human sympathy, of contagious disaffection and congenial excitement, assure us that come it must. Weil, then, if a collision is to take place between

England and Ireland, let both countries fairly understand what is the point at issue between them. At the moment we are writing the first blow has not been struck, the first musket has not been fired, the first pike has not been stained with the blood of loyal men, So far as we know, Dublin and Cork have not been visited with the worst and most terrible of inflictions. There is, therefore an opportunity for the two parties to consider the grounds and consequences of their quarrel. What is the object of the Repealers?-What would be its results to Great Britain? what to Ireland? We have said that mere repeal of the Act desired by the Girondist members of Conciliation-hall

—a repeal which should give to Ireland a separate

Paris have abandoned their workshops and their manu-Legislature, but leave her under the dominion of the factures. They are now to be found in the public woman." Neither is it for us, in the holy affairs of God, English Crown—has become an impossibility. Any revolution in Ireland must be a republican revolution. The old repealers are already swept out of the course. They are of no account, influence, or weight. They have given place to more bold spoken and more viothou art, thou canst take notice of these earthly things, lent counsellors, who, in their turn, will give way to and half-famished peasantry of every county—will not thing of this sort :—A poplar with damaged roots and the benefit of the landlords and gentry of Ireland .-They know a better game than that. They have had a hint from abroad, and they are quick at taking hints. This celebrated man always testified in his conver- Nor have their nominal leaders been backward in folsation, writings, and actions, the greatest sense of lowing their inclinations. In a moment of precipitate God's omniscience. So strongly impressed was he ingenuousness Mr. Mitchell made a profession of repubwith the idea, that he wrote over the door of his library lican faith. He now tries to shuffle out of it. This -Innocui vivite, numen adest-Live innocent, God is is natural. Such doctrines could hardly be palatable great majority purely for want of something better to to the gentry and citizens of Dublin, whose ambition and whose interest are wrapped up in the magnificence of a Viceregal Court, and the splendours of an Irish Parliament. But, we repeat, it will not be for gentlemen and shop-keepers that the Irish revolution will be made. They will be the instruments and nothing else; good enough to hang on the gibbet, if they fail; and, if they succeed, just good enough to fling away like an old musket-stock or a shred of cartridge. No; the under a curse. That is the end-all and be-all of the 50,000 French allies whom that silly dupe, Smith so plain, and our times in such sort have told you, O'Brien, promises his colleagues, will sweep him and them together into the republican gutter, and howl Irish revolution will clear them and theirs away; with for a spirit of exaggeration or a sense of the ludicrous bas les aristocrats; à bas les propriétaires." urus the Scythian is known, who upon his death-bed them the Crown, sceptre, law, Lords and Commons; to surpass or to caricature. Who that remembers the

But what will come next? That which will be worse than all—worse than internal discord, squab- throws aquart or two of holy water about the roots, bling, plunder, beggary, and corruption—utter and he funigites it with incense, the bands strike up the total separation from England—utter disunion and "Marsellaise," or the "Death Song of the Girondins," disruption of every tie, claim, interest, sympathy, and the mob houts, and there is an end of the business. support. Ireland will have snapped the chain cable; it will be for England then to sever the hempen rupe. another jole is to be stuck, and goes through the same Ireland will have challenged independence; when she ceremon; or, perhaps, he is led off to confirm a poplar has gotten it let us make that independence absolute which he christened the day before. This is the sort and unequivocal. From that moment withdraw all of occupation in which the people of Paris are just now aid, direct or indirect, to her wants and necessities .-Throw her on such resources as she may chance to have. Enter into a policy against her which is and ing year our own chimney-sweeps employ themselves could be followed out against no other country in the in the elebration of ceremonies of an equally impresworld. Pass against her a Poor Law and Alien Act | sive character. A leafy cone about ten feet in height severe in their terms, stringent in their action. Leave and of a sufficient area in the interior to contain an to her own counsels and her own efforts the reclamation adult sweep, is constructed with great care. The arch of her waste land, the settlement of her social system, the adjudication of her tenant law, the employment and the feeding of her poor. Leave to her Republican fleets and armies the vindication of Irish—or Celtic onour and liberty. Withdraw English armies and English ships from the protection of her coast and patriots. Why not have their trees of liberty ambucommerce. As she murmurs and repines over the unheard complaints and the unalleviated sufferings of Skibbereen, leave future famines to the vigilance of Irish solicitude and the bounty of irish opulence .-Throw back the redundant torrent of her pauper imnigration upon her own shores; ease Manchester and Bristol, Liverpool and London, of a hapless and costly vagrancy; give England to the English; English work the last fortnight as much sedition as would have to English men; English wages to English artificers; and write on every office, on every department, on every workshop and every warehouse from Caithness to Cornwall, "No Irish need apply." Build a rampart round Great Britain impervious to Irish importunity, unassailable by Celtic indigence. If the reality nay, even the name-of landlord and tenant survive the revolution which she courts, leave her tenantry to lives. But it goes on in Ireland. The people of the rapacious insolence of power, and her landlords to Dublin are accustomed to that sort of thing, and no the murderous outrage of revenge. Thus will she see -what all the world else foresees-the consequences

of separating herself from England. But it needs not this awful and severe, but most just lesson to convince intelligent and influential Irishmen of the folly of advocating Repeal, and the madness of striving to force it. Ireland can have no nationality separate from England. She is not, never can be, Celtic. Neither is she a colony. The independence which her more Girondist legislators profess to seek much she must actually give up something more than that-she must give up the power of making laws for West Indies, North America, Australia, Southern Africa, and England itself, for that of governing her own population. She must cease to share the rule of 160 millions of beings in order to monopolize the legislation for seven millions. Will the more shrewd, the more thoughtful, the more ambitious, and the more provident among her people consent to this sacrifice? We think Yet to this must she come at last, if she push vices of most Irishmen in her different employments; but how many Irishmen could afford to forego the advantages of occupation and emolument in England?

The cry for nationality is a contradiction in words; that for independence a derogation of rights. A writer in the Journal des Débats has well described it as "simply and purely provincialism." The same able writer adds—and the comment is worthy of remembrance as coming from a French writer at the period of a French revolution—"The slavery of Ireland is not in her subjection to English laws. It is in her territorial constitution; in her moral state. It is in Ireland herself, not in England. Her first want is, not independence, but regeneration."

REVOLUTIONARY FOLLIES.

The same able writer at the period of a French revolution and the period of a French revolution. Soldiers are thinking men, and only want means to exercise the mind in a good direction. What I want is Tracts to give and lend; small Books to sell; and Bibles and Prayer-books to sell to soldiers and civilians. The demand is much greater than you would imagine."

The Rev. G. R. Gleig, writing from the War Office, March 31, said—"I should be much gratified if the Society would act on this suggestion, by establishing depôts at each of the islands in the Mediterranean. The sales might not be very extensive; but soldiers in these remote corners of the earth would often become both reflective and good men, if there were at hand guides to direct ply and purely provincialism." The same able writer

(From The Times.)

The most alarming feature connected with the French Revolution is the total cessation of all the streets engaged in the celebration of ceremonies which are only saved from contempt by the consideration that they occupy the place of less harmless pursuits. If the whole business of life consisted in dancing round a Maypole, then the Parisians are at this moment eminently discharging their duties as men. All who are not planting trees of liberty are dancing round them or before them. The process appears to be somethe revolution. This is mounted aloft upon a triumphal car, and carried in procession through the public streets. Some citizens fall in through feelings of patriotic enthusiasm, and because they see in the bare pole a symbol of that abstract idea which is the idol of their thoughts; others because they would not appear to quarrel with the republican mania of the moment—the requires occupation. The same spirit which properly directed would cover the surface of their country with moving trains, call forth the hidden virtues of the soil and spread hundreds of sails to the winds to carry the products of French industry to every quarter of the them globe, has now one only aim, one only object. Paris will soon be converted into the semblance of a forest

Our Paris correspondent, an eye-witness of the scenes which, in common with the intelligence of France, we over their prostrate bodies the revolutionary pæan "à deplore, has furnished us with an account of the occu-The pations of the Parisians which it would be difficult even

and starvation all through the land-in a word, all the in the later of our Parisian correspondent of to-day. impossible absurdities of the French Provisional Go- A procession such as that we have hinted at just now vernment, complicated with all the absurdities, vice, is seen ssuing from some one of the streets on a public and corruption of the old Irish Parliament. This of Place—he Place de la Madeleine, for example. A itself will be a sad and sorry scene—a melancholy shouting senseless crowd, bands of music, and, last of spectacle of want, misery, and humiliation, acted un- all, a puling cure, with his assistants, accompany a tall der the auspices of a native Parliament and a popular well-sharen poplar, the planting and christening of which is the great business of the day. A hole is dug, the bar pole is stuck erect in the earth, the cure The cure is then hurried off to another hole, in which

On the 1st day of May in London of each succeedsweep takes his place. tlemen of the same profession array themselves in fantastical costumes, and with a band of music accompany Jack-in-the-green from street to street. We strongly recommend this ceremony to the notice of the Parisian latory? Why not put a president of one of the patriotic clubs in such a bower of verdure as we have described as peculiar to the English sweeps on the 1st of May, and let them travel round the city with his train? He might stop at every corner like Policinello, or the Ombres Chinoises. The streets of Paris would not be cut up, and every patriotic purpose would be served. The whole affair would not be one whit more ridiculous than it is at the present moment. All true friends of the Parisian people will endeavour to awaken them from the dream of security in which they at present appear to be lulled. If ever there was an occasion on which ridicule and sarcasm are justifiable, it is now at Paris. Let the people of Paris remember that they are turning pastime into work, not work into pastime.

"If all the year were playing holyday,

To sport would be as tedious as to work; But when they seldom come, they wished-for come." The planting of trees of liberty will in time grow quite as onerous as the making of shoes, if regarded as an anusement. Viewed as a national occupation, it certainly does not appear calculated to promote the general prosperity of the country.

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

April, 1848. [Concluded from our last.] EMIGRANTS.

The Secretaries stated that several grants had been made from the fund of £1000 placed by the Board at the discretion of the Standing Committee, in June, 1846, for the supply of books for the use of emigrants on quitting our shores; and that a large number of publications had been dispensed by the Committee, through the District been dispensed by the Committee, through the District

Branch at Plymouth. A letter from the Rev. Peter Holmes, Secretary of the Plymouth Committee, together with an interesting and detailed account of the labours of the Rev. T. C. Childs, amongst the emigrants embarking from the port of Plymouth, was read to the meating It was agreed, in passuance of the recommendation of the Standing Commit-

The Rev. H. P. Wright, in a letter dated Cephalouia, March 15, 1848, addressed to the Rev. G. R. Gleig, Chapf lain-General, stated the want of religious and useful read, iam-General, stated the want of religious and useful read, ing for troops in the Ionian Islands; and added, that if some depôts could be furnished by means of the Society, great good would be done. He said—"The Rev. Mr. Skinger and I would work the machinery well; and it is impossible to say how far God will not bless our unworthy exerting. Soldiers are thinking man and only

and good men, if there were at hand guides to direct them; and I am confident that by such men as Skinner and Wright a great deal may be done."

It was agreed that Books, including a supply of Bibles and Prayer-books, should be granted on this application, to the value of £50; the proceeds of sales to be applied to

and Prayer-books, should be granted on this application, to the value of £50; the proceeds of sales to be applied to obtaining fresh supplies of books.

This is in addition to a grant of books lately made, to he value of £20, for troops in Cephalonia, at the request

of Mr. Wright.
Grants of Books and Tracts were then made:—

For use and distribution in Newfoundland.
For use and distribution at Ancaster, Gore District, in For the use of schools in the parish of Manchester, Jamaica.
For use at Palamcotta, Southern India.

For use at Falameotta, Southern India.
For use at Shanghai, China.
For the use of the sailors on board H. M. S. Havannah. For families about to emigrate to Adelaide, South Aus-

For distribution among sailors. For schools in the parish of St. Michael, Coventry.
For the use of railroad labourers in the parishes of
Betchworth, Reigate, Buckland, and Dorking.

A letter was read from the Rev. W. Dodsworth, stating that the Lord Bishop of London had lately called the ttention of the clergy to the religious state of the police attention of the clergy to the rengious state of the police force, and recommended the establishment of Lending Libraries for the use of the men. Mr. Dodsworth added, that he has in his parochial district a police-station, to which between seventy and eighty men are attached, for whose was he is desirous, with the aid of the Society, to establish a Lending Library. He also requested Prayer-books for the men who attend the Church Service which really attentive, and make the responses so far as they are able, but sadly need some Prayer-books to help

Prayer-books, and £5 for a Lending Library.

A letter was read from the Rev. Dr. O'Meara, Missionary among the Indians, dated Mahnetooahneng, Jan.

21, 1848. The following are extracts:—

made some progress, when I was interrupted by an affection of the eyes, for which my medical attendant enjoined entire relinquishment of reading and writing. This has prevented my doing any thing with the relations since before Christmas: but

Letters of acknowledgment for grants of Books were read from Archdeacon Merriman; the Rev. George Weidemann, Secretary of the Council of Bishop's Col-lege, Calcutta; and the Rev. R. Whitwell, Philipsburgh,

Several other letters of acknowledgement were laid be ore the meeting.

The Secretaries laid before the Board copies of the folowing versions lately published by the Foreign Transla-

New Testament, Spanish (from the original).

, Maltese (ditto).

Liturgy, Modern Armenian.

, Maori, or New Zealand.

-, German, new edition.

Books for the performance of Divine Service were ranted for six new churches and chapels, and two li-Censed school-rooms.

Thirty-six grants of Books and Tracts were made for schools, and for lending libraries.

THE NEW TRAINING SCHOOL AT CHELTENHAM .- A very munificent gift of five acres of land has been pre-sented to the governors of the new training school, by Miss Jane Cook, of Cheltenham. We also understand that £100 worth of fine timber, growing on the land, is included in the gift. Operations will be shortly commenced.—Gloucester Journal.

SOCIETY OFFELTHE PROPAGATION OF THE 79, Pall Mall, April 8, 1848.

THE QUEEN'S LETTER. The returns under the Royal Letter are now beginning to come in. Up to the present time about 300 collections have been remitted, and it is gratifying to say that the everage amount is above that of 1845.

average amount is above that of 1845.

Considering the aggregate amount which may be added to the Society's means for carrying on its great and everextending operations, by some little cxtra exertion in every parish, the Society most earnestly appeals to the Clergy throughout the country to lend their help in this most

The Rev. W. Bleasdell and the Rev. R. Mitchell are about to embark for Canada, as Missionaries for the Diocese of Toronto.

INDIAN MISSIONS.

and India generally:-"Tinnevelly is, we have reason to hope, the seed-plot

"Tinnevelly is, we have reason to hope, the seed-plot of the Gospel in Southern India. Through the labours of the Society for the Propagation of the Gospel there, and of the Church Missionary Society,—for they are one in purpose, one in object, one in labour, and God forbid that here, or any where, I should be supposed to be desirous of dissociating one from the other, either in its labours or in the respect and reputation which those sirous of dissociating one from the other, either in its labours, or in the respect and reputation which those labours claim,—by the faithful labours, I say, of the Missionaries of those Societies, Christianity has struck its roots deep in Tinnevelly. It has already begun to bear much fruit, and that fruit will, I doubt not, in God's good time, increase a hundred fold."

"We have at this time upwards of forty thousand Christians who are under complete Christian discipline, and who are faithful followers, so far as this can be predicated of any human being, of the doctrines of Jesus Christ. I hesitate not to assure you, from personal knowlaya to Cape Comorin.

"But God has blessed his faithful servants in their la-

bours there. The first time I visited Tinnevelly was about seven years ago. I found there twenty three thousand native Christians. I visited it three years sub-sequently, and I found about forty-five thousand native Christians there. Thus in three years the Christian po-pulation had almost doubled. You may say that the anforward in support of a similar statement. I acknowledge it. There are in India many hundred thousand persons who call themselves Christians, and profess the Roman Catholic religion; but that religion is most decidedly not the religion which you or I would wish to see progressing among the people. I hesitate not to express my fears—for I am bound to speak the truth—that the Roman Catholic natives has tholic natives have only exchanged one species of idolatry for another. I was, not long ago, at the extreme point of for another. I was, not long ago, at the extreme point of India, Cape Comorin, where there is a population of perhaps forty thousand native Roman Catholics. I inquired, through my missionary chaplain, into the knowledge of the people. I found they were well acquainted with St. Anthony, and that they knew very well St. Francis, meaning, I suppose, Francis Xavier, who nobly won to himself the name of the Apostle of India, yet not one whom they should take as their mediator with God. They all knew the Virgin Mary, some few had heard of Jesus, but scarcely one appeared to know Jesus Christ as the only Saviour. Now compare this (and I do not speak of it inviduously, but as a fact) with the Christian knowledge and the Christian faith, the Christian humility, and the Christian endurance under the severest trials, which the Christian endurance under the severest trials, which is manifested by the Protestant Christians in Tinnevelly."

"Allusions have been made on several occasions to the diocese of Colombo, and to the Christian work which the Dutch carried on there, in contrast with England. Now I was Bishop of Ceylon, for seven years, and I am bound to say, I cannot altogether subscribe to the correctness of what has been stated this morning, though resting upon printed reports. I do not think the Dutch did much for Christianity in Ceylon. They did something for the "Allusions have been made on several occasions to the diocese of Colombo, and to the Christian work which the Dutch carried on there, in contrast with England. Now I was Bishop of Ceylon, for seven years, and I am bound to say, I cannot altogether subscribe to the correctness of what has been stated this morning, though resting upon printed reports. I do not think the Dutch did much for Christianity in Ceylon. They did something for the forms and ceremonies, and outward show of religion, but very little for vital Christianity. When I went to Ceylon, I found that, under the auspices, and by the direct command of the Dutch Government, the sacrament of baptism had been sold in the streets at the rate of three half pence a head. The Dutch thought it would add to their respectability to introduce Christianity, and they passed a resolution that no one should be employed in any department of the public service, however low or humble, unless he were a Christian: and to make the people Christians, they instituted the office of Proponets, who went throughout the length and breadth of the land, sounding a drum to call together the people around them for baptism.

"Now I need searcely say, that the Society for the Potton of the Rubric and camon altogether, as a comment the time in general or authorized use.

Let us then discard the Canon altogether, as a comment on this portion of the Rubric, and look back to the ancient on this portion of the Rubric, and look back to the ancient on this portion of the Rubric, and look back to the ancient on this portion of the Rubric, and look back to the ancient on this portion of the Rubric, and look back to the ancient on this portion of the Rubric, and look back to the ancient on this portion of the Rubric, and look back to the ancient on this portion of the Rubric, and look back to the ancient on this portion of the Rubric, and look back to the ancient on this portion of the Rubric, and look back to the ancient on this portion of the Rubric, and look back to the ancient on this porti for baptism. "Now I need scarcely say, that the Society for the

are able, but sadly need some Prayer-books to help them."

Books to the value of £10 were granted; £5 being for Prayer-books, and £5 for a Lending Library.

A letter was read from the Rev. Dr. O'Meara, Missionary among the Indians, dated Mahnetooahneng, Jan. 1, 1848. The following are extracts:—

"Yours of the 3rd of November was received by the last mail would beg you to express to the Society my thanks for the indiansideration which they have shown in making the grantinounced by you. I have already found the books of inestinated esome progress, when I was interrupted by an affection of e eyes, for which my medical attendant enjoined entire relinishment of reading and writing. This has prevented my

should extract from it the filthy lucre of gain, but that we should extract from it the pure gospel of Jesus Christ. In my own diocese the Society provides for twenty-one missionaries, and has work for at last two hundred. I It was reasonable and just that those who had neither house nor land, and who were the millione of their beautiful district. All the French will need the house of the country, and who performed all its useful lands of the country, and who performed all its useful lands of the country, and who performed all its useful lands the country, and who performed all its useful lands the shows a state of the peace the state of the peace the state of the peace of of the

Communications.

tWe deem it necessary to follow the example of the London Churc ions of our Correspondents .- ED. CHURCH.]

To the Editor of The Church.

To the Editor of The Church.

Rev. Sir,—Allow a clergyman of some experience in England, to say a few words on the subject mooted between yourself and your correspondent "Tallis,"

You are, no doubt, right in asserting that the Canon you quote, directs the churchwardens to provide the elements for the Lord's Supper; and as the Canon goes on to say—"which wine we require to be brought to the Communion-Table in a clean and sweet standing pot or stoup of pewter, if not of purer metal,"—it was not unnatural (in the absence of any other considerations) to infer that it was to be placed on the Communion-Table immediately upon being provided by the churchwardens; and, consequently, that the churchwardens were to bring it to the Table.

But you do not appear to have adverted to the circumstance, that it is necessary to provide beforehand, in some place within the church, as much bread and wine as shall be sufficient for the largest number of communicants likely to be present, and yet that it is not desirable to offer upon the Holy Table much more than is sufficient for the actual number of communicants. These things, I know, are not carefully attended to in this colony, but they are familiar

carefully attended to in this colony, but they are familiar to English, clergyment, which is agreement with this state of things, we find that, by the Canon in question, "The churchwardens of every parish, against the time of every communion, shall, at the charge of the parish, with the advice and direction of the Minister, provide a sufficient quantity of fine white bread and good and wholesome wine, for the number of communicants that shall from time to time receive there." This provision, then, is made before the time, upon some estimate of the probable number of communicants. But the Rubric further directs that "When there is a Communion, the Priest shall then place upon the Table so much bread and wine as he shall think sufficient." Now, any Priest who has been accustomed apon the Table so much bread and wine as me sufficient." Now, any Priest who has been accustomed to attend to this Rubric, will know that he makes his estimate of that which he thinks sufficient for consecration, from the number of communicants he knows or suppose to be present at the immediate time, ready to communicate to be present at the immediate time, ready to communicate. The quantity of the elements, therefore, which the churchwardens are to provide against the time, is, or may be, a different quantity from that which the Priest is to place upon the Table at the time of Communion; and, accordingly, the Canon cannot justly be pleaded as conclusive that the churchwardens are the proper persons to bring the elements to the Holy Table at the time of Communion. Lord Bishop of Madras, delivered at Bath, last February, at a meeting in behalf of the Society for the Propagation of the Gospel in Foreign Parts. They will be found extremely valuable, as the authentic testimony of an eyewitness to the spiritual condition of Tinneveiley, Ceylon, and India amerally.

what is necessary at the time.

Moreover, the direction, that immediately after placing the Alms upon the Table, "The Priest is to place upon the table so much bread and wine as he shall think suffi-

the table so much bread and wine as he shall think sufficient," implies that the whole quantity of the elements provided is, at that time, in such a position that the clergyman can readily have access to them, for the purpose of selecting a portion "sufficient" for the occasion.

Accordingly, I will now recount all the methods by which I have known clergymen in England endeavour to comply with the rubric. Some, finding the custom established for the elements to be placed on the Holy Table previous to the service, and having no other convenient previous to the service, and having no other convenient place within the Altar rail, content themselves with sever-ing from the rest, at the time indicated by the rubric, such portion of the bread and wine as they deem sufficient, and placing it visibly on the Table, before the eyes of the congregation,—preparatory to the prayer for the Church Militant, in which the oblation is formally made. Others (and those not a few,) have the elements brought within dicated of any human being, of the doctrines of Jesus Christ. I hesitate not to assure you, from personal knowledge, that the converts to Christianity in Tinnevelly are really converts to Jesus Christ. Do not believe thosefor, alas! there are such—who attempt to deny, or at least to question, the truth of the reports of the conversions to Christianity in that country. Alas! alas! there are some of our countrymen even now in India, who dishonour the name of Christian which they bear, and then for, alas! there are such—who attempt to deny, or at least to question, the truth of the reports of the conversions to Christianity in that country. Alas! alas! there are some of our countrymen even now in India, who dishonour the name of Christian which they bear, and then they turn into contempt and ridicule the labours of our missionaries. But those of them who love Christ in sincerity and in truth, those who know the value of the immortal soul, and who are really well acquainted with the state and prospects of our missionary labours in that country, will tell you a very different tale. The world has struggled against its introduction there, and as a whore the chancel has been much lowered, where the fluor of the chancel has been much lowered, one of the ancient sedilia has been made use of time out country, will tell you a very introduction there, and as a country we have done nothing to offer Christianity to the natives of India; and were it not for the Society for the natives of India; and were it not for the society for the natives of India; and were it not for the society for the natives of India; and were it not for the society for the natives of India; and were it not for the society for the natives of India; and were it not for the society for the natives of India; and were it not for the society for the natives of India; and were it not for the society for the natives of India; and were it not for the society for the natives of India; and were it not for the society for the native of India; and were it not for the society for the native of India; and were it not for the society for the native of India; and were it not for the society for the native of India; and were it not for the society for the native of India; and were it not for the society for the native of India; and were it not for the society for the native of India; and were it not for the society for the native of India; and were it not for the society for the native of India; and were it not for the society for the native of India; and were it not for the society for the native of India; and were it not for the society for the native of India; and India; a natives of India; and were it not lot like Society, that Propagation of the Gospel in Foreign Parts, and the Propagation of the Gospel in Foreign Parts, and the Shire, an altar tomb within the rails has always been emchanted in the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society, that land would still be ployed for this purpose. And, more recently, either brackets have been fixed in the wall for that purpo small moveable tables have been introduced near the Al-tar. I have known one clergyman who had the elements brought from the vestry by the parish clerk at that part of the service, and I think one who had them brought by

the churchwardens; but both of these were without any ancient precedent. In short, I know of no old precedent whatever for the interference of any person but the priest about the sacred elements, excepting the parish clerk, or a deacon, if present. So far, then, as my observation or knowledge has extended, the whole weight of precedent or example is in favour of some place near the Altar: for the cases in which the Altar itself is made use of must be entirely

which the Altar itself is made use of must be entirely left out of the question, (excepting as against the employment of the churchwardens), because it is well known historically that one object of the rubric in question, was to do away with the custom of placing them upon the Table before the commencement of the service.

The whole weight of precedent, then, as I have said, is in favour of some place near the Holy Table; and I think I have already shown that the rubric implies as much; and not only so, but the very Canon you have quoted does not contradict that view, but rather strengthens it.

I have written so far upon your hypothesis, that the Canon may be taken to explain the Rubric: but you seem to have forgotten that the Rubric in question was not introduced into the Prayer-book until the review under Charles II., in 1661; and that it was so introduced, in order to review the old custom which had been abolished in 1551, whilst the Canon in question was enacted under in 1551; whilst the Canon in question was enacted under James I., in 1603, when that custom was not in use; and that consequently the Canon cannot be a direction for the right mode of performing a ceremony which was not at

table. Those were the well known customary arrangements, until in 1551, in the 2nd book of Edward VI., this

"More especially I would wish an interest in your prayers on behalf of India. It is a deeply interesting land a land which God has committed to us, not that we should extract from it the filthy lucre of gain, but that we should extract from it the filthy lucre of gain.