

Original Poetry.

THE NEW YEAR.

Spring's verdant beauty, Summer's glow, Autumn's serene leaf, and Winter's snow, And lo, the year is fled!

Its changing scenes, its smiles and tears, Its joys and hopes, its terrors, fears, Are numbered with the dead.

Its scenes have been, and now are not; Its smiles and tears may be forgot, In time's continued flow.

New hopes may spring, and gaily bloom, Or fears may quench in deeper gloom The spirit's brightening glow.

But, ere another dawning year New scenes, hopes, smiles, or tears brings near, Pause we and mark the past!

And ask, whilst mercy's pleading prayer Doth woo stern justice still to spare, Shall this be like the last?

Shall worldly thoughts and cares alone, Our views, our aims, our objects own, While linked to earth, and hovering o'er The hopes, whose goal beyond the sky Should stimulate each heart?

Or shall our chastened spirits seek Thro' Him, the gentle and the meek, Who snatched our souls from death, The love, that those alone can save, Whose hopes are fixed beyond the grave, And life's fast fleeting breath?

And learn,—as days are passing by That bring us nearer to the sky, Or that too certain doom, When for sweet mercy's aid too late, Despair too plainly marks our fate, In sorrow's endless gloom,—

That each event which marks our course Knew in its birth a heaven's source, "To teach us Virtue's way, When pleasures to us prove a snare, And from the path of truth and love, Our erring footsteps stray."

Be ours the child, that when to death, In peace, we yield frail nature's breath, And feel the holy power, We then may know the happy thought, That each succeeding year has brought, Is fitted for that hour.

Toronto, Dec. 31, 1846. C. W. C.

THE ANGLICAN BRANCH OF THE CATHOLIC CHURCH.

(From "Theological Anglicanism," by the Rev. Christopher Wordsworth, D.D.)

THE CHURCH OF ENGLAND INDEPENDENT OF ROME, BEFORE THE ARRIVAL OF ST. AUGUSTINE.

There were, then, Christians and Christian worship in Britain from the Apostolic times; but can you show, further, that the British Church did not derive its origin from that of Rome, and was not dependent on it?

A. There is no evidence whatever of any such dependence. No trace whatever can be found of the Pope of Rome having exercised any ecclesiastical authority in England for the first six hundred years after Christ; and it is certain that England did not receive her Christianity at first through Rome.

Q. Evidence of this non-reception of Christianity, in the first instance, from Rome.

A. To omit other proofs, we may appeal to the English word Church, which is derived, as has been before said (part i. chap. i.) from the Greek, *Kληρικη*, a term which no Roman ever applied to the Church (which he called *Ecclesia*, and by no other name); and it is not credible that, if the British Church had derived from Rome, it should have been designated by a title alike foreign to Romans and to the Britons themselves.

Q. Yes. The word Church is, no doubt, of Greek origin, and is unknown to the Roman tongue; is there any other proof that the English Church was derived from some country where the Greek, and not Roman, language was spoken?

A. Yes. The facts that the British Church followed the Asiatic custom in keeping Easter, and in its manner of administering Baptism—(points in which they differed from the Roman Church, as St. Augustine himself said in his speech to the British Bishops, adding that, there were also other things "que agitur moribus nostris contraria")—seem to show that the British Church was derived, through a Greek or Asiatic channel, from that whence the Roman itself came, namely, from the Mother of all Churches, the Church of Jerusalem.

Q. The Church of England then was not planted by Rome: was it in any way dependent on it?

A. As has been before said, for the first six centuries after Christ, no ecclesiastical authority was exercised in Britain by the Bishop of Rome. So true is this, that Gregory himself, about A. D. 590, being told that certain children whom he saw at Rome, were "de Britannia insula," did not even know, but enquired for information, whether Britain was *Pagan* or *Christian*; and the British Bishops declared to St. Augustine, that they were under a Metropolitan of their own, the Bishop of Caerleon, and that they knew nothing of the Bishop of Rome as an ecclesiastical superior.

Q. But did not the first General Council, that of Nice in Bithynia (A. D. 325), acknowledge the Bishop of Rome as Patriarch of the West (Canon 6)?

A. No; the Council of Nice recognized the Bishop of Alexandria as having authority over the Churches of Egypt, Libya, and Pentapolis, as the Bishops of Rome, Antioch, and other patriarchal Churches, had over their own Ecclesiastical Districts respectively, and no further. And the Bishop of Rome's jurisdiction extended only to what were called the *Suburbicarian Ecclesiae*, that is, to the Churches of *middle and southern Italy, Sicily, Sardinia, and Corsica*; and even the Bishops of Milan, Ravenna, and Aquileia in Italy, were not ordained by, nor dependent on, the Bishop of Rome, for more than six hundred years after Christ. So far, then, from his being Patriarch of the West, the Bishop of Rome's Patriarchate did not even include all Italy; for the ordination or confirmation of Metropolitans in a Patriarchate is an essential part of patriarchal power.

Q. But did not the Council of Arles in Gaul, A. D. 314, at which three British Bishops were present, in their synodical letter to Pope Sylvester, acknowledge him as holding the *majoris Diocesis*?

A. Yes, certainly it did; but it is also certain that it never understood those *majoris Diocesis* above mentioned, and the term *Diocesis* did not then mean a Patriarchal Province, but one of several subdivisions of a Province; and that the Fathers of that Council never conceived that the Bishop of Rome, who was not present there, had any jurisdiction over themselves, is also clear from their enacting Canons without him, and from the following words in the same synodical letter, "Te partem nostram iudicantem, ceteris nos majoris latitudinis exulsum;" and from the appellation "frater carissimus," by which they address him.

Q. But what do you say to the appellation jurisdiction given to the see of Rome by the Council of Sardica in Illyria, A. D. 347, (Canon 3, 4, 7)?

A. If given them, we may infer that it was not possessed before, and, whatever it may be, it is therefore not only of human, but not of primitive nor very early institution. But further, the Council of Sardica, wishing to have means of meeting a particular case, that of St. Athanasius, permits, but does not require,

that a reference may be made, not to the Bishop of Rome generally, but personally to Julius, the then Bishop of that see, if a Bishop thinks himself aggrieved in a judicial matter; and this reference is to be made by the judges who tried the cause; in which case the Bishop of Rome *may desire* the cause to be reheard by the neighbouring Bishops, in the country where it arose, and may send assessors to them. So far was the Council of Sardica from giving a right of appeal in the common sense of the term. And further still, it is to be observed, that this Council of Sardica was not a general one; and that the whole of this decree was subsequently reversed by a general Council, that of Chalcedon (Can. ix. xvii. xxv.); and lastly, we must remember that the Sardican decree was never recited in this country. (To be continued.)

THE CASTLES OF EUROPE AND ASIA.

(From the Maple Leaf.)

"They rise, like two white phantoms out of the sable bosom of the pines and cypresses, as if to scare approach to the two seas. Their towers and turrets hanging over the vessels in full sail—the long wreaths of which drop like the manes of warriors down their half-raised walls—the grey rocks which sustain them—their angles jutting out of the forest with which they are enveloped, and the huge shadows which they cast upon the waters, render their site one of the most characteristic points on the Bosphorus."—LASSARUS.

The splendid harbours of Constantinople and its noble suburbs, seen from the mountains and beautiful bay of the Golden Horn, has been pronounced by many superior even to the enchanting landscape of the Bay of Naples. "It is here," says that enthusiastic lover of the beautiful, whose graphic sketch has supplied the prefatory quotation, "that God and man, nature and art, have placed or created in concert the most wonderful view which the human eye can contemplate on earth. I uttered an exclamation of involuntary admiration, and forgot for ever the Gulf of Naples and all its enchantments. To compare any thing to this magnificent and superb prospect, taken as a whole, is to outrage the creation! Built upon seven hills, like Rome which in ancient days it dispossessed of Imperial honours, the city itself is displayed to great advantage by its commanding situation; and the promiscuous assemblage of European and Asiatic peculiarities, produced by its different styles of architecture, presents a novel and agreeable sight. For twenty miles above it the winding channel of the Bosphorus passes by a succession of prospects, which evince, at one time all the soft elegance of that sunny clime, and at another, expand into a bold elevation and a rugged grandeur, agreeing well with the not improbable tradition which assigns the origin of the Strait to an earthquake.

The stupendous chasm, thus torn in the solid rock, forms a magnificent vista, terminating in the distance in a dark expanse of glomy water, and the sublimity of the prospect almost justifies the daring image of the novelist—"The view of the Euxine from the heights of Terapia just seen through the end of the Straits, is like gazing through time upon eternity."

But the associations of this delightful region are not always in keeping with its native charms. The hand of man here, as in almost every pleasant retreat, has too often laboured to mar, in place of enhancing, the attractions of the Paradise prepared for him. Here and there he has impeded the disfiguring stamp of an evil purpose and a cruel heart. The gorgeous mausoleum, the shady cemetery the quiet valley, the fragrant groves, vocal with soft and joyous sounds, are not the only features of the landscape. We meet likewise with the fortified castle, converted into a prison, and reminding us of many a secret execution within its walls. To this class of goal-fortress belong the Roumeli Hissar and the Anadolli Hissar,—the castles of Europe and Asia,—which stand on opposite sides of the Bosphorus, where the channel is less than a mile in width,—a narrow boundary between two quarters of the globe. Unaffected by the changes which have happened to everything else in that part of the earth, the Bosphorus still retains its original appellation, and forms the main link between the present and the past. A steamer, commanded by an English captain, now plies upon the wave which lo crossed; but the almost prophetic words of the Greek tragedian had been verified:

"Unwearied Time shall mention make Of his hapless fame; And Bosphorus from the shall take, And eye preserve, his name."

The Anadolli Hissar, or Castle of Asia, was used as the prison of the Bostangis, or body-guard of the Sultan; the Roumeli Hissar, on the other side, was appropriated to the confinement of the Janissaries. This latter fortress was fitly called the *Chosenec*, or "the amputator of heads;" and the five towers of which it is composed were styled "the towers of oblivion," somewhat with the same signification which the Greeks attached to *Lethæ*; entrance into those abodes of death being looked upon as final separation from the world.

Mahomet II. found the Castle in ruins, and rebuilt it on a different design. The ground plan, it is said, was so constructed as to trace the characters of the Arabian Prophet's name. The conception, if real, was apposite enough; thus to connect the dungeon and the block with the name of the great impostor, who propagated the superstition of the Koran with the sword.

It was a sad disgrace to Christendom, and a startling chastisement of its spiritual recreancy, when the Mussulman entrenched himself within the time-hallowed city where Theodosius had ruled, and Chrysostom had taught. There seems to have been a Greek of indelible infatuation clinging to the unhappy Greeks during the many warning events which preceded their expulsion from their ancient and sacred patrimony. It may be thought, however, that the authors of the "Beauties of the Bosphorus" has rather magnified their infirmities, when she states that the Greek Emperor very courteously conceded the modest request of the Turkish Chieflain for a *pledge terre* in his dominions, and, with a full knowledge of that commander's aspiring pretensions, politely suffered him at his particular desire, to occupy a castle, and to gain a secure lodgement, on the European shore of the Bosphorus. The following appears to be a true statement of the case. Mahomet first built the Anadolli Hissar on the Asiatic side, and despoiling a fortress on the other bank somewhat dismantled and decaying, it occurred to him that it might be a profitable undertaking to make both sides of the Strait to correspond. Without condescending to crave permission of the proprietor, he applied himself accordingly to raise the Roumeli Hissar from its ruins. The Emperor, naturally, expostulated with the Father of the Faithful in regard to so arbitrary a seizure; but with no better success than receiving the somewhat uncivil reply that, "since the Greeks were not able to protect their own possessions, he would do it for them."

In the Tower of the Janissaries which the present was confound. When the unfortunate sufferer was of this high rank and influential station, the body, after execution, was conveyed to the water through a tunnel, which connected the castle with the Bosphorus, and stealthily consigned to the deep. This precaution was observed, in order that no occasion might be afforded for any public expression of sympathy in behalf of the murdered man.

A caïque, one of those graceful and picturesque little craft which cover the surface of the Sea of Mar-Mora, was making its way along the shore of the Bosphorus at the close of day. Darkness was coming on, and the hour, after which vessels are not allowed to pass the castle, had expired. The persons in the

boat, anxious to arrive at their destination, were creeping along the bank, as close as possible to the land, with the hope of eluding observation. They had not advanced far, however, when their attention was directed to another boat approaching them. Cautiously hiding themselves in the midst of the thick foliage which was growing upon the margin of the water, in a position from which they could see what was going on without being themselves discovered, they watched the movements of the other boat, which was now drawing near to the seaward entrance of the castle. After the boat had touched the shore immediately beneath the castle wall, two men, guarded by others, stepped out upon the land. It was not possible, in the dim twilight, to distinguish their faces; but those in the caïque could see enough of their garments to know that they were of high station. One of the two prisoners paused, and turning round, gazed for a short time upon the fair scene before him, which was then gradually fading away beneath the approaching shades of night. After his eyes had been fixed, during a brief and mournful interval, upon the landscape (to the beauties of which they were soon to be closed), he heaved a deep sigh, and turned again reluctantly towards the castle, where death awaited him. What that long-drawn sigh implied the beholders of the distressing spectacle knew full well. It revealed the inward pang of a man to whom the fair face of nature was a pleasant object, and whose life, spent in affluent ease, had been made up of bright and cheerful and happy hours. The boat which had borne the captives to their prison and their tomb, left soon afterwards, and the caïque was enabled to pursue its course unobserved. The next day it was rumoured that two officers of the Odas, who had made themselves obnoxious to the state, had disappeared.

The wide and free and unobscured must have been the scope afforded to the wanton inhumanity of Oriental despotism in the cells of those dark castles; in such mystery and silence was the work of death consummated! The very thought of a state of society, where life is thus placed at the mercy of a tyrant's ward humours, is sufficient, without the actual experience of such an iron bondage, to give a keener relish to the blessings of freedom, and to enhance the enjoyment of the advantages which we possess, as subjects of a British Sovereign.

THE INCARNATION. (From the Church Times.)

This stupendous mystery—a mystery which upon reflection fills us with painful awe and wonder, is not without its practical bearing. Or rather the most splendid of its intelligible characteristics, is its practical bearing upon the salvation of mankind.

Man once created innocent had fallen. The first Adam corrupted by transgression, became the parent of a race of sinners. He transmitted to his posterity the disease of sin which had infected his own nature, and generation after generation increased and handed down the corruption. The seeds of evil and the guilt of a sinful race became inherent in mankind. The springing up and growth of evil was watered and nurtured by the devil and his angels. It infested the whole human family, and poisoning the springs of life, made salvation by unaided human efforts hopeless.

A double ruin assailed us, either part of which was enough to cause eternal destruction to our souls and bodies. We were ruined by the relation in which we were born into the world, and committed sin had increased our condemnation. We were unable either to make atonement for past transgressions, or to prevent ourselves from sinning from day to day.

In taking our nature Christ assumed the penalty of our sins, and in his own sacrifice, wrought our redemption. A way of pardon was opened to us. But we needed also a new nature, something to enter into our whole nature, and counteract the growth of the seed of evil already planted there. The mystery of the atonement, is, therefore, accompanied by a co-ordinate mystery, and faith in the Incarnation of the Son of God becomes necessary for the daily spiritual growth of the Christian.

"As in Adam all die, so in Christ shall all be made alive." As in Adam we all inherit original sin, so from Christ we may receive righteousness and true holiness. As by virtue of our relation to the first man, we partake of the stream of corruption which from him as its source, flows through all mankind; so by virtue of a true relation to Christ we partake of the counter current of purity, perfection, and holiness, which from Him as its source, flows through the Church which is His Body and nourishes the spirit and flesh of all the faithful members of that Body.

The practical benefit of a true faith in the Incarnation is daily received, and may be daily recognized.—Only through that Incarnation does grace flow from God to man. God has chosen that through the same nature by which sin made entrance, the conquering power of sin should enter. "We do not ask the reason. It is enough that such is His will."

A knowledge of this truth, and a clear apprehension of it, will explain to our minds the words of Scripture. Indeed it is the centre of the whole system of Divine Revelation. About it all types, sacrifices, institutions, prophecies, inspirations and graces, revolve. It is the central doctrine of our faith, the foundation of our whole plan of salvation.

It makes dear to us such passages as "Christ is our life," "I am the way," "Right Jesus who of God is made unto us wisdom, and righteousness, and sanctification and redemption." It is not the doctrine which Christ preached, but it is Himself which is our Life. Not by virtue of sound views and right opinions only are we made "partakers of His holiness," but by being "partakers of the Divine Nature." Our union with Christ is not a union of sentiment and affection only, but it is a union of spiritual consanguinity. He entered into our nature and opened the way to receive us into an actual not supposititious relation to Himself. Our union with Him by spiritual relation is higher, but no less true than our union by descent with Adam.

FREQUENT COMMUNION. (From a Sermon by the Rev. S. W. Cornish, D.D.)

Deeply and earnestly it is to be prayed for, that our Church would awake to a knowledge of her strength, throughout the length and breadth of the land, as the Dispenser of these holy mysteries, for the strengthening and refreshing of the souls of her people. Greatly is it to be desired, that the breaking of the bread equally with public prayer, should resume the position it once occupied in the Christian Church,—that, not only within the venerable walls of our cathedrals (where the daily services, like the morning and evening sacrifices in the temple, the weekly communions, the solemn liturgies, and alternate chanting, still show what was once the joyful order of God's worship in all the "beauty of holiness" (2 Chronicles xx. 21.); but that also in the simplest House of God in our land, on every Lord's Day, the Blessed Elements should be offered to all desirous of communicating.—We should thus be habituated to regard this holy ordinance, not as a rite to be sparingly approached after a stated process of particular preparation, but as one for which the pious Christian ought ever to be prepared in the daily walk of a holy life; as one which is a foretaste of the joys of Heaven, as one, without which he has no covenant hope of admission into the company of "just men made perfect" (Hebrews xii. 23.) Whatever, argues the truly apostolic

Bishop Wilson, keeps one from the Lord's Supper in this life, must keep him from the joys of Heaven in another.

Regarding, then, this holy ordinance as the first and most efficacious among the means of Grace, and at the same time taking into account the awful defection from primitive practice in our branch of the Church Catholic collectively as regards its frequent celebration, and the still wider departure in the case of individual Christians, it is a momentous question for our consideration, how far the deadly coldness in spiritual things, the latitudinarian feelings so destructive of Christian unity, the worldly-mindedness of the age in which we live, may not have been nurtured, if not produced, through our neglect of the Christian sacrifice.

Hes it not, in truth, been the particular failing of the times in which our lot is cast, to trust too much to feelings and experiences, to individual energies, to human eloquence, to extraordinary revivals, to what may almost be called religious agitation, rather than to the quiet workings of sound Church principles, to patient continuance in well-doing, to faithful waiting upon God's good time, to a slow, perhaps, and silent, but sure progress in holiness, under the use of God's appointed means of Grace?

The unsatisfactory state of things at the core, under an apparently prosperous exterior, can scarcely be denied by any who have gone below the surface of society in their inquiries touching practical religion. It is abundantly admitted in a recent work, emanating from a school of theology, which lays exclusive claim to the title of Evangelical, that "taking the case of any twenty parishes, in which during a long series of years there have been faithful servants of Christ ministering among the people, we shall scarcely find one in which any very large proportion of the population appears to be walking in the right way. With day and Sunday schools, with scriptural preaching and pastoral instruction, yet not one in many seems seriously impressed with religion and the concerns of his soul."

This, it must be confessed, is a mournful picture, with no redeeming qualification,—no suggestions of hope or remedy. But persons of a different school, while, to a certain extent they admit its truth, would deny that the case is desperate. They would suggest that the inquiry, how far the means alluded to of education, and preaching, and pastoral instruction, however excellent in their way, can be considered in themselves adequate to the end proposed. Nay more, they would inquire whether those very means, through their partial and too exclusive application, have not tended to the depreciation, and neglect of what the Church has ever regarded as the more direct channels of Grace.

How different, for instance, might the case have been, had the Baptismal Covenant at all times been fully unfolded, and the regenerating influence of the Holy Rite faithfully asserted? On the contrary, Christian parents have not been sufficiently instructed in the blessed privileges, to their children, of this "outward and visible sign of an inward and spiritual grace given unto us." They have not been taught to look upon Baptism, as both "a means whereby we receive the same, and a pledge to assure us thereof." And so likewise, from being accustomed to hear the Supper of the Lord spoken of chiefly as a commemorative ordinance, people are led to forget that the Bread which we break, and the Cup of Blessing which we bless, are not merely typical of Christ's Body broken and His Blood poured forth for man, but are moreover, the mystical means of conveying strength and refreshment to the soul, just as the Bread and Wine invigorate and sustain the natural man. They do not therefore feel, that the Bread of Life which came down from Heaven, is as necessary to their daily growth in holiness, as the daily bread, which they seek for their earthly need, is to their bodily existence. They have not been brought to perceive that unless they duly receive these Holy Mysteries, as "very members in His body," yet even as a mere spectator he partakes in the interests of those among whom his lot is cast, and is anxious to contribute as he best can to their welfare and happiness. The busy scenes of life may for the most part but little suit him; and its rivalries and collisions, its turmoils and strife, be altogether repugnant to his tone of mind; yet in any degree he can allay the heat of contention; can give a higher and better character to the principles of action; if he can reconcile enmities or remove prejudices, he shrinks not from the duty, however irksome and unsatisfactory. A soldier cannot always choose his post; if his orders are distinct he hesitates not to obey them. There is, however, a season to all. It is grateful for one who has borne the heat and burden of the day, when his evening arrives and age advances, to withdraw himself from the haunts of men, and in the leisure of contemplation to await his summons; but until the weight of years approaches, the conduct of the Christian Gentleman will in general be, neither on the one hand assiduously to court society, nor on the other reservedly to shun it. It is necessary, however, that he use due prudence and circumspection. He pretends not to a rigid severity of judgment; yet too many there are moving in the circle of the world around, who are admitted on terms of ordinary intercourse, but in whose company he would not willingly be found. No wit, nor learning, nor conversational talents, would induce him to countenance any whose walk is at all marked by opprobrium or scandal.—From such he feels himself called upon to separate—communication here would compromise his own character; and should this occur from inadvertence or accident, a respectful but distant civility will show it was not desired.

It has been said that a consistent religious profession is no bar to social intercourse. On the contrary, it acts beneficially, not only as affording healthy recreation, but as tending to correct a crudity of thought, and the viewing of things through a fanciful medium, which abstraction is apt to produce. But care must be taken against running into an opposite extreme.—Not a few there are in the world who frequent its circles apparently from mere vacuity of mind, as if the main object of their life were to escape from themselves. Besides the loss of time thus miserably squandered, a craving is caused by over-excitement, which by constantly seeking further stimulus, eventually leads to a weakening of the powers, and we are sure the Adversary will not fail to profit by the advantage thus afforded him.

It is not, however, merely in avoiding scenes of idle concourse, and dissipation, which of course can be little congenial to his taste, that the Christian's caution is shown,—but in amusements not in themselves unsuitable or hurtful, he will not indulge beyond the strictest bound of moderation. If recreation have any chance of becoming occupation, if it do more than engage a subordinate place, if it have at all a tendency to engross his time or thoughts, and to bear above a very limited part in his expenditure; he will abandon it altogether, sooner than allow the smallest risk to be incurred of an unfaithful stewardship. To lose a portion of his reward for a passing gratification is what he can never consent to; nor will he permit himself to approach the verge of what may be allowable, lest perhaps he hold out a false light, and be the means of leading the careless and unthinking to stray beyond.

While the Christian Gentleman desires as he walks before God, so also to walk before men, he at the same time has recourse to no unnecessary peculiarity, but in mixing with them according to their several positions, follows the customary rules of social life, with the distinction, that whereas others regulate their deportment merely by an external conventional standard, his is founded on the inward dictates of his heart;

good providence, and cheerful obedience to his holy commands, shall then be crowned with a perfect and eternal fruition of the chief good; which will answer our most enlarged desires, and fill all our capacities of bliss, which yet shall be always enlarging and always filling for ever and ever.

And the circumcision of our passions and affections shall have this for its reward, that we shall be ever freed from all uneasy and tormenting passions and their most joyous only remain; and be employed upon their proper object, that most perfectly excellent and lovely Being, whose enjoyment is heaven, and who can never be admired and loved enough.

THE CHRISTIAN GENTLEMAN IN SOCIETY.

(From "The Christian Gentleman's Daily Walk," by Sir Archibald Edmonstone, Bart.)

"The Christian profession calleth us to be quiet and orderly in our station; diligent in our callings; zealous in our words; upright in our dealings; observant to our relations; obedient and respectful toward our superiors; meek and gentle to our inferiors; modest and lowly; ingenuous and compliant in our conversation; candid and benign in our censures; innocent and inoffensive, yet courteous and obliging, in all our behaviour towards all persons."—BARROW.

Though the Christian's chief intimacy is within his own breast; though he hath thoughts and communications, hopes and fears, with which "the stranger intermeddeth not;" (Prov. x. 14.) and though, like a miser, it is in solitude that he rejoices to contemplate the treasured "riches of Christ" (Ephes. iii. 3.) which are in his possession, yet he enters freely into society, and never allows himself the mischievous delusion that his vocation is a barrier to kind and neighbourly intercourse. That he is called upon to take his share in the active concerns of life has already been dwelt upon at large; and as soverely he looks upon religion darkly, when he thinks that it casts a chill upon those social feelings which are implanted within us for the wisest and best of purposes. If, standing apart from the frequented path, he have no smile of recognition, nor word of friendship and sympathy for those who are moving along, he observes not, in this respect, his gracious Master's example, who not only would conduct to the happiness of a future life, but is the softer, the soother, the sweet companion of this. Christianly, we are told, is intended to lighten the whole mass;—human means are to be employed;—but if those who by divine grace are best qualified to assist in the mixing keg aloof from the work, religion must be deprived of its most obvious agency. It is true the Apostle warns that "friendship with the world is enmity towards God." (James iv. 4.) And again: "Come out from among them and be ye separate, and touch not the unclean thing, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (2 Cor. vi. 14.) To avoid contamination is an unquestioned duty, and to conflict with worldly principles, worldly maxims and opinions, is no small part of our daily warfare; but it can scarcely be consistent with that charity that "hath all things, and believeth all things," (1 Cor. xiii. 7.) to consider society at large as under a ban, and that a charter of communion must only be granted with a select and privileged few. I say not but what the Christian associates in preference with those whose sentiments accord with his own. It is in a congenial atmosphere that the soul expands, and his chief companionship is sought among those whose eyes are directed to the same object as his own. But it is a narrow exclusiveness, a Pharisaic stiffness of deportment, which seems to say to his neighbour, "I am holier than thou," that he deems unbecoming in the servant of One who was "meek and lowly of heart." (Matt. xi. 29.) He must, indeed, be deaf to the world, inasmuch as he is to be mainly fixed on his journey's corporate in the mystical body of the Son of God, they have no right to esteem themselves *homo*, though hope, of His everlasting Kingdom.

What, under God's blessing, might we not humbly anticipate would be the fruits of a recurrence to these truly Scriptural views, and to practice in accordance with them? The privileges of adoption, and the consequent obligation to holiness of life and conversation, would be more deeply felt, as a clearer insight into, and a juster appreciation of, the great initiatory Rite of Christian Baptism prevailed among the people.—They would feel that they were no longer their own, but His who bought them—that their bodies were henceforth the temples of the Holy Ghost—(1 Cor. vi. 19, 20.) and they would couple with this awful truth the no less awful denunciation, "If any man defile the temple of God, him shall God destroy." (1 Cor. iii. 16, 17.)

Again, with the breaking of the Bread once more united with Prayer at every assemblage of Christians on the first day of the week, the Merits of their Crucified Master, His bloody Death, His mediatorial throne, would be ever present to their eyes and hearts: Almsgiving would lend its wing to Prayer; the promised aid of the Spirit duly sought for would, we cannot doubt, be as duly bestowed; self-examination, steadfast resolutions of amendment, "lively faith in God's mercy through Christ, a thankful remembrance of His Death, and charity with all men," would mark the character and conduct of the pious member of Christ's Church. Instead of deferring the act of communion to an old age of indolence and apathy, or to a sick bed of pain and hopelessness, we should diligently seek the supporting influence of God's Grace in early youth and manhood's prime, when temptations are strongest, and human passions more impatient of control. The weekly invitation to the Marriage Supper of the Lamb would induce a constant habit of preparation, far beyond that state of temporary fitness, which the expected recurrence of the Holy Eucharist at long and stated intervals produces. We should thus, moreover, be rendering to the substance that honour which, in the earlier dispensation, the Almighty claimed, under the severest penalties, for the mere shadow of good things to come. And by His blessing on our frequent use of all His appointed means, we might hope to escape that fearful visitation of His wrath, which the negligent and careless Christian has surely no less reason to dread than the Jews of old, if he abuse the privileges of "a better Covenant, established upon better promises." (Heb. viii. 6.)

CIRCUMCISION OF THE HEART.

(From a Sermon by the Rev. Francis Bragge, B.D.)

No time like the present for this great work, and the earlier the better, upon all accounts; and when once it is done we shall then bear in our souls the mark of our Lord Jesus, the distinguishing character of His disciples. And at his great appearing to reward every man according to his works, we shall be owned by him as his peculiar people, having the sign of this spiritual circumcision on our hearts; and be from thenceforth admitted to an endless participation of the glories and felicities of the new Jerusalem which is above: where the circumcision of our understandings, or the submission of all our own notions and reasonings to the great truths of revelation, shall be rewarded with our intimate view and knowledge of truth in the original, of him in whom are all the treasures of wisdom and knowledge; in the contemplation of which we shall live for ever, and be continually improving our then infinitely enlarged and gloriously enlightened minds to all eternity.

And the circumcision of our wills, or our entire acquiescence in all the choices and disposals of God's

for his profession makes him essentially courteous, not because it is the general practice, but because he obeys what his principles inspire. Thus he takes pleasure in diffusing a tempered cheerfulness around, and communicating freely from his own store while he equally draws upon that of others, not only does he indulge in an innocent gratification, but moreover promotes kind and friendly feelings.—But never does he allow this liberty to run the hazard of abuse;—the least approach towards licence he carefully guards. Any levity of expression, or laxity of sentiment, he immediately discourages by mild but earnest rebuke, if circumstances allow; if not, by a sudden and marked silence, and turning the subject-matter of discourse into another channel. Indeed, he is always desirous that his speech should carry a savour of that sweet and holy source whence a good man's words are drawn; and though he prudently judges of times and seasons, yet since he bears the banner of the Cross, he is at all times ready to stand forth to his honour and defence. In short, he is ever at his Master's work, endeavouring, as far as in him lies, to "adorn the doctrine of God his Saviour in all things;" (Titus ii. 20.) and if the result be that in the eye of some doctrine appear in a more favourable light; if prejudice be softened, and the partition-wall at all shaken which pride or ignorance had raised; if Providence make him in any degree the instrument of preparing the soil for the reception of the divine seed; surely it will add to his crown of rejoicing in that day when the books shall be opened, should any one who is brought by God's mercy within the fold, be able to refer to his example, that "he was dead and is alive again, was lost and is found." (Luke xv. 32.)

Ecclesiastical Intelligence.

ENGLAND.

THE NEW BISHOP OF SODOR AND MAN, Archdeacon Shirley, was educated at Winchester, and elected from thence to the New College, Oxford, in 1816. He obtained the Chancellor's English Lectureship at the same institution in 1822, and was recently appointed to preach the Bampton Lectures for 1847, which duty he will, in all probability, perform. It was an error to suppose that Dr. Willerforce's elevation to the See of Oxford prevented his preaching the lectures, for the appointment took place long before he was promoted to the Bench.—"We believe it was in the year 1841, and that a domestic affliction was the occasion of the disappointment experienced by the University at that time."

SEE OF ST. ASAPH.—Tuesday's Gazette contains an order in Council carrying into effect the recommendation of the Ecclesiastical Commissioners, that the Bishop of St. Asaph do convey in to the credit of the Ecclesiastical Commissioners with the Bank of England, the fixed annual sum of 1,800*l.* by half-yearly payments, that being the excess of the income of the see of St. Asaph, as of 4,200*l.*, which the Commissioners believe would be a suitable average income for a Bishop of St. Asaph. The recommendation is made in consequence of the provision for uniting the sees of St. Asaph and Bangor not yet getting into operation, and the appointment to the Bishopric, though made, is not yet completed.

THE COLONIAL BISHOPS.—Her Majesty's intention of subdividing the diocese of Australia into three, by the erection of two new Bishops, one at Melbourne for the district of Port Phillip, and the other at Morpeth for the northern district of New South Wales, will almost immediately be carried into effect. It is expected that a Bishop will be nominated to the see of Melbourne at an early period, and it is intended to issue a commission to the Bishop of Australia, empowering him, with other Bishops, to proceed to the consecration of the new Bishops, as Bishop of Morpeth. Mr. Allwood went out on the recommendation of the Society in the year 1839, and is at present Rector of St. James's, Sydney.

Her Majesty the Queen Dowager has given a donation of 200*l.* to the Rev. Sir D. Glyn, Bart., Vicar, towards her building the ancient parish and Deanery Church of St. Ewold, Surrey.

EAST THORPE CHURCH.—We have much pleasure in stating that the Rev. Mr. Bowles has received from her Majesty the Queen Dowager a donation of 30*l.* towards the decorations and repairs recently made in the above Church.

as her donation in aid of the fund for the new Church of St. Thomas, proposed to be erected in Dunelm, which will cost 1,000*l.* for the building, and 1,000*l.* for the fittings. The late Bishop of Sodor and Man