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THE TIME-PIECE.

Who is He, so swiftly flying, His career no eye can see? Who are They, so early dying, From their birth they cease to be?
Time:—behold his pictured face! Moments : - can you count their race?

Though, with aspect deep-dissembling, Here he feigns unconscious sleep, Round and round this circle trembling, Day and night his symbols creep, While, unseen, through earth and sky, His unwearying pinions ply.

Hark! what pretty pulses, beating, Spring new moments into light; Every pulse, its stroke repeating, Sends its moment back to night; Yet not one of all the train Comes uncalled, or flits in vain.

In the highest realms of glory, Spirits trace, before the throne, Spirits trace, before the throne,
On eternal scrolls, the story
Of each little moment flown;
Every deed, and word, and thought,
Through the whole creation wrought.

Were the volume of a minute Thus to mortal sight unrolled, More of sin and sorrow in it,
More of man, might we behold,
Than on history's broadest page
In the reliques of an age. Who could bear the revelation?

Vho abide the sudden test? -With instinctive consternation Hands would cover every breast, Loudest tongues at once be hushed, Pride in all its writhings crushed. Who, with leer malign exploring, On his neighbour's shame durst look?

Would not each, intensely poring On that record in the book, Which his inmost soul revealed, Wish its leaves for ever sealed?

Sealed they are for years, and ages, Till,—the earth's last circuit run, Empire changed through all its stages, Risen and set the latest sun,— On the sea and on the land Shall a midnight angel stand; Stand, -and, while the abysses tremble,

Swear that time shall be no more: Quick and dead shall then assemble, Men and demons range before That tremendous judgment seat, Where both worlds at issue meet.

Time himself, with all his legions,

Days, months, years, since nature's birth,

Shall revive,—and from all regions

Singling out the sons of earth, With their glory or disgrace, Charge their spenders face to face.

Every moment of my being Then shall pass before mine eyes: -God, all searching! God, all seeing! Oh! appease them, ere they rise; Warned, I fly, I fly to Thee:

JAMES MONTGOMERY.

THE HOLY INNOCENTS. (From James on the Collects.)

promote the glory of God in our several stations.

The destruction of these Innocents is an instance king of Judea, surnamed the Great—great in crime down together, and trod in the dust. So when we as in power—heard it noised abroad that "the Child frame designs to get any worldly advantage, it is but Jesus," the expected king of the Jews, was born in taking a great deal of pains to catch a fly. And postaking a great deal of pains to catch a fly. Bethlehem of Judea, a place within his own jurisdiction. He was instantly filled with indignation and us about in our cobweb, and sweeps us down in the envy. He was indignant that the regal title should be grave, and "in that very moment we and all our well grave, and "in that very moment we and all our well assigned to any person but himself; and he was envi- laid projects perish together," (Psalm exlvi. 4.) ous at the readiness which all people evinced to greet the expected Messiah. Hurried on to madness by gious folly is it to take as much pains to secure the these combined feelings, and ignorant that the spiritual

Innocents did suffer.

But no touch of pity was there. should be cut off. But the parents of Jesus, forewhich now pollute the soul, and will bereafter damn warned by Divine Providence, took Him into the land it. Both these are most grievous task-masters. Some

the counsels of the Evil One. Nor let us think it strange, that a merciful Provi- Since, then, you must take so much pains either for dence should permit the destruction of so many unoffendia.

Since, then, you must take so many into anger, and offendia.

Since, then, you must take so many into anger, and offendia.

Since, then, you must take so many into anger, and offendia.

are the issues of life and death." Heavenly Father for Jesus Christ's sake, they were joy.

admitted into an inheritance far surpassing the most glorious earthly kingdom, even an heavenly inheritance: For in heaven their angels do always behold the face (From "Thoughts for the Thoughtful," by Old Humphrey.)

of the Father which is in heaven.' sing than this, not even the most loving mother could | Psalm lxxxix. 48. wish for her only child, the sole comfort of her exis-

out doubt or hesitation, with perfect simplicity, and away," James iv. 14. through Jesus Christ our Lord.'

> VANITY OF THE WORLD. (By Bishop Hopkins of Londonderry.)

To what purpose, dost thou, O worldling, rack thy brains with contrivances, how to fill thy bags with treasure, how to empty them out with advantage? When thou hast added heap to heap, of all thy store thou enjoyest no more than what thou eatest, or drinkest, or wearest: and of this, too, thou enjoyest no more than will just suffice to satisfy thy hunger, to quench thy thirst, and to fence off the injuries of the weather: all the rest turns either to disease or burdens. True reason will teach us to choose our estates as we would do our garments, not those which are largest, but those which are fittest for us. Vast and overflowing estates are but like huge enormous rudders, that rather serve to sink the ship, than steer it; their abundance is useless, and their excess dangerous. To what end therefore, is all our care and carking, all our perplexing and solicitous thoughts, those parching and consuming distractions, which can hasten on nothing but our own natural decays; to what end are they, unless it be to contradict our Saviour, and show that we have a power Their death is commemorated, in order that the When we lay subtle and intricate designs, to obtain circumstances with which it was connected may be the more deeply impressed upon the mind, strengthening with a great deal of art and labour weave a curious our faith, and animating us to an emulous striving to cobweb, only to catch flies; and so possibly spend more of their bowels in framing it, than the prey they catch ean again repair. Yea, and it may be, too, before the ost ferocious barbarity on record. Herod, prey be caught, both they and their web are swept If the world be thus vain, what extreme and prodi

kingdom about to be established by the Messiah could interest to secure heaven and eternal glory, were they laid out poor and perishing concernments of it as would suffice interfere with him, whose kingdom was of this world, has " We labour for the bread that perisheth, he "sent forth and slew all the children that were in and we perish with it in our very mouths. About this Bethlehem and in all the coasts thereof, from two are our hearts, our hands, our strength, our time, emyears old and under." The whole circumstance is ployed, whereas the great things of eternity are so utunparalleled in history: no succeeding age could have found and the history is no succeeding age could have terly neglected by us, as if they were none of our confound and the history is no succeeding age. found any one so mad as to issue such an edict, or cernments to look after. Were we but as laborious so hardened in cruelty as to execute it. It is indeed in our christain calling, as we commonly are in our scarcely scarcely within our conception of possibility, that a policy so had our conception of possibility, that a worldly callings, salvation would not lie upon our hands Policy so barbarous could have entered into the heart unwrought; God, and Christ, and all heaven, were unwrought; God, and Christ, and all heaven, were of man: so much have our moral and social feelings ours. Who would doubt when they see men so busy ours. been meliorated by the mild influence of that religion, about impertinencies, and the trival affairs of this world, to fill up the evidence and testimonies of which these but that they were much more anxious about their souls? Who would not conclude, that certainly their We may imagine, perhaps, with what horror the great work is already done, that shall see them so earfamilies of Judah would hear the cruel proclamation; nest and solicitous about petty matters? But alas! but imagination itself cannot picture the miseries it may astonish men and angels, that rational creatures, which must have marked the scene where these Innocents lay bleeding and dying in the presence, and must abide either in inconceivable misery or bliss, some even in the arms of their distracted parents! should trifle away that time and strength which might Murdered, too, by the unsparing hand of beings, who secure their everlasting happiness, about those vain ere themselves, probably, husbands and fathers! nothings, that have neither happiness in them, nor continuance. Certainly the service of God is not more It is proper to remark here, how signally Herod defeated his own purpose, and by his attempts to destroy Jesus, brought about, however unintentionally vice set thy hand to any foul office; whereas the world on his part, the very ends which God had in view for employs thee basely to rake together thick clay, and hore firmly establishing the Messiah's kingdom. load thyself with it; and the devil, yet worse, to rake Herod intended that, in the general slaughter, Christ in the mire and filth of all manner of defilements,

of Egypt, the very place whence, according to prophe"draw iniquity with cords of vanity, and sin as it were
"the very place whence, according to prophe"draw iniquity with cords of vanity, and sin as it were
"the very place whence, according to prophe"the very place whence, according to place whence, according to place whence, ac cy, the Messiah was to be called: "Out of Egypt have with a cart-rope," (Isaiah v. 18,) They are so enslated as the devil that he puts them into I called my son." Thus the Infant on whose account the wink of the devil, that he puts them into the wicked king of the Jews had incurred this load of his team, makes them draw and strain for their iniquiguilt, not only escaped the sword, and was conducted ties, and doth them a courtesy when their sins come by his parents into a place of safety; but escaped it easily. He makes them toil and sweat in carrying will sustain his infirmity; but a wounded spirit who will sustain his infirmity; but a wounded spirit who will sustain his infirmity; but a wounded spirit to by so manifest an interposition of Divine Providence, faggots to their own fire, and blowing up those flames, and the place of safety chosen was in such evident accord with the prophecies respecting the Messiah's advent, that the history remains forever a record equally and weary themselves for very vanity." They take satisfactory and instructive, of the power of God overruling the fraud and malice which the devil or man ments; for both are signified by "labouring in the darkness, and chased out of the world," Job xviii. 18. can work against the Church, and bringing to nought fire," where what they produce cannot be enjoyed, but is consumed between their hands.

offending Innocents. On this, as on many other events lay it out upon that which is substantially good, and tecorded in Holy Writ, it would ill become man to be eternally so? God requires no more, but only other equisitive, as to the mysterious counsel of the Most work from you; and the many things that Martha High. His ways are equal, though they be past findwas careful about, religion and holiness reduceth to ing out; and his judgement merciful, though unsearchthe the one thing necessary; which, though it contains Still it may be permitted us to observe, than many particular duties under it, yet by reason of its Almighty God, who is pleased to lend us life, has t uniformity and subserviency to itself, is less distracting right to demand it again at what time, and in what man- and cumbersome. The wheels of a watch move and her, He pleases. Whether, therefore, He require a click as fast when it goes false as when it goes true; surrender of life in infancy, or permit existence to be and if it be but set right at first, the same activity of lengthened even to old age, our chief care should be to the spring will so continue it, which before made its live every hour in due preparation for a summons from motion irregular. Soit is here; the same activity this world to the next; and to exercise ourselves always in dutiful submission to Him, "in whose hands the world, would procure heaven and glory, for you, were it that way directed. Your cares, your contri-With respect to the sufferers themselves, if suffer- vances, your endeavours, need be no more than now ers they can be called, who were removed in their innocence, theirs was a happy change,—a change from a world, reserve now for heaven. And how infinitely world of trouble to a world of peace. In reference to reasonable is this! Certainly they are most stupidly

DEATH'S VISITS TO THE VILLAGE. A WORD FOR THE CLOSE OF THE YEAR.

been pleased to remove a child in its infancy. It is years; but be not deceived by the saying, my country

they are, may glorify the great God, their heavenly lings, every now and then casting a fond look at her responsibility. Have we not all responsibility. Have we not all responsibility. Father, by a virtuous life by honouring their father little treasure. That day week its gentle spirit de- It is an awful question.

unreserved obedience; even as we justly expect our Death went down the village in the summer. The every man fancies to be in his own power. We are children to receive the precepts we lay down for their heavens were bright with sunbeams, and the earth all engaged in the race to the goal of riches; many direction. Entire submission, therefore, to the will seemed to smile; the gardens were in their glory, and of us are not disposed to confine ourselves to fair of God, is expected of us all, with an uniform reliance the merry haymakers were busy in the fields. The means of deciding the contest. Hence a necessity for upon the aid of his Holy Spirit; for He alone (in the sexton's son had long been ailing, and all agreed that never-ceasing vigilance and never-relaxing exertion, words of the Collect) "can mortify and kill all vices he could never struggle through the winter. The red greater perhaps than was ever requisite in any other in us, and so strengthen us by his grace, that, by tinge on his cheek was not of a healthy hue: consump- age or country. Now this is a source of many and the innocency of our lives and the constancy of our tion had marked him for the grave. He had taken great evils. Men have not time to be religious, and faith, even unto death, we may glorify his holy name, to his bed a fortnight, when his head fell back gently a day, formally set apart for religious worship, beer of the field, so he flourisheth. For the wind pass- afford themselves, otherwise than by devoting to Beknow it no more," Psalm ciii. 15, 16.

Death crossed the village in the autumn. The or- is, how little can he decently give?

1 Sam, xx. 3. her eyes. "Watch therefore; for ye know not what

ur your Lord doth come," Matt. xxiv. 42. Death went round the village in the winter. The cicles were a foot long, hanging from the pent-house there in heaps, for it had been shovelled away from the front of the cottages. Not a stone's throw from the finger post at the entrance of the village dwelt Abel Froome, the clerk's father. For years he had been afflicted; but his mind was stayed upon Christ the Rock of ages, and he loved to think of eternal things. He had lived to a goodly old age; and, as a shock of corn ripe for the barvest, he was ready to be gathered into the garner of God. While his days were numbering, his heart had applied unto wisdom; and he knew Him whom to know is eternal life. Death a peace, according to thy word: for mine eyes have

The habitation of Harry Tonks was in a wretched olight when Death crossed the threshold. -Harry was an infidel, and scoffed at holy things. His days were mostly spent in idleness, and his nights in poaching, and in tippling at the Fighting Cocks. Often had Harry defied Death at a distance, as a bugbear; but, when he came in reality, he trembled like a child .-Pain tacked him, and poverty distressed him; but that was not all: for his conscience was at work within him, gnashing his teeth in anguish, and quite as bad to hear the curses he uttered in his despair. He died as the "Rend your heart and not your garments, and turn

If Death thus goes up and down, and across and around the village, at all seasons of the year; if he takes away the old and the young, the feeble and the strong, the rich and the poor, the righteous and the wicked, how long will he pass by THEE? Is it thy prayer-"Let me die the death of the righteous, and Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me," Psalm xxiii. 4.

> WORLDLY CARES. (From the Church Times.)

had no religion at all, and the preceding one less than then surviving Apostle.

none, but that this age is truly religious, and this country pre-eminently so. But these good folks are certainly mistaken. There are undoubtedly, in many comforting to those parents from whom God may have than in the town, and perhaps they may a few short any religious eminence as an age. The proof of this for the last eight or ten months, I have deliberately in which most of us live, to luxuries and accommodation than in the town, and perhaps they may a few short any religious eminence as an age. is the extent to which we are infected with the desire natural that, under such circumstances, mortal men, friends, for the word of the Eternal is gone forth: of riches. That we cannot serve Gon and Mammon Not, however, without deep feelings of reluctance and who are at best short-sighted, "and slow of heart to "The days of our years are threescore years and ten; is a proposition which we dare not formally deny, but hesitancy on my part, fully conscious of my inability believe," should weep and lament. The mourning and if by reason of strength they be fourscore years, one practically to disprove which efforts are continuparents have lost a child, whose smiles were their comyet is their strength labour and sorrow; for it is soon ally made. Worldly cares press on us in youth, and one that would interest any one beyond the circle of ally made. fort, and to minister to whose wants was at once their cut off, and we fly away," Psalm xc. 10. Neither of course they do not relax in age. Every man thinks my acquaintance. But duty will call forth our once it necessary to be rich. If his position in society is active powers, which may have lain dormant for years, through Christ who died for us, and aids us by his ers should be denied the melancholy indulgence of Death came up the village. It was in the spring: tears! "Jesus wept" when He saw his friends in the fresh leaves were budding forth, and the snowtrouble. But let us not sorrow like men without drops were peeping out of the ground. He went into hope for them that sleep in Jesus; let us rather console ourselves by reflecting that the spirit of the Roger Gough in his arm-chair, with his brow wrinkled to be therewich content, is a duty inculcated in the Pressole ourselves by reneeting that the spirit of the innocent, instead of living to encounter those various and his hair white as flax. Roger was taken with the Holy Scriptures; but it is an unpopular text which by the innocent, instead of living to encounter those various and his hair white as flax. and ms nair write as nax. Roger as and unpopular text which the subject of Divine grace, (as I humbly trust,) and of unity pervades not only the law, but also the cares and vexations, which we all find to be our trials and crosses, bath passed to the God who created it, "What man is he that liveth, and shall not see death?" without acquainting myself with church history, as a Christian religion. Hence that axiom of the Church and is admitted an angel into heaven. Greater bles- shall he deliver his soul from the hand of the grave?" is that we are to do our duty in that state of life into which it shall please Gop to call us. But this does I was dedicated to God in infant baptism, and through a heretic is no Christian. When Christ came, he Ing than this, not even the most loving mother could rish for her only child, the sole comfort of her existing for her only child, the sole child her only child, the sole comfort of her existing for her existing for her only child, the sole child her only child, the sole child her only child her

> on his pillow, and he went off like an infant going to comes to thousands an occasion of sin, because they sleep. "As for man, his days are as grass: as a flow- think that they need relaxation, which they will not eth over it, and it is gone: and the place thereof shall lial the time which circumstances forbid them from apprepriating to Mammon. But men have not only Butcher Hancocks was the strongest man in the pa- no time to be religious, but they have no money to rish; but he was no match for Death. His chest was bestow upon the support of religion. They cannot broad, his arms were sinewy and strong, and his frame be expected to give more than they can afford; they bulky, and well knit together. "As hearty as Han- will give what they can spare; but what can they cocks," was a common adage. No matter! sickness spare? A man who is working for a maintenance can soon robs the stoutest of his strength, and pulls down spare what is left of his income, after his maintenance the tallest man to the ground. The fever fastened is provided for, or if necessary, he may exercise some upon him, so that one hour he raged with heat and self-denial, maintain his family at a less expense, and thirst, and the next his teeth chattered with cold .- give the difference to the support of religion. But His neighbours carried him to his grave. "Lord, that is because a maintenance is a definite thing, havmake me to know mine end, and the measure of my ing ascertainable boundaries. But what can the man days, what it is; that I may know how frail I am .- | who is working for a fortune spare? His wants are Behold, thou hast made my days as a handbreadth; indeed boundless. It is clear, clearer than sunshine, and mine age is as nothing before thee: verily every that he can spare nothing. Necessity may compeman at his best state is altogether vanity," Psalm him to give something; "but he gives grudgingly and of necessity," and the question always before his mind

was at work among the wheat, and the scythe was that will be rich fall into temptation and a snare, and sweeping down the barley. Never was known a more abundant year. The loaded teams were seen in all divertions and perdition. For the love of money divertions and the glassical states as alterease in weath and positive of charity for each other. Once I would sooner have into many foolish and hurtful lusts, which drown men of charity for each other. Once I would sooner have into many foolish and hurtful lusts, which drown men into many foolish and hurtful lusts, which drown men into many foolish and hurtful lusts, which drown men into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money in destruction and perdition, abundant year. The loaded teams were seen in all into many foolish and hurtful lusts, which drown men into many foolish and hurtful lusts, which drown men in destruction and perdition shall enable the congregations to provide for united with any other Christian denomination, rather in destruction and perdition. Blount never spoke after. You may, perhaps, have the sremark. We shall see that the worldly cares seen his tomb by the stone wall of the churchyard which the lave of riches engender, are a surre and a which the love of riches engender, are a snare and a with the iron palisades round it. Truly may each of temptation to many otherwise pious and good men.us say, "There is but a step between me and death," We shall see that this has a direct tendency moreover to starve the Church, to check the free course of the Widow Edwards lived in the shed, at the back of Gospel. There is but one remedy for all the evils of the pound. It was a wretched habitation; but the the Church; the great truth must be proclaimed that poor cannot choose their dwelling places. The aged it is the duty of Christians to be contented with pov- SPIRITUAL IMPROVEMENT OF THE POOR. widow had wrestled hard with poverty; her bits and erty. The laity understand now that it is the duty drops were few and far between. Her son, who ought of the clergy to be contented with poverty. Unto have been a staff for her old age to rest on, was at doubtedly it is so; but it is not less the duty of the sea. He was roving and thoughtless; but there is a laity to be contented with poverty. Not the factitious heartache in store for him on account of his aged mother. Death found the widow alone, lying on her so many of our clergy are compelled to feel, but that straw. No one was at hand to comfort her, or to close poverty of the spirit which can be content with food, although not luxurious, and with raiment, although not splendid, and can altogether abjure the hope or desire of accumulation. When individual Churchmen are generally brought to this state of mind, the Church n the carpenter's yard; and the snow lay here and will be rich enough to perform her duties and discharge her mission; which she will never be made by calculating at how small a sum per head she may be relieved from her present difficulties.

DECEIVERS. (From a Sermon by Dr. Waterland.)

found him sitting up in his bed, with the Bible in his It is pretending to be wiser than the rest of the world, regard to mere physical suffering, so great as is somefound him sitting up in his bed, with the Bible in his aged hands; and the last words that faltered from his lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant depart lips were, "Lord, now thou lettest thy servant lips were, "Lord, now thou lettest lips were, "Lord, now thou lettest lips were, "Lord, now the lips w in peace, according to thy word: for mine eyes have have not the honour of inventing it, or of reviving it seen thy salvation," Luke ii. 29, 30. Thus died Abel have not the honour of inventing it, or of reviving it in their times. It is objection enough against a seen thy salvation, and the honour of inventing it. seen thy salvation, Luke it. 29, 30. Indicated the in their times. It is objection enough against common from starvation. So, as to clothing, many shiver from to the extension of the Church Universal." upright: for the end of that man is peace," Psalm truths, that they are common, and in every body's want of defences against the cold; but there is vastly hands. There is no glory to be gained by traversing this beaten road; it is but low and dull employment:

Nevery irrend to the beingined inthis the limits habit the boundless territories comprised within the limits of our colonial possessions—and every one who wishes nal modes of dress which fashion has sanctioned, than but if they can open a new way, and strike out a new track which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; there is the trick which no man has discovered; the trick which no man has discovered in the trick which which has the trick which which which has the trick which track which no man has discovered; there is the triumph and the exultation. When once a man has thus far given loose to his vanity, and thinks himself significant enough to be lead of a sect: then he begins, first, to whisper out his choice discoveries to a few admirers and confidents, who will be sure to flatter him mirers and confidents, who will be sure to flatter him integrated among the poor from denerately of families. Out and Church of Christ upon earth—should nasten to assist this venerable Society, in its praiseworthy efforts to accomplish and perpetuate these desirable objects. There is a character of fixedness and permanency in the good which the institution effects, which furnishes a peculiar claim for support upon the Christian public. We hope the recommendation to establish parochial associations in interesting object to fill up life, to satisfy the infinite cravings of man for action. mirers and confidants, who will be sure to flatter him | nite cravings of man for action. ful, slow to anger, and of great kindness, and repenteth are first fond of their own conceits, which is their ness to the love of parents and children, brothers and the greater the numbers are, the greater their glory.

Love of fame and glory is a very strong passion, and operates marvellously in persons of a warm complexion.

In the greater the numbers are, the greater their glory.

Love of fame and glory is a very strong passion, and operates marvellously in persons of a warm complexion.

In the greater the numbers are, the greater their glory.

Church of Hawkesbury Mills, Ottawa river, together with three dozen Prayer Books for the use of the poorer operates marvellously in persons of a warm complexion. Even St. John the Apostle, with all his gifts and heavenly endowments, was slighted by Diotrephes, who are type against his control of the control let my last end be like his?" Numb. xviii. 10. Is Christ thy hope, thy trust, and thy salvation? If so, that divine man, "but Diotrephes, who loveth to have that divine man, "but Diotrephes, who loveth to have that divine man, "but Diotrephes, who loveth to have the case of the community and if, by our labours, we can community; and if, by our labours, we can community and if, by our labours, we can com thou mayest indeed rejoice, and say with exultation, the preeminence among them, receiveth us not." - among them the fountain of the only pure domestic Scottish Episcopal Church Society:-Diotrephes was a Christian, and probably a Christian felicity. This is not a religious age, and this country is not a religious country. You will meet at every turn with a good measure, to maintain his ground, and requires, and leading a quiet cheerful life through his cause he will not ask for more than bare sustenance able, in a good measure, to maintain his ground, and requires, and leading a quiet cheerful life through his cause he will not ask for more than bare sustenance able, in a good measure, to maintain his ground, and requires, and leading a quiet cheerful life through his cause he will not ask for more than bare sustenance able, in a good measure, to maintain his ground, and requires, and leading a quiet cheerful life through his cause he will not ask for more than bare sustenance able, in a good measure, to maintain his ground, and requires, and leading a quiet cheerful life through his cause he will not ask for more than bare sustenance able, in a good measure, to maintain his ground, and requires, and leading a quiet cheerful life through his ground, and requires, and leading a quiet cheerful life through his ground, and requires, and leading a quiet cheerful life through his ground, and requires, and leading a quiet cheerful life through his ground, and requires a ground, and requires a ground, and requires a ground, and requires a ground his cause he will not ask for more than bare sustenance and the ground his ground.

CONFESSIONS OF A CONVERT. (From the Gospel Messenger.)

could see no beauty of holiness in their devotions.

holy temple. All my desires concentrated on the one is to preserve, transmit and enforce. point, "Lord what wilt thou have me do?" When in this state of mind, that mountain of objections vanshed, every obstacle was taken away, and love for the church, her ministry and worship, was substituted; and holiness to the Lord appeared to be written on every leaf of the Prayer-Book. I desired to be humbled at the throne of grace: and for the first time, heartily united with the church in their sacred devotions; my duty was made plain before me, and I for would not be willing to act contrary to the guidance

Stands like a palace built for God, To show his milder face.

But their physical sufferings are not their chief evils.

The great calamity of the poor is not their poverty, understanding this word in the usual sense; but the tendency of their privations and of their social rank, to degradation of mind. Give them the Christian spirit, and their lot would not be intolerable. Remove from them the misery which they bring on themselves by evil doing, and separate from their inevitable sufferings the aggravations which come from crime, and their burden would be light compared with what mow oppresses them.

and triends were recently held in different parts of the metropolis, and it is hoped that the resolutions unanimously adopted by a large body of the merchants of the city of London, as well as by many of the nobility and gentry of Westminister and the north of London, will tend to kindle a like spirit of sympathy and co-operation in behalf of the colonial Church throughout the empire.

The outward condition of the poor is a hard one. I mean not to criticise it with the apathy of the stoic; est means of acting upon this improved feeling, is through the establishment of an association in every parish, and the to deny that pain is an evil, privation a loss of good. But when I compare together different classes as ex-There is oftentimes a great deal of pride and vanity is ting at this moment in the civilised world, I cannot to the humblest and poorest, for the great purpose of susisting and propagating the Gospel throughout the world. Two hundred and three such associations were added durant to mere physical suffering, so great as is someof new discoveries. Nothing pleases them, if they more in this community die from eating too much than should the character of a missionary Church, until every

in it; and next, to tell aloud to all the world, how Let not the condition of the poor be spoken of as universal adoption; and we should rejoice if the Society great a secret he had found out, with the inestimable necessarily wretched. Give them the Christian spirit, yalue of it. And now at length comes in the use of and they would find in their lot the chief clausers. value of it. And now at length comes in the use of and they would find in their lot the chief elements of sleight and cunning craftiness, and all imaginable ar- good. For example—the domestic affections may and tifices; first, to find out proper agents to commend do grow up among the poor, and these are to all of us and cry up the conceit; next, to spread it in the most the chief springs of earthly happiness. And it deserves artful manner among the simple and least suspecting; consideration, that the poor have their advantages as and after that, to form interests and make parties; well as their disadvantages in respect to domestic ties. a majority at least contending for it. This frequently is the end and aim of novellists and seducers. They are first fond of their own conceits, which is their pride and vanity; and next, impatient to make proselytes, and to draw the world after them, because every wealth decrease the results of the secretaries stated that all etter had been received from the Secretaries stated that all etter had been received from the Lord Bishop of Toronto, recommending the application of the Rev. Robert Blakey, of Prescott, Canada West, who is now in England, and requests some of the Society's Publications for Distribution among his parishand so, if possible, to have public sanction set to it, or | Their narrow condition obliges them to do more for one lytes, and to draw the world after them, because every | wealth destroys this mutual dependence, this need of

priest too, and thought himself considerable enough to form a sect, and to head a party in the Church, happiness; and it deserves remark that their happiness are the Annual Meeting of the General Committee of the Scottish Episcopal Church Society, held in Edinburgh, happiness; and it deserves remark that their happiness even against St. John. "He loved to have the preeminence:" ambition, it seems, was his motive: and
be wanted as a party in the Church. The following micontent with few outward means than with many; to
the Clergy and Laity of the Church. The following minute was unanimously agreed to: beings of their age, our blessed Lord declares, that "of such is the kingdom of God:" accepted by their leaves the Kertang of God: accepted by their leaves of the Kertang of God: accepted by the Ke stands better the meaning of happiness than we who not admit of apportioning a larger sum for this object,

cannot be at ease unless we clothe ourselves "in purple, and fare sumptuously every day," unless we surround, defend, and adorn ourselves with all the pro-REV. SIR:-The request which was made some ducts of nature and art. His scantiness of outward They say that people live longer in the country but we are very far from having already attained to time since, of communicating my religious exercises means is a sign of inward fulness; whilst the slavery

FAITH AND MORALS. (By the Rev. S. W. Manney.)

Salvation depends upon our faith and conduct, ____, I was led by family circumstances to examine saved by him. A man cannot deny that one spirit Indeed it is the duty of us all to remember, that which inhabits the Church, and at the same time be that appeareth for a little children; without doubt or hesitation, with perfect simplicity, and at the same time and inordinate desire for wealth out doubt or hesitation, with perfect simplicity, and at the same time and inordinate desire for wealth out doubt or hesitation, with perfect simplicity, and at the same time and inordinate desire for wealth out doubt or hesitation, with perfect simplicity, and at the same time and inordinate desire for wealth out doubt or hesitation, with perfect simplicity, and at the same time and inordinate desire for wealth out doubt or hesitation, with perfect simplicity, and at the same time be that appeareth for a little time, and then vanisheth out doubt or hesitation, with perfect simplicity, and at the same time be the control of the perfect tures before me, would refer to the passages quoted, immortal life. The Christian religion is one, and with an ardent desire to know the truth. While this must be received as such. We transcend our limit investigation was progressing, I was not aware how it and our right when we determine what we will receive would terminate. It was not for myself that I was and what reject. To determine and establish a relipursuing this course, but for another. In my own gion is the prerogative of God himself. He only view I was established. Prejudice, which had pre- knows what is necessary to salvation, and for this end viously taken the predominancy, had separated me far he established the Christian religion, which requires from the church, and deprived me of that charity, verities to be believed as well as virtues to be perwhich the apostle Paul so beautifully describes in the formed. This is an established point, which the Scripfirst Epistle to the Corinthians, which asserts, that tures most plainly teach. Nor can essential or funhaving all other Christian graces, "without charity we damental truth and heresy be resolved into mere are nothing." Objections, almost innumerable, pre- matters of opinion, which a man may embrace or resented themselves to my view, and when carefully ex- ject as he sees fit. As well might you attempt to amining my heart, I thought and even said I could not amalgamate Christian truth and heathen mythology, worship there. All seemed formal and heartless. I or unite the fiery purity of the one with the gross corruption of the other. Faith and morals, then, which But the crisis had now arrived, the decision was to are important and controlling facts of Christianity, be made, my own heart was agonizing in silent prayer are absolutely necessary to salvation. They are as it to God for direction, while bowing before Him in His were a legacy left to the Church by Christ, which she

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The annual report to May, 1846, has just been issued, om which we have great pleasure in making the following extracts :-

of the Holy Spirit. This does not alienate my heart from my Presbyterian friends, their Christian graces 1 Regulated.—"That principle, as plainly stated in the Report of last year, is to assist the emigrants and colonists PRINCIPLE UPON WHICH THE SOCIETY'S GRANTS ARE chard trees were bending beneath their load, the sickle All men are now seeking to be rich. "But they love and admire. We are all erring, sinful mortals, during the first years of their settlement, and gradually and we ought, certainly, to exercise a suitable degree to withdraw such assistance, as increase in wealth and po-

directions, and the gleaners were picking up the scatis the root of all evil; which, while some have covettered ears from the stubble. Farmer Blount was a
ed after, they have erred from the faith and pierced
of my interest diminishing it is daily increasing. I wealthy man. He was in the corn-field with the reapers, when he suddenly fell to the ground. Some said that he was struck by the sun, and others that it was a fit of appoplexy; but, whatever it was, Farmer Blount never spoke after. You may, perhaps, have Blount never spoke after. You may, perhaps, have the suddenly fell to the ground. We shall see that the worldly cares the succour at the several churchs and pieters of my interest diminishing it is daily increasing. It is succour as the several churches deminishing it is daily increasing. It is succour as the several churches of my interest diminishing it is daily increasing. It is succour as the several churches of my interest diminishing it is daily increasing. It is succour as the several churches of my interest diminishing it is daily increasing. It is succour as the several churches of my interest diminishing it is daily increasing. It is succour as the several churches opening to my interest diminishing it is daily increasing. It is succour as the several churches opening to my interest diminishing it is daily increasing. It is succour as the several churches opening to my interest diminishing it is daily increasing. It is succour as the several churches opening to my interest diminishing it is daily increasing. It is succour as the several churches opening to my interest diminishing it is daily increasing. It is succour as the several churches opening to my interest diminishing it is daily increasing. It is succour as the succour as the succour as the several churches opening to my interest diminishing it is daily increasing. It is succour as the succour as years these poor emigrants must be dependent for the ministrations of religion on the charity of their brethren And the language of the Psalmist, "I was glad when they said unto me, let us go into the house of the Lord."

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Amelia. the Society are therefore not likely to be diminished, even though its assistance be withdrawn at the earliest moment from the older settlements. Indeed, the late happy increase in the number of the colonial Bishops, To awaken a spiritual interest in the poor, this is my object. I wish not to diminish your sympathy with their outward condition. I would increase it.—

But their physical cuff rices are not their chief cuils.

The following increase in the number of the colonial Bishops, and the consequent more complete and more frequent visitations of the several dioceses, have brought to light new claims in every quarter—claims which cannot be neglected without serious and lasting detriment to the Church, but which the Society, with its present means is wholly analyte to neet. Sensible, however, of its vast

> MEANS OF STRENGTHENING THE SOCIETY .- "The readiappointment of collectors, who shall aid the clergy in ga-

Every friend to the benighted human beings who intensive, or one and the same thing.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. 67, Lincoln's Inn Fields, Nov., 1846.

At a General Meeting held on Tuesday, the 3rd of

The Lord Bishop of London in the chair.

Books and Tracts were granted to the value of £8.

tion recently passed by the General Committee of the

"At the Annual Meeting of the General Committee of

as he wanted not sleight, or cunning craftiness, where- be cheerful amidst privation, than amidst overflowing "The Secretary stated that the sum annually allowed by he could impose upon the weak and ignorant, and plenty. A poor man living on bread and water, be- by the Society for Bibles, Testaments, and Prayer Books,