poetry.

LINES.

Te quidem pax emeritana recipit Sorte tranquilla ; nova me figura

Occupet rerum, sine te relictum

O bene amma ! Te (mel cordis quoniam in recessu Quam tui sursus placida quiete

Mutta quam corlo dabet egritudo : Debilem, me, ebeu I sed adbuc vole Ona vocat lire:

Surgit imago.)

fre per cursum mihi constitutum semita nunc per loca duriora, Nunc tamen ducta per ameniora um-

Yes, holy peace bath thee received, Thy goal attained, thy warfare done, He wait new tasks . of thee bereaved Beloved one !

Thee (for amid my beart's food yearning, I see thee to my fancy brought, As once thou wast ev'n now returning,

Thee, plous, meek, klad, unaspiring iss to bear God's chastening will ; Me, weak, alas ! but are desiring

To follow still, as He shall call me, Obedient through life's varied scene, Such harder tasks as may befall me, Or paths serene.

THE COMMON-PLACE BOOK. No. IX.

PRAYER.

Prayer is an all-sufficient panoply, a treasure undiminished, a mine which never is exhausted, a sky unobscured by clouds, a haven unruffled by the storm; it is the root, the fountain, and the mother, of a thousand, ten thousand blessings. I speak not of the prayer which is cold and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged, like lightning, for the skies. When a Christian stretches forth his hands to pray, and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the uings of intellect the realiss of light; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer, provided that prayer be breathed with fervency. Could we but pray with fervency; could we pray with a soul resuscitated, a mind awakened, and understanding quickened, then were Satan to appear, he would instantaneously fly; were the gates of hell to yawn upon us, they would close again. Prayer is a haven to the shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of diseases, and a guardian of health. Prayer at once secures a continuance of our blessings, and dissipates the cloud of our calamities. - St. Chrysostom.

THE PRATER-BOOK. Lo! here a little volume, but great book, (Fear it not, sweet,

It is no hypocrite,)

Much larger in itself than in its look.

It is in one rich handful heaven and all— Heaven's royal hosts encamped thus small; To prove that true, schools used to tell, A thousand angels in one point can dwell. It is love's great artillery, Which here contracts itself, and comes to lie Close couched in your white bosom, and from thence As from a snowy fortress of defence,
Against the ghostly fee to take your part,
And fortify the hold of your chaste heart.
It is the armoury of light;
Let constant use but keep it bright, You'll find it yields To holy hands and humble bearts More swords and shields
Than sin bath snares or hell bath darts.

EPITAPH ON AN INPANT.

The gardener was one day walking among his flower beds: suddenly he stopped, and cried, "Who has done this? - who has plucked my choicest flower?"-He was answered " The Master gathered it." gardener held his peace. - From the German.

CHARITY.

Charity is a virtue of all times and all places. It is not so much an independent grace in itself, as an energy which gives the last and highest finish to every other, and resolves them all unto one common princiole.-IIannah More.

MINISTERIAL LABOUR.

The work of a minister is more laborious than that of a carpenter. When he hath wrought hard all day he goes home, and comes again in the morning, and finds his work as he left it. But we hew, and take pains, and leave our people, and come again, and find them worse than before.—Chrysostom.

JACOB'S VISION.

- A stone for his pillow, the earth for his bed. The patriarch sleeps, and his slumber is sweet, A vision of Angels descends o'er his head, By a ladder of glory that rests at his feet.
- It reach'd unto Heaven, and there stood above Jehovah, the Holiest, Greatest and Best, The God of his Father, the Lord of his love, Who promis d that he and his seed should be bl
- The ladder still comes from the regions of light, For He that upholds it is ever the same, Its steps with thy mercies and blessings are bright, Its top is engraved by thy Creator's name.
- For sleeping, or waking, at home or abroad, His guardian Angels still watch o'er thy ways, ecurely commit, then, thy life unto God His children are safe with the Ancient of days! Rev. A. Gray.

Bethlehem is celebrated in the Old Testament at the birth-place and city of David; and in the New, as that of David's greater Son, the Christ, the Saviour of the world. What a mighty influence for good has cone forth from this little spot upon the human race both for time and for eternity! It is impossible to approach the place without a feeling of deep emotion springing out of these high and holy associations.— The legends and puerilities of monastic tradition may safely be disregarded; it is enough to know that this Bethlehem, where Jesus the Redeemer was born. Generation after generation has, indeed, since that more. For eighteen hundred seasons the earth has nos renewed her carpet of verdure, and seen it again decay; yet the skies and the fields, the rocks and the alls, and the valleys around, remain unchanged, and are still the same as when the glory of the Lord shone about the shepherds, and the song of a multitude of the heavenly host resounded among the hills, proclaiming "Glory to God in the highest, and on earth peace, good-will toward men."—Dr. Rubinson's Bib-

THE SUN AND THE CLOCK.

day, but where we find the variation sepsible, to believe the ma against the clock, not the clock against the sun. As, then, we would condemn him of much folly that should profess to trust the clock rather than of those who will rather trust to the Church than to take an illustration of the principle I would enforce the Scripture.—Bishop Hull.

CHURCH MUSIC AND ARCHITECTURE. But let my due feet never fail To walk the studious cloister's pale, And love the high embowed roof, With antie pillars massy proof, Acd storied windows richly dight, Casting a dim religious light; Here let the pealing organ blow, To the full-voiced choir below, In service high and anthems clear, As may with sweetness through mine ear Dissolve me into ecstacies,
And bring all Heaven before mine eyes,
Milton,

ABAB AND BLIAS. head, whose only garment was a squalid sheepskin."

Nature's gifts unfruitful?""

"And now my brethren, do not we understand how other? As long as he continued silent, the monarch and his army were a prey to want. Oh! wondrous sight! He possessed nothing upon earth, yet his incould bar the portals of heaven, because he had nothing upon earth. His poverty was here, his treasure there. Opening his lips alone he caused unnumbered blessings to decend. O voice commanding the springs of rain! O tongue unloosing the fetters of the cloud! O mouth distilling with the dews of heaven !"-Chrysostom.

Pain itself is not without its alleviations. It may be violent and frequent, but it is seldom both violent and long continued; and its pains and intermissions become positive pleasures. It has the power of shedding a satisfaction over intervals of ease, which I believe few enjoyments exceed .- Paley.

PRIDE AND INGRATITUDE.

You may rest upon this as an unfailing truth, that there neither is, or ever was, any person remarkably ungrateful, who was not also unsufferably proud; nor any one proud who was not equally ungrateful. Ingratitude overlooks all kindnesses; and this is because pride makes it carry its head high. Ingratitude is too base to return a kindness, and too proud to regard it; much like the tops of mountains, barren indeed but yet lofty; they produce nothing, they feed nobody, they clothe nobody, yet are high and stately, and look down upon all the world about them .- Dr. South.

THE MARTYR'S CHILD.

Once more I clasp thee to my breast, Child of my first and fondest love. Ere vet I enter into rest, Ere join the ransomed hosts above: And earthward though my thoughts must rove, From saints and seraphs bending there, Who shall a parting sigh reprove, O'er one as pure and scarce less fair?

My bud of beauty! thou must bloom, Mid the chill rains, and wintey blast, Where skies are wrapt in starless gloo And summer-suns have beamed their last. Yet, though dark clouds the heaven o'creast, He, at whose word the winds are still, Can screen thee till the storm be past— I know He can—I trust He will.

Yet, who shall form thine infant sighs, To syllable the first brief prayer? the shall point thre to And say, "Thou hast a Father there?" And who shall watch with ceaseless care, Lest thy young steps unheeding stray-Where Pleasure plants the secret snare, And Hope's seductive smiles betray?

O I could I bear thee hence, while yet The strife of passion is unknown, Ere guilt her fatal seal bath set, Or earth has marked thee for its own. While Nature's debt of death slone Is all mortality must pay,—
To gaze upon the eternal throne,
And swell the glad unceasing lay!

But now I leave thee-not alone-More welcome far were solitude: For He, who ne'er forsakes his own. E'en in the desert vast and rude, Might bid the ravens bring thee food. Or streams gush forth amidst the wild; Or guide the wanderings of the good To seek and save his handmaid's child.

I leave thee to thy mother's foes, I leave thee to the foes of heaven— Yet do I leave thee but to those? Lord, be the guilty thought forgiven! O! if she strive as I have striven, With stormy winds on life's rough sea, With stormy winds on life's rough occ., May she by warring waves be driven To find a haven, Lord, with thee. Rev. T. Dale.

OUR CHILDHOOD.

All minds, even the dullest, remember the days of heir youth; but all cannot bring back the indiscribable brightness of that blessed sesson. They who would know what they once were, must not merely reed; the torrents, the water-falls, the lakes, the heather; of the absolute sovereignty of God; or because they the rocks, the heavens' imperial dome, the raven float- confound the doctrine of haptisuial regeneration with ing only a little lower than the eagle in the sky. To the grievous error of baptismal conversion, and are imagine what he then heard and saw, he must imagine aiming at the error, whilst they dispute the doctrine? his own nature. He must collect from many vanished or, because having a lively sense of the need of mainhours the power of his untamed heart; and he must, taining the true spiritual character of the renewed perhaps, transfuse also something of his maturer mied life, they, even murbidly, dread any statement by into those dreams of his former being, thus linking the which, it seems to them, to be gainsayed, whilst with past with the present by a continuous chain, which, us they do hold close, as the nourishment of their own with the calmer affections that have grown within the first act for our salvation, being not our own, but shelter of a roof. We do not merely remember, we God'e; and maintain that Christ's ascraments are imagine, our father's house, the fireside, all his features certain channels of His grace to every due receiver: then most living, now dead and buried; the very man-surely we must sin against the law of Christian love, ner of his smile, every tone of his voice. We must if imputing to them errors they deny, we would sever combine with all the passionate and plastic power ourselves from them, ranging ourselves on one party, of imagination, the spirit of a thousand happy hours and, and forcing them into another. Surely, on both into one moment; and we must invest with all that we sides, our duties are the came. We are bound, first, ever felt to be venerable, such an image as alone can to state the truth, as God has shewn it to us, unrefill our filial hearts. . It is thus that imagination, which servedly; further, we must endeavour to lead on our time passed away, and their places now know them no first aided the growth of all our holiest and happiest brethren into any light, which, as we trust, we enjoy, affections, can preserve them to us unimpaired,-

"For she can bring us back the dead, Even in the loveliest looks they wore." -Blackwood's Magazine.

MISAPPLICATION OF SCRIPTURE.

Beware of misapplying Scripture. It is a thing easily done, but not so easily answered. I know not any one gap that bath let in more and more dangerous errors into the Church than this that men take the word of the sacred text, fitted to particular occasions, there, far more than in mere verbal agreement, the The Scripture is the sun, the Church is the clock, and to the condition of the times wherein they were base hand points us to, and whose sound tell to us the written, and then apply them to themselves and others hours of the day. The sun we know to be sure, and as they find them, without due respect had to the dif-

OF THE LORD BISHOP OF OXFORD.

(1.) "Suffer me, my Reverend Brethren,-though from the question which has caused of late-ulas, with the impress of the Crucified. that so it should be!-the least kindly differences within our body; I mean the doctrine of Baptismal Regeneration. We are all doubtless familiar with are mere changes of insincers subscription on the one hand to certain of the formularies, on the other to one at least of the Articles of the Church, I will only say, that whilst we cannot be too rigorous in scrutinizing more closely the perfect henesty of our own subscription, we cannot, in my judgement, more evidently break the law of charity, or sinfully usurp the office "Ahab was a king, and his treasures of gold and of the one Judge and Searcher of hearts, than by insilver were too numerous to be counted; but posses- dulging in those insputations upon other men's sincesing not the gift of prayer, he went about to seek Elias rity which it is easy to make, so easy to retort, and so a man who had scarce a pillow on which to rest his impossible to prove. These, then, I need not dwell upon: but there are other charges which, though it is "What prodigy is this? Inform me. Thou that painful to state them in words, yet it is needful for inheritest mountains of gold, seekest thou the poor the my purpose to have clearly before us. On the one contemued Elias? 'I'do,' saith he, 'for what benefit elde, then, it is argued, that to hold the doctrine in can I derive from my treasured store, while this man the simple breadth of statement with which all I shutteth up the windows of heaven, and rendereth believe would allow it to be laid down for us, if the baptismal offices and catechism stood alone, involves of necessity the notion, that in baptism the heart of much more abundantly this man was gifted than the every infant is so thoroughly changed, that he cannot afterwards, consistently, be urged to seek a personal conversion by the operation of the blessed Spirit, as the one condition of entering into life. That thus, fluence extended to the skies. For this reason he where it is taught, instead of a lively faith in Christ our Righteousness being made the sole ground of each man's hope of salvation, wen are led to look for their hope to the having been baptized, and that so a dead formalism saps the very roots of the individual spiritual

> (2.) "Against the opposite view, on the other hand, it is urged that by it the grace of Christ's for the poor," says the Rev. the Principal, in a comsacraments is absolutely denied; that men are taught | munication to the National Society, "the endeavour to look to the workings of their own minds, and not to a true union, with Christ effected for them by the and intelligently, to a certain standard; while on the act of God, as the beginning of spiritual life, and the

> (3.) "Now, there can be no doubt that each of these charges may be true. The doctrine of Baptismal Regeneration may, as a mere dogma, be so held and taught as to lead men to substitute the having passed through a certain outward form for the possessing an inner and spiritual life. It is not allowing too much to say, that it is difficult to know with any intimate acquaintance the religious history of the last century, without entertaining grievous fears that such a palsy-stricken Christianity was then abundantly and fatally common. On the other hand, men undervalue the sacraments from the presence, unallowed even to themselves, of that essential element of rationalistic error, which rejects the absolute necessity of man's being really united by the act of God to a Mediator, who is truly man as double effect. These will be our first and principal well as God, before any fallen child of Adam can care; while a religious spirit will, it is hoped, temper approach to the All Holy, or begin to hold an accepted and chasten our other; occupations, dignifying what communion with Him. It is not again, I fear allowing too much, to say that it is difficult to know much of the present state of the Protestant communions of Continental Europe, without seeing reason to fear that, in too many instances, they have actually passed through this implicit rationalism into a conscious rejection, first, of the verity of Christ's incarnation, and next, of the truth of His Godhend.

> (4.) "These errors then, I say, may lurk on the one side, or on the other; and we must at once allow their fearful moment; since the one cuts the roots of the individual spiritual life; the other implicitly, at children of the neighbourhood was erocted, which has least, rejects the reality of Christ's incarnation, and recently been enlarged by the addition of another story. of His indwelling in us through an act of God; as the An upper classical and commercial school has lately

> sole ground of our acceptance with Him. (5.) "But are we, therefore, justified in at once no slight degree, the value of the institution. take the view opposite to ours upon this question? scrving as a place of worship for the adjoining district, Surely we are not, if wholly other grounds may lead as well as for the inmates of the college and the boys to this diversity of statement. If, for instance, those who gladly accept the broadest statement of Baptismal Regeneration maintain it as the declaration of that initial act of God, whereby the child, who by nature is joined only to the first Adam, and from him inherita guilt and corruption, is now, thy God's set through grace, joined to the second Adam; so that the guilt of his fallen nature is forgiven, and there is secured for him-unless he be a reprobate-the continual influx of such gracious influences as will, if he yield to them, bring him to salvation; and if they so teach because they believe this statement only can maintain in all its fulness, the doctrine of Christ's incarnation, and of our being really united to Him by an act of God, and not by any mere operation of our own minds, as the very foundation of the life of God within us; and if, while they maintain this, they are plain and earnest, and constant, in teaching also the absolute need, in each one who will be saved, of a true conversion of the individual soul by the Almighty power of the formularies, practices, and liturgical discipling God's Spirit, of a true penitent heart, of a living let me add, of the characteristic sentiment, the undefaith in Christ our Righteousness,-and of a daily renewal of the will by God's grace,-can it be right to hrand them with holding a system of dead formality, lar or religious; on the facilities afforded by a private because the doctrine of the sacraments may, like every other truth, be so abused as to become an ex- ance with congregational psalmody, and Church Music case for sin?

(6.) "And, on the other hand, if we see that our brethren who stumble at the breadth with which we collect, but they must imagine the hills and valleys- lay down this doctrine, do so, because they see not frany such they were. in which their childhood play- how it is to be reconciled with that other great truth, hough often invisible, is never broken. So is it too t souls, to the truth of Christ's incarnation, and to the and which seems to us withheld from them; but this we must do, not by separating ourselves from them, not even by inveighing against their errors, but by seeing what is their truth, and endeavouring to show them how that very truth can, (as it can, if we are right) he held more completely and more consistently on our view than on theirs. And in all this we mus grand against party spirit and division.-We must feel that where, even with verbal difference, our great common truths are held implicitly, that true ground of unity is present; that we are more one with our brethren in this apostolic ministry, who subscribing cordially our own confessions, are earnest zealous in labouring for souls, dead to this world, and 11, 1840.

the sun, so we cannot but justly tax the miscredulity and my need of your forbearance as I treat of it, to penitence, less constant in devotion, less simple in himself in the art. faith, less earnest in love, dess stamped, in one word,

Church.

together upon all matters whereon we are agreed, this subject has given rise. On these, so far as they angry parties, each with their established tests of ment to devotional practice? difference, and badge of separation.

ST. MARK'S COLLEGE. (From the " Parish Choir.")

Church of England as St. Mark's 'Training College; of misrepresentation and abuse. Its history, its objects, we now invite the reader's attention.

St. Mark's College originated, it is well known, with the National Society for promoting the Education of the Poor in the Principles of the Established Church, and is still in connexion with that excellent institution. A College for normal education, in its highest sense, but with especial reference to the humbler classes of ociety, was resolved upon nearly ten years ago; but it was not until the year 1842 that, by the purchase and adaptation of Stanley Grove, an estate of About eleven acres, with a spacious mansion upon it, in the parish of Chelsea, such an establishment was provided. and its operations were commenced under the able direction of the Rev. Derwent Coleridge, as its Principal. Its great design was to train young men as schoolmasters for the national schools throughout the kingdom. "The object being to produce schoolmasters must be on the one hand to raise the students, morrally other hand, we train them to lowly service; not merely to teach them hardihood and insure them to the fluties of a humane and laborious office, but to make them practically acquainted with the condition of that class of the community, among whom they will have to labour. "I say 'on the one hand," and 'on the other," not that there is any real contrast either in the means taken, or the ends proposed. The labours of the house, the field, the garden are intended to elevate, not depress; the studies of the school-room, not to exalt, but to humble. Both alike may be made to develope the understanding, and furnish materials for useful knowledge; both alike may inspire true elevation and true humility. The exercises of religion and those studies by which knowledge is added to faith; when duly performed, will be allowed by fall to have this else migut be thought menial, and making lowly what might tend to lift up. in The schoolmaster, though his path of duty lie among the poor, must all the more be raised, not lowered, to his office misses and

In order to carry out those views, so truly Christian and churchlike, the premises at Stanley Grove were re-arranged and extended. The mansion with its adjoining offices were found easy of adaptation to the purposes of a Training College; and there was added a spacious quadrangle, containing an extensive range of dormitories. At a small distance, a school for the

of the schools. "Though a small domestic chapel," the Principal remarks, in the document already quoted from, " might have been sufficient for the devotions of the family, the students could not, in this way have been habituated to the solemnities of public worship?! It was on many accounts desirable to have a general congregation; and the chapel in thereby glying public and complete effect to the training of the students in Church Music, as well as by securing the advantages of assembling together with a full and general enngregation, has no doubt exerted the most heneficial influence upon the College. We have it, indeed, on the testimony of the Principal himself, that "the service of the chapel is, as it were, the hey-stone of the arch, the lighest point; yet that to which every other part is referred, and from which are derived the consistence and stability of the whole. On the devotional habits," he continues, "which may here be formed, on the thorough practical knowledge which may be gained of fixed but pervading spirit-of the national Church, as distinguished from every other society, whether secuchapel for gaining an extensive and practical acquaintn general-advantages which, owing to the distance from the parish church, could not otherwise be commanded-I need not now enlarge! They must be self-evident, indeed, to all who reflect upon the subject; but they are especially so to those who, as members of the congregation, are witnesses of much of the practical result which ensues, and participators them-

selves in many of the blassings which are diffused. As it is the chapel, then, as that part of the inititution which is the most open to the public, where divine service is so correctly performed, where the choral service has been so effectively introduced; and opon which, after all, the greatest amount of malicious nisrepresentation has been heaped-to the chapel we shall now devote ourselves more particularly. ...

We must premise that as respects the choral service ta institution at St. Mark's, as well as being in accordance with the ancient catholic pasge of collegiate, chanels, was most appropriate and necessary, in orderto carry out completely an important object of the Training College itself. The design of teaching schoolmasters the art of singing, in order that they might be enabled to conduct with greater skill the sacred music of public worship, if it did not originate with the Committe of Privy Council on Education, has been warmly encouraged by their lordships; while the National Society have given it their cordial asnetion, adopting it, in fact, as a special branch of study in their training schools. A minute of the Committee of Council espresses the satisfaction and approval with which their lordships regarded "the plan for the establishment of a school for the instruction of schoolmasters in singing aubmitted by Mr. John Hullah," and promising him at the same time, such encouragement in the execution of his plans as was consistent with their regulations, &c. The National Society thereupon entered into at arrangement with Mr. Hullah. He was engaged to

* Report of the National Society—Letter to the Secretary Report of the National Society—Letter to the Secretary, Ihid, § Minute of Committee of Council on Education, dated Dec

look at, and listen to the clock to know the time of the EXTRACT FROM THE PRIMARY CHARGE striving heartily to do the love and will of God, even train a class at St. Mark's college: and the Musical the more credit, therefore, attaches to the training of though there be between us a difference in statements, teaching still remains under his superintendence. For- such a choir. Even the great drawback to all unacover which we grieve, than we can be with others tunately also for this object, the first Vice-Principal, companied singing, the sinking in pitch, it ably conwho, if such there be, harmonize exactly with our the Rev. Mr. Helmore, was a devout and devoted ad- tended with. It is one of the few church-choirs left feel the delicacy of the matter on which I now enter, own words, but withal are colder in seal, less deep in mirer of Church Music, and annecomplished proficient to its own unsided resources; and its ability in over-

> (7.) "Surely, by thus thinking of each other, and vice, the students at the college forming the choir, without, its slight defects and shortcominge; but it is in the strength of such thoughts, by acting heartily What, indeed, would have been the use of training basest upon sound principles, and proceeds in a right them in choral music, as a branch of their academical direction. Only let those principles, and that directhe opposite reprosches cast on those who maintain we shall do more for truth, as well as for love, than studies, if they were not to avail themselves of this tion, be adhered to, and it will go on to perfection,—one side or the other in the controversies to which by aiding to break up the Church around us into opportunity of regularly applying their sacred acquire-

has prescribed the chotal service with a degree of au- close and constant practice. thority which no dutirul son of the Church can reason-THERE is perhaps no institution of modern times ably dispute. "If it can be proved," observes Mr. which has done so much for the choral music of the Church of England as St. Mark's Training College; recommendations of our Prayer Book have been the vet none probably that has been so much the object rule of the collegiate churches from the beginning; that in these the Church expresses her approbation and its labours, need only to be honestly stated, how- of an order, which godly custom and grave authority ever, to vindicate its claim to the gratitude and respect had made universal; and if, besides, it can be shewn, of every sincere and earnest churchman; and to these that a consistent harmony has been designed in this part of her discipline, it must surely be a sign of wanton way wardness to contravene the spirit of her system in this respect, only because there may be here wanting the stern coercion of a direct command." And then the writer proceeds to prove, that "a closer examination of the rubtics, and a comparison of the different editious of the Prayer Book, taken in connection with the unbroken practice of the Church of England, will shew that something more is intended than permission. nay, that a positive injunction is conveyed to our

But let us endeavour, before proceeding to describe the service more particularly, to furnish some account of the chapel itself. It is built in the form of a Latin cross, and the erchitecture is the Bysantina atyle,-The chancel is speidel, with nisles forming an ambulatory round it, to which there is an entrance by a small priest's door at the south side. The other parts of the building consist of a nave, and transents, without aisles. The pulpit fills up the extremity of the north siste of the chancel, the south siste being terminated by a screen. The chancel consists of two compartments; the first, which forms a presbyterjum being raised four steps boyo the nave and trainents and the other, which is the sacrarium being raised three steps more, and enclosed by an altar rail. teps nore, and enclosed by an altar rail. The arch of the upse, having an oak screen behind, not so high as to interfere with the windlowe of the aisle, which are filled with rich shaffed glass, the principal subjects being the institity, baptism, last support, erd-cifizion, burial, and resurrection; the crucifizion recupying the centre window immediately behind the hol able. The windows of the clerestory of the chancel are also filled with stained glass, representing figures of our Saviour, and several of the writers of the New Testament. The roof of the chancel is of the vaulted character, with ribs and bosses of a most design.

The effect of the windows upon the chancel is very good: the dim religious light imparts a soledin tone and character to hat most important portion of the sacred edifice, which has peculiar architecture is greater Elevations and lis appropriate arrangement combine to render highly imposing. There is no reading dear, as it is commonly called, but at each alde of the eastern extremity of the chur is a rapidly prayer-deak or faldstool, and in the centre is a lettern, from which the lessons are read. I'll students are placed in the choir, on the north alm abuth sides, leaving the centre space vacant?' and the transepts belifill are appropriated to general siffings, as well as the enacious nave - town of beate, coclosed, but open a the ends occopying the aides alle bien hears filling the centre of the hard allow At the west end are been established there, which promises to enhance, in stalls for members of the coinsilitée; "Bome of the A whidows in the nave are also or stained glass, one in-Maik over which is a rote whitew representing Incl.

dente firthe life of the Evangelist. 300 100 11 in the performance of the disting service, not only is the rubric carefully followed; "but the prhetice" of saying the prayers is pursued, within has firevalled from the most ancient time in every portion of the Catholia Church; whether reformed or unreformed, and which, until modern rimeas was uniwered in all places within our own Reformed Church where choral foundations existed, and even in many parish churches where they did not-that of monotone, or the que taining of one note, the Amous being chanted by the choirs and congregation; of These Kealter is of scourse chanted, and so tare the Bealman they are generally Gregorian and other single chants burmonized, except on Fast-days, when Gregoriaus are sung in un'son .-The To Doum and (uttally) the Benedicties are sung anthem-wise to what are secunically called "Bervices," mostly those of Gibbons, Tulliar Bird, Farrant, Rogers, Batten, and Aldrich-on Fast-days the Ambrosian and another primitive armin being aubstituted, at The Apostles Creed is recited on one note. wiThe versiclos and responses are sung with full harmonies. . The anthem, in its proper place, is commonly by the same. composer as that of the .! Service." On Sundays the Litany is sung with Pullian full harmonies, on Wedposdays, and Fridays, in upisen, at The Communion Bervice je prefeced by the Sangtue; es en introit, The manic to the, Kurle, Elelope, to the Commandmente, and the Nicone Creed, invertably, corresponds with the "Services" pat mating ... After the sempo, the prayer for the Church Militant is said before the general congregation, which is then displaced with the benediction from the alter; except on days when the Holy Communion is admanistered, the second Sunday in every month, all the great feetivals, and on St. Mark's Day, when non-communicants retire jeg. st. Mark's Day, when non-communicants retire into mediately, after, the aermon, It may be remarked, that there are no aims collected, at the offertory, can copp on Communion days, when the place are held to communicants at the door, as well as presented to communicants at the door, as well as presented to communicants in their places. This as represented to communicants in their places. This as represented which had been addressed by his brother Blahop, to communicants in their places. This as represented this of good feeling, it beautifully declared, called forth the administration of the congregation retire. At the administration of the Lord's Support the musical Service is still continued. The Support the musical Service is still continued. The called a large with a cross upon in folds, always flusted over the only stimulated to attend our change of the lord with a cross upon in folds, always flusted over the only stimulated to attend our change of the lord with a cross upon in folds, always flusted over the only stimulated to attend our change of the lord with a cross upon in folds, always flusted over the only stimulated to attend our change of the lord with a cross of the only stimulated to attend our change of the lord with a cross of the only stimulated to a the lord was a most impressive, some, and those communion, the alms are collected before the congregation retire. At the administration of the Lord's Supper the musical Service is still continued. The callortation is well as the Confession, Absolution, and the everal Prayers. The Sursum Cords is sung the responses to harmonized cadences. The music to the Society here, in this its proper place, is invariably Taillies, though so many of those by other composers are sung as throlt; and the Clorid in Excelsts is also sung to harmonised cadences, notwitistanding many others, whose compositions are used in the general Service, have written music of a superior character for this hymn. There is certainly room for inhiprovement in this part of the service, although it is undoubtedly, whatever may be its imperfections, a great step in advance, even of midst of our cathedrals, where the Eucharistie office is seldom musically performed at all?

coming most of the difficulties of such a case, speaks Thus prepared, thus fortified, it was wisely deter- highly for the system upon which the mudeal tuition mined to have the service in the chapel achoral ser- at Sr. Mark's is conducted. We do not say that it is fear, to draw it aside, both to the right hand and to ent to devotional practice? ... fear, to draw it saide, both to the right hand and to The pious propriety of such a course can only be the left. Our earnest hope is, that it will remain firm questioned by churchmen under the grossest puritani- to the pure ecclesiastical system at first land down, and cal or sectarian prejudice. The Church of Eugland which has so triumphantly stood the test of all years

(Continued on the fourth poge.)

Ecclesiastical Intelligence: UNITED STATES.

PREMETLYANIA.—The floating Church of the Redement—On Wednesday moraing the steamers Washington and Feshion, proceeded up the Delaware for the purpose of bringing down the Floating Church from Bordentown to Philadelphin. The Brahop of Pennsylvania, and several of the clergy, with a number of the hidder and grattemen, Joined the excarsion to situess the novel and interesting sight. The weather became so stormy that it was thought dusafe to bring the Church down the river. A request had been made, on the part of the stadents of Burlington College, that they might present a flag to the church on its passage by the College. It was agreed that this pleasing ceremony should not be perspended? Accordingly the boats were moured to the wharf, and notice being given, the students of the College, with one of their teachers, came on board in thier gowns and college caps, the flag borne by one of their number. It is a beautiful energy of fich blue silk, with a golden cross in the centre. The Blahop received the young gentlemen in the doblin of the steamer, Mr. George II. Doace advanced and presented the flag to the Blahop with three appropriate words:—

Rhyli Rec. Sir.—With my father's permission, in behalf of Buylington College, I present to you this flag. It bears the sacred signal of faith. Please to accept it, as a token of our interest in the good work which you have unitertaken for the religious welfure of scamen, as the assurance of our prayers that you may conquer in this sign. PENNETLVANIA .- The floating Church of the Redeem

atgn. We wish you good luck in the name of the Lord of the Lord of the Lord of the Lord of the life of bigestain are sufficient mine of the pubby thoughts expressed. In the half of the Absociation the secepted with great pleasure this Flag. The fact that this manifestation of intrest in their cuterprise came from a sister. Divogos, made it more acceptable, as an evidence of true Catholic feeling. Coming teo from the young men of he fastlation of bearings of a Church College; it was feedfully welcome. The sign which, was imprinted upon this standard made it a most appropriate gift to express the sentiments which primpted the offering. It was the true sign of our bridy Phith, and they who were fitting, is warring under this twould be offer to conquery in the contract that was the same and the conquery in the contract the conquery in the contract of the conquery in the contract of the conquery in the contract of the conquery in the conqu

warring under this would be suite to conquer the deal lie begged the young gentlemented convey to the Bloop, to their papers to their young associates, the association received this token of their regard for milion. A kind throwidence had some militarial the entire to this pood, word, and bloomed them is after the engaged in this good, word, and bloomed them is after the paper in the happy updetaking had been more cheering or more pleasant than 161.

After this My. William C. Dithis this addressed the little period the siletop below to the state of the siletop below. It was a decreased the little period to the state of the control of the ledermer, built juris allower phastic fleet past his dwellor, without some assurates that his blugging rests upon the Church, of one yearness and upon all who are connected with its. He wishes more with your principality. to ryad to you there have as a feeble atterance of his sen

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The said not be consecrated by paid for Banes, of the Cross.

POUCTUALIST AT CHORAL DIS THE SHE AND AND THE PARTY OF Courte Little Holy Triality, we Bornklyn, N. T. Wright States and the Holy Triality, we Bornklyn, N. T. Wright States are a called by the property of the property of the property of the religious services, succeeding the property of disturbance of the religious services, succeed pushessales, and may be worth Initiality to other chambers. ple ber ber der der see soon to de seine see see see

Pien di Bane of the College William Eucharithe office is belioth musically performance at Bt." Maik's is the more peculiar from the absence of organ or other instrumental accompanient, which must always be verely the capabilities of any choir. But here the musical accompanient, which must always be verely the capabilities of any choir. But here the must always of the more peculiar appropriate, and particularly as a term appropriate, and p "Dies Mi. Estron There bearing hat the forester of