poetry.

HOLY GROUND. (For the fifth Sunday in Lent.) BY THE REV. J. S. BROAD, M. A. (From the Church of England Magazine.)

"And he said, Draw not hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—Exodus iii. 5.

'Twas holy ground where Moses trod, From Egypt forc'd to roam;
Fast by the mountain of his God,
At Horeb's desert home,
Where God appear'd in mystic flame—
The great I AM his awful name— To tell of Egypt's doom; And show how Israel should arise Triumphant o'er his enemies.

Twas holy ground at Horeb still, Hard by that lonely place, When, fleeing from a tyrant's will, For Israel's suffering race, Elias heard the still small voice That told him of the hidden choice Man's eye could hardly trace. God's presence then his church illum'd— The bush was burning, unconsumed!

'Twas holy ground, a sacred spot, In sad Gethsemane, When Jesus agonized, and sought The cup of woe to flee: Yet not unwilling he to drain Its very dregs, and bear the pain Our sacrifice to be; The flame of suffering girt him round, Yet burnt him not—'twas holy ground.

"Twas holy ground on Calvary's hill, Where Jesus bow'd his head And, yielding to his Father's will Yet freely, join'd the dead. His was a troubled spirit then— Heavy his load—the guilt of men, On him, the guiltless, shed: Fierce though the flame it had not power To burn him in that fearful hour.

'Tis holy ground, the church of God, Within its blessed pale; "Tis consecrated by the blood Of him who cannot fail: Though Satan all his powers engage, And flames of persecution rage,

They never shall prevail; Within the bush the Lord will dwell And keep it indestructible! Newcastle under-Lyme.

OUR COMMON PRAYER. (From Practical Sermons on the Liturgy, by the Rev. Henry Howarth, B.D.)

It may be alleged (and it is doubtless true), that ressiveness of these services depends greatly upon the manner in which they are solemnized. The be caught in good measure from that of the servant of Christ, who ministers those holy offices among them. A cold unimpressiveness of manner on his part must chill the glow of devotional feeling, even in those of is hearers who are most susceptible of it; and utterly fail of exciting it in the bosoms of those who have it While, on the other hand, if he do but "throw his heart into them, if he breathe into them of his own nest self the breath of life*," they will ever be found to contain in them those imperishable elements of diin every bosom, and sustain it in undiminished vigour

But while we admit all this, and record it as our the minister only; as indeed it might often be misap-

Part in it, as it becomes them.

the house of God. Under such circumstances, it can of those privileges, or to neglect or abuse them. scarcely be matter of surprise, if the minister himself

The case of Christians is in this respect analogous be said to b

chill atmosphere around him. tuating piety, he would feel his spirit mount into fer- but were cut off in the wilderness.

fire of the altar. (Rev. viii. 4, 5.) growing disposition on the part of the ministers of our years of discretion. church every where, to turn their attention more

which has waxed cold. last, and the last first—that the "calm and peaceful" and heart-uniting tone of piety in the Prayer Book had succumbed too far before the louder pretensions and more animating appeals of the pulpit. One effect have adopted the practice of making the services the

ground-work of their exhortations from the pulpit. Whenever any thing of this kind is attempted, I believe it will seldom fail of a successful issue. For the Prayer Book will furnish themes for the pulpit, as Holy Ghost which dwelleth in you? and if any man interesting, as they are good for the use of edifying. defile the temple of God, him will God destroy. It is a rich mine of doctrine as well as of devotion; a Scriptural piety. Many of its most touching forms Church; and in "the communion of saints," viz.: the bear the venerable impress of an almost Apostolic both to the affections and imagination of a Christian Spirit, from which every good and every perfect gift of these latter days, that he worships the common Saviour in forms which were in use among his fathers in the faith, who sat at the feet of a Paul, an Apollos, or a Cephas.

TORONTO, CANADA, FRIDAY, MARCH 26, 1847.

felt, when God gave them to us, richly to enjoy."

Christian fellowship and unity. We would say to you by a constant visible display of his presence. (in the words of an Apostolic Father to his flock, himself taught and disciplined by St. John,) "All of you the one hand not to distrust the reality of that prebe one mind, and let there be one prayer ."

And I would add my belief, following the authority,

And divided as that body has been since, and now is, and nowhere more divided than among ourselves, we may not despair that in breaking of bread and in prayers, it shall yet be one again. This also, we will venture to affirm, that wheresoever be the Ritual deavour to learn and to perform, as far as we are able, which shall be the outward visible symbol of this re- by our natural powers, under the blessing of God's or-Trency of spirit which pervades a congregation must union, if it be conformed, as it doubtless must be, to dinary operations, what the apostles were taught, or the most primitive models of the Church of Christ, it were empowered to do, by miraculous gifts; and the will be found not much unlike the Liturgy of the instruction they derived from their own, or from each Church of England.

> ASSISTANCE OF THE HOLY SPIRIT. (From "Essays on the Difficulties in the Writings of St. Paul," by Archbishop Whately.)

The "fruits of the Spirit," are, and ever were, the criterion to Christians of their being "led by the energy and grace, which will kindle a fire of piety the Spirit." The sign of their having a claim to this spiritual guidance—to the ordinary operation of the Spirit-of their being admitted to a share in the fixed persuasion, that a minister may, if he will, grasp have been, any other than their baptism into the the hearts of his flock with power tenfold surer at the dest desk, or altar, than in the pulpit, we must declare at baptism as a sign only of admission into the visible the same time, that there is room for a mutual re-acof the minister and congregation. For ours (let it be persons appears to be, that they are making a distincremembered) is common prayer—not prayer for or by Prehended to be, if we were to take our opinion from as the "Temple of the Holy Ghost which dwelleth the careless indifference with which the latter too fre- in it," to speak of admittance into this Church, withquently appear to listen, instead of bearing their own out an admission to the privileges bestowed on it, seems a contradiction in terms. The promises of The order of our duily prayer presents nearly as Christ are made to the Society of which He is the much for them, as for the minister himself. There Head; and to individuals, not as men, but as members are numerous directions throughout the services for of that Society. If (in the case of temporal goods) their observation, no less than for his. How different any one is admitted a member of any endowed Society, an occupation would congregational worship be, if these he is thereby admitted to a share of its revenues: i considerations were duly borne in mind! How many, would be a contradiction to disjoin them. The visifor this reason, are weary and inattentive before the service is half gone through! It is no common prayer with the richest privileges: but then, it rests with to them. They display no more interest in it than each member of that Society (as it does with the if they were absent in body as they are in spirit, from members of a human Society) to avail himself aright

be at times infected by the benumbing influence of the were admitted into covenant with the Lord; and, But let a congregation fulfil their duty, as it is as- being made thus his "peculiar," "holy," and "elect" signed them: let their voice be heard in those responolve portions, which they are allowed and enjoined to es of that covenant; though it rested with each inditake: and in the solemn and general Amen, which vidual to make a good or an ill use of these advantatells that their attention has been fixed upon the pray- ges. The Lord was ready to perform his part, if ers and supplications which are offered for them. they refused this, still they were not allowed to draw Let all this be attended to and duly observed; and back from the engagement, but incurrred the heavier then, even if it should so chance, that their minister judgment for their disobedience. The rebellious were were a man beset by the infirmity of a cold and fluc- not permitted, as they desired, "to return into Egypt,"

Your amid the full glow of devotional feeling by which And the infants of the Israelites were admitted into he is encompassed; and so, the sacrifice of common this covenant by the rite of circumcision, at the age Prayer would ascend up before God, warmed with the of eight days; though they were, of course, then, inardour of a thousand hearts, like the prayers of the capable of immediately enjoying or understanding their caints in heaven, wafted upon the odours of the golden privileges. If this had been sufficiently attended to, censer, which angelic hands had taken and filled with it might have obviated the difficulties that have been raised from the consideration that such as are baptized Having premised these observations upon the good- in infancy cannot be, at once, nor till they become heas of the Lord's house, even of his holy temple which moral agents, actually influenced by the Holy Spirit; he hath raised up in our land, I shall be far from imput- whence it has been inferred by some, that the newing to this congregation such a defective and disparaging birth does not necessarily take place at baptism: dense of that goodness, as that to which I have alluded, while the Anabaptists (who alone act consistently if in the future series of these my discourses to you, I with these views) contending that we should not put should devote a principal share to a plain and practical exposition upon the separate portions of our Lord's the "inward spiritual grace, or thing signified,"—acday service. There has been for some time past a cordingly defer baptism till the party is arrived at

But after all, there is no more difficulty in the case Pointedly towards her pure and primitive Ritual, as a than in one which occurs every day; that of an infant principal means of reviving among her members a love inheriting an estate. He is incapable, at the time, of using or comprehending the advantage; but still it It has been felt, (as indeed how could observation is his; he is not hereafter to acquire the title and claim fail to make it felt?) that her forms of worship had to it; but he will hereafter become capable of underdeclined from their just pre-eminence in the hearts and standing his claim and employing his wealth; and he

made of it. Christians in like manner are called upon at their peril, to make the best use of their advantages, as soon as they become capable of understanding them: of this growing sentiment has been, that many pastors and if they fail to do this, they are not on that account esteemed as never having been admitted to those advantages, but, on the contrary, incur, on that very ground, the heavier condemnation. What, "know ve not," says the Apostle, " that ye are the temple of the

It is then, and ever was, a matter of faith to believe treasure-house of Scriptural truth no less than of in the continual sanctifying presence of God with his participation of all Christians, as far as they will avail And it surely must be some recommendation, themselves of the offer, in the assistance of that Holy

† Jeremy Taylor, Vol. vii. p. 312.

‡ Ignatius, cited by Jeremy Taylor, Vol. vii. p. 373.

§ Jeremy Taylor, ibid.

* Doubtless one of the objects of our Lord, in the institution

of the Eucharist, was to remind Christians of this "communion"

that "these were the pleasures of our peace, and ex- in short, "Christ crucified, to the Jews a stumb- find ourselves in the right. perience a remanent felicity in the very memory of ling-block, and to the Greeks, foolishness," constitut-The indignities which Jesus suffered, who was thence | Scripture not only for truth, but for practical truth, It would be found too, as it ever was, that when esteemed stricken, smitten of God, and afflicted,—the with a view to the improvement of our life and heart: be partakers of the same altar, then the reign of "false | the fondly-cherished hopes of the Jew, to all that the inlightening the understanding is promised: if any doctrine, heresy, and schism" would revive. The un- Gentile most revered in philosophy, and was most at- nan is willing to dos the will of God, he shall know great Christian Church, broken and shivered into hu- inveterate malice of persecutors,—the scorn and deri- scriptures, by the aid of Him who gave them, not for

Lord, as it should seem good in their own eyes, and hut faw in the hards of his Holy Spirit may cleanse the thoughts of our ment to the Prayer Book, as a main instrument of needful that his gracious Master should support him hearts," and it us for enjoying the more immediate It is the part of Christians of the present day, on

meet together and join to common prayers. Let there sence, because it is no longer thus miraculously displayed; nor, on the other hand, to require or look for such a miraculous manifestation as God has thought and adopting the expressions of one of the brightest fit no longer to bestow. How we should have conlights of our own Church, that "if all Christian churches ducted ourselves, if placed in the circumstances of the had one common Liturgy, there were not a greater sym- primitive. Christians, can be known only to the Searbol to testify, nor a greater instrument to preserve, the cher of hearts; how we shall conduct ourselves under Catholic Communions." That the body of Christ the circumstances in which we are actually placed,was truly one from the beginning, is matter of most how we shall withstand our own trials, and make certain history: one, not only in faith, and hope, and use of our own advantages, - is the point which charity, but also, in breaking of bread, and in prayers. most concerns us; since of that we shall have to give an account.

And if we would profit by the example of the most eminent of God's servants, we must in some respects reverse their procedure, in conformity with the reversed circumstances in which we are placed. We must enother's immediate inspiration, we must seek to obtain in the records of that inspiration which they have left us. They could in many instances infer this or that to be right or true, from its being the suggestion of the Spirit; which was attested, to themselves and to others, by miracles: we, on the contrary, can only prove anything to be the suggestion of the Spirit, by its being right and true; and the evidence of this must be sought in Scripture, -that record of the dictates of the Holy Ghost, which is the appointed standard for deciding what does proceed from the Author of all good. If our life and faith are agreeable to the Gospel, this is the ground of confidence that they are right; and if right, they must come from that sanctifying and enlightening and supporting grace, which ne can raise to life the dead in sin, and purify man's cornitandatuserengtherfine tebure knees to wark in God's paths. This spiritual assistance is not (like to, sensible experiences, which are to afford a direct and decisive demonstration to their minds of their being under spiritual influence: "except they see signs and wonders, they will not believe."

We are to look then to the Holy Scriptures which the Spirit of Christ inspired, not indeed (according to the notion some have maintained) as constituting the only assistance that the Holy Ghost now bestows on the Church, but as constituting the ultimate standard by which we are to judge how far we have received and are profiting by that assistance. It is not in these only that He is present, but it is by these, as a test, that his presence is, in each case, to be known.

It is, indeed, only through the enlightening and supporting grace of the Holy Spirit, that even the Scriptures themselves can be consulted with benefit. If we study them with a mind biassed by any of those numerous prejudices and infirmities which beset our frail nature, we shall receive the heavenly light of God's word through a discoloured medium; and its rays will thence give an unnatural tint to everything on which they are shed. Many different persons, accordingly, have arrived at different conclusions (all which conse quently could not be correct), though they have applied, apparently at least, the very test that has been ecommended: they have compared their opinions or practices with the standard of God's word, and finding them agree, have concluded them to be the suggestions of the Spirit which dictated that word; and yet this agreement has perhaps been (must have been, in some instances) the result of a partial and prejudiced interpretation of Scripture; they may have suffered those opinions and practices to bend the ruler; by which they were to be measured.

But how, after all (it may be said), is this danger to be completely avoided? Are we not involved in a vicious circle, if we are to judge whether we are under the influence of the Spirit by consulting the Scriptures, and yet cannot without that influence, interpret aright those very Scriptures? How, in short, are we to arrive at a completely satisfactory decision as to our

own sentiments and conduct? The danger is one against which we never can be completely secured in this life: the decisions we attain can never be wholly exempt from all ground for doubt : in other words, we must not expect, with our utmost efforts and prayers, to attain perfect infallibiliaffections of her children: that the first was become will become responsible at the same time for the use ty. If we could, this life would hardly be any longer will become responsible at the same time for the use a state of trial. To contend against the difficulty in question, -to labour not only with diligence and patience, but "fear and trembling" also, that is, with anxious and humble self-distrust, -is the very task assigned us in this our state of preparation. But if, while the Christian puts forth all his own powers in this task, he at the same time earnestly and importunately prays for heavenly guidance, and relies with deep humility on Him who alone can crown those efforts with success, he will be continually approaching nearer and nearer to "a right judgment in all things," and to a corresponding perfection of life.

hoped for,—no system of general directions that will ject to servitude and suffering or not; but rather whom ject to servitude and suffering o And in referring to and studying the Scriptures, absolutely secure us against mistake; yet there are we shall serve and with whom suffer. All suffering out the Bible. By far the greater proportion of the two maxims especially, (already adverted to in these

Arist. Rhet. Book I chap. i. † See Essay VI. § 10. First Series. δ θελει

By a known infirmity of our fallen nature, the In this respect our case and that of the early Chris- recalled to our thoughts, will prove a safeguard against deed, necessarily brings with it its own bitterness, no less than the Church at large—seems linked in engthened enjoyment of any blessing tends to dimitians coincide. But there is this point of difference many and various errors. The one is, to remember trouble, disquiet, and sorrow. And while the spirit- Scripture with such duties as Almsgiving. The two actual possession to Were we deprived of the use tual presence. The same spirit still resides in the or justification of the system, or the practice, to which and enjoyment of this precious volume, as for its sin- Church; but like the Shechinah concealed within the we may be inclined. This maxim is the more frequentdistressful time, crave leave of our oppressors, that we had counterbalancing trials: the fellowship in the which they arrive at, they of course, believe to be true; might remember our Zion, and call to mind the plea- Spirit, of Jews and Gentiles;—to the one party the ad- and thence, from their having, as they suppose, found sures of the temple; the order of her services; the mission of the unclean heathen as fellow-heirs with truth, they take for granted that it was for truth they beauty of her buildings; the sweetness of her songs; the favoured children of Abraham;—to the other, the were seeking. But a desire to have Scripture on our the decency of her ministrations; the assiduity and reception of a religion and of a divine Master, from a side is one thing; and a sincere desire to be on the and ashes. economy of her Priests and Levites; the daily sacri- nation of obscure barbarians, despised and detested side of Scripture, is another. It is one thing to pray fice of that eternal fire of devotion, which went not for superstition, both that Master and his ministers that we may learn what is right; and another thing, out by day nor by night; and we should bitterly feel being rejected and abhorred even by that nation itself; (though often mistaken for it) to pray that we may

those spiritual delights which unhappily we had not ed a trial to their faith which we can hardly estimate. should keep constantly in mind, that, of seeking in Christians forsook the Common Prayer, and ceased to contradiction which the new religion presented to all his is an express condition on which spiritual aid in doctrine, neresy, and senism would revive. The unbelieving world would again exult over the ruins of a

tached to in his religion and in his habits of life—the
if the doctrine."

We must seek therefore in the
if borne by us with a ready and earnest zeal, prove a

than 1s willing to dos the will of God, he shall know
than the cross is necessary to all; and will,
tached to in his religion and in his habits of life—the
if borne by us with a ready and earnest zeal, prove a man atoms: wherein every one would have his psalm, sion of the wisest and greatest,—the censures, enhis doctrine, his tongue, his revelation, and his interpretation: (1 Cor. xiv. 25.) when all would worship the presence of our Master in his triumphant kingdom.

MOUNT CARMEL.

"Her cage eye shall scan the prospect wide, From Carmel's cliffs." Heben. From Carmel's cliffs."

On the south side of the bay of Acre, Mount Caronly part of the whole range in which the bare rock of his mediation. appears. The middle part which lies more east, con-

the other) a proof on which to build and support our faith, but is itself a matter of faith;—a truth to be believed on God's assurances. And those persons, therefore, are in fact wanting in faith (of which they of the Scottish deputation, who first viewed it on the sade with this assurance, but look for, and pretend satisfied with this assurance, but look for, and pretend to a pre-eminent degree) who are not satisfied with this assurance, but look for, and pretend from infancy. It did not present an imposing apafter viewing the whole extent of it from the heights above Acre, the feeling of disappointment was entirely of it shall belong. above Acre, the feeling of disappointment was entirely of it shall belong.

the level of the sea.

tions which tend to recall its sacred pages to his mind, could avoid experiencing feelings of deep solemnity, on finding himself placed on this celebrated mountain.

Indicates, and to whose account the whole will be important to mediate, and to whose account the whole will be important to mediate, and to whose account the whole will be important to the mediate, and to whose account the whole will be important to mediate, and to whose account the whole will be important to the mediate, and to whose account the whole will be important to the mediate, and to whose account the whole will be important to the mediate, and to whose account the whole will be important to the mediate, and to whose account the whole will be important to the mediate, and to whose account the whole will be important to the mediate, and to whose account the whole will be important to the mediate, and to whose account the whole will be important to the mediate, and to whose account the whole will be important to the mediate, and to whole will be important to the mediate, and to whole will be important to the mediate, and to whole will be important to the mediate, and to whole will be important to the whole will be important to the mediate, and to whole will be important to the mediate, and to whole will be important to the mediate, and the mediate, and the mediate, and the mediate in the mediate in the mediate, and the mediate in the medi finding himself placed on this celebrated mountain, constitution stated to them with suitable evidence, do and, if tradition can here be relied on, probably on not approve of the Mediator, but reject his interposition in the Society for promoting and, if tradition can here be relied on, probably on not approve of the Mediator, but reject his interposition in the society for promoting and, if tradition can here be relied on, probably on not approve of the Mediator, but reject his interposition in the society for promoting and, if tradition can here be relied on, probably on not approve of the Mediator, but reject his interposition in the society for promoting and, if tradition can here be relied on, probably on not approve of the Mediator, but reject his interposition with the Society for promoting and, if tradition can here be relied on, probably on not approve of the Mediator, but reject his interposition with the Society for promoting and, if tradition can here be relied on, probably on not approve of the Mediator, but reject his interposition with the Society for promoting and in the society for promot the memorable spot where, at his servant Elisha's tion, they of course exclude themselves from the beprayer, the Deity vouchsafed so magnificent a display nefit of it. of his power to the assembled thousands of Israel .-The exact place is said to be where the Catholic altar now lies in ruins; nor, indeed, could a more appropriate and commanding spot have well been chosen .-and fatigues from my mind .- Dr. Kitto.

THE SPIRITUAL CROSS. (By the Rev. Francis Fulford, M.A.)

or fellowship of the Holy Ghost, and to impress it habitually on their minds passion, or appetite, indulged in thought. word, or extent to which the fate of the individual Christian— may feel desirous of attending.

and share with us the burden of our Crosses up the acter-worldliness and unworldliness; this the point those good things, which we had before heard were given up to Him by voluntary surrender as His consepromised to the followers of Jesus, -and our brighter crated and rightful possession? Nor, however long vision will discover one after another the many once delayed, does the Christian deem the question doubtmuch-loved idols of this world crumbling into dust ful, for God and His Church-whatever it be for the

Only let me observe, that to obtain the promised kingdom, and the power, and the glory!" blessings annexed to, and flowing from the Cross, we must be steadfast and persevering: we must often 'examine' ourselves; we must "watch and pray;" we must do, whatever we do, "heartily as unto the Lord." Otherwise, we have no just right to blame the remedy proposed, if it disappoint us as to its good effects. "A double-minded man is pustable in all his ways." And remember the sad judgment pronounced

against the lukewarmness of the Laodiceans. Hence, then, the Cross is necessary to all; and will,

(By the Rev. Thomas Scott.)

If it had been revealed, that God would deal with could never have entrusted such an important cause nel stands conspicuously forth, shooting up towards confide it in the hands of a mere creature: for all are This is its jut extent: but travellers usually restrict the name to the more conspicuous part of the range, which is about eight miles in length. The name of evermore." Here we can have no ground for fear:

Appress to the Bishop of Sopor and Man.—An Carmel denoes, in Hebrew, a fruitful field. Some unbelief alone can hesitate. He, whose power sustravellers cone home and tell us that it still well me- tains the universe, is able to save our souls in all posrits the distriction of such a name; while others in- sible cases. He, who is worthy to be entrusted with form us that all its ancient fertility has withered and the rights of God and the eternal glory of his Name, passed away This illustrates the peril of general must also be worthy to be entrusted with our immorstatements bunded upon partial observations. Both tal interests; (for our rights in this respect are all forstatements are right, as applied to particular parts of feited:) and he, who, perfect in justice and purity the range; and both wrong, as applied to the whole. himself, could so pity and condescend to guilty polluted The promontory and the parts adjacent to it, to which creatures, as to undertake such an office wholly for travellers usually confine their explorations, are infertheir benefit, cannot want love to accomplish whatever Peculiars have been included within the ordinary juristile, almost to barrenness. But this is almost the is wanting, for the eternal salvation of all who accept diction.

But the appointed method, in which this great Mesisting of varied hills and dales, adorned with shady diator performs his most gracious design, has laid a groves and cool fountains, is the more pleasant part of it, and must once have well repaid the labour of cultivation. "This part," says an observant German should be proposed by our God himself: and, as these Jurispiration of The Bishop of Hereford.—With traveller, "is excelled by no country which I have seen, in richness and depth of soil; it deserves to be styled the land of promise." Without doubt, however that, as "God manifest in the flesh," he might stand the country which I have supposed by our God himself: and, as these Jurisdiction of the Bishop of Hereford.—With the commencement of the new year the deanery of Bridgener of the land of promise." Without doubt, however that, as "God manifest in the flesh," he might stand the country will be annexed to the diocese of Hereford. Pecunical standard in the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deanery of Bridgener of the commencement of the new year the deaner of the commencement of the new year the deaner the mountain, as a whole, must have exhibited a very different appearance, when its vast extent of fruitful hills was covered with vineyards and olive-grounds, and that so, he might properly represent us, undertake of Hereford, however, remains under the jurisdiction and with plantations of the fig-tree and almond-tree, our cause, as interested in it by the ties of one com- and visitation at present by law established. - Hereford And those were the days if which the proposed open of the "excellency of Carmel." Isaiah xxxv. 2. humbled, "emptied," and impoverished himself. As for the formation of two new eccessass humbled, "emptied," and impoverished himself. As from infancy. It did not present an imposing ap- play his glory; so, in virtue of his union with us in the pearance, but, on the contrary, seemed low and almost uninteresting. One of our number exclaimed, 'Is take care of our immortal souls. This also shows the gation at Perth, and was, we believe, the only one in this Carmel? Lochnagar is finer than this.' We had propriety of his interposing in our behalf; for some Scotland that would not recognize the authority of a bibeen expecting to see a majestic mountain towering connexion or relation is supposed to subsist between high over the sea, and felt not a little disappointed to the Mediator and those for whom he acts; else, why find the real Carmel a moderately high ridge, becoming does he solicit for them, rather than for others in simiess lofty and conspicuous as it approaches the sea, till lar circumstances? And, even if the plea be supported a gentleman was appointed by the Bishop of Dunkeld to t terminates in a point about 900 feet high." They by some payment or satisfaction made; it seems proadd, "Before we left Carmel, however, and especially per, that there should be a ground, on which to deter-

When, therefore, the Son of God undertook the ofne who venerates the Bible, and loves those associa- mediates, and to whose account the whole will be im- larger number of worshippers.

MONEY.

(By the Rev. W. J. Irons, B.D.) Breasting the waves of the Mediterranean with a precipice almost perpendicular, and having a boundless view to the westward over its distant waters, it discarded the whole world. And "we are of God, and the whole world is a kind of representative of everything in the world. And "we are of God, and the whole world is a kind of representative of everything in the world. And "we are of God, and the whole world is a kind of representative of everything in the world. And "we are of God, and the whole world is a kind of representative of everything in the world. And "we are of God, and the whole world is a kind of representative of everything in the world. And "we are of God, and the whole world is a kind of representative of everything in the world. And "we are of God, and the whole world is a kind of representative of everything in the world. And "we are of God, and the whole world is a kind of representative of everything in the world. And "we are of God, and the whole world is a kind of representative of everything in the world. And "we are of God, and the whole world is a kind of representative of everything in the world. And "we are of God, and the whole world is a kind of representative of the world is a kind of representative of himself as a poet by several publications, among which was a supplication of the world is a kind of representative of himself as a poet by several publication, and the world is a kind of representative of himself as a poet by several publication, and the world is a kind of representative of himself as a poet by several publication, and the world is a kind of representative of himself as a poet by several publication, and the world is a kind of representative of himself as a poet by several publication, and the world is a kind of representative of himself as a poet by several publication, and the world is a kind of representative of himself as a poet by several publication are not a kind of the world is a kind of representative of himself as a poet by several publication are not a kind view to the westward over its distant waters, it disco- and the whole world lieth in wickedness." Why vers to the north and south a long extent of coast, ter- should we deal with this world's things as though we minated by the horizon alone; and to the east looking were "of the world?" If we will do it, then are we inland, most of the chief mountains of Israel, including the snow-clad summit of the great mountain of cedars [it must have been Mount Hermon]. Fragrant and call it "enjoying ourselves' now; but it will be not call it will be not flowery, as the poet with so much truth describes the enjoyment to reflect on it then! And I have been top of Carmel, and pregnant with recollections of desirous at this time to lose sight awhile of what days that art gone, the sacred scenes presented them- would be the worldly view of such a subject as this. selves to my recollection almost with the force of per- Try to judge of it now as you will judge when you find sonal identity and remembrance. There, once the yourself in another world. Think what recollections Edinburgh Advertiser. priests of Baal vainly invoked their idol, cutting them- you are hoarding up against that dreary time! You selves with knives after their manner. There, the are preparing your soul's occupation for the intermeprophet of the Most High stood alone, looking on with diate state. Suspect "sumptuous fare every day," as severe and solemn mockery; and there, the glorious hurtful to the soul, suspect costly raiment as subtle the Bishop of London, House, when his lord-ship kindly consented to become the Visitor. in irresistable conviction, with the cry, 'The Lord, he is the God!' I cannot but gratefully acknowledge that the feelings of delight gratefully acknowledge that the feelings of delight which this day's scenes have produced, have wiped away every unpleasant remembrance of past dangers away every unpleasant remembrance of past dangers are unpleasant remembrance of past dan truth of all this will need no demonstrations when once the spirit has left the body-and gold and clay are to

and not by the maxims of this present time. Depend upon it, it is not without abundant reason In truth it is not a question whether we will be sub- that "riches," and a spending of money on ourselves, in order to get rid of the power and effects of sin; but love of money is the root of all evil—which some havfear of present uneasiness, submit to be ruled by the faith." Perhaps there are few more mysterious praction have daily service in the parish Church, stating that

nish our perception of its worth. It is when "ex- between the two; that this was not to them, as to us, that in studying the Scriptures we are consulting the ual Cross gets lighter and easier the longer it is borne, opposing powers, the Kingdom of God, and the Kingcellent things go away, and then look back upon the great trial of their faith; because in the infant Spirit of Truth; and therefore must, if we would hope the dominion of the flesh gets more oppressive and dom of Satan, the "prince of this world," join issue, us, as our blessed Saviour did upon St. Peter, that Church, the extraordinary manifestations of the Spirit for his aid, search honestly and earnestly for the truth, irksome: and this without reference to the end prowe are more moved, than by the nearer embraces of served as a visible token to convince them of his acfulness this nation was once deprived, we should, I Holy of Holies, it is screened from our view; we walk ly transgressed, from men's falsely persuading themdoubt not, with one of the persecuted saints of that wholly "by faith, and not by sight." They, however, selves that they have complied with it: the conclusions clouded, experience will prove to us the reality of earth, which God has made and redeemed, shall be individual souls of men; - "for Thine, O God, is the

Ecclesiastical Intelligence.

ENGLAND.

CATHEDRAL FOR MANCHESTER.—The local papers have from time to time, referred to the project of a ca-thedral for Manchester. It is said that such a building, to do credit to the town, cannot be completed under present, wholesome, and even acceptable medicine for our souls.

IRE MEDICAL CONTROL OF Thomas Scott.)

Canada the two transepts and the two transepts and the over the control of the canada the two transepts and the set, the transepts are uniting the nave and chancel with the transepts be attempted, and these, with ten bells, would cost about £50,000. This sum it is proposed to raise by the first and the two transepts are the two transepts are the two transepts and the two transepts are the two transe ing erected. The site proposed is the high ground at Cheetwood, rather towards Broughton. The Manchester If it had been revealed, that God would deal with us through a Mediator, and we had been required to look out for one, on whom we could most entirely and build a a cathedral worthy of such a see as Manchester, unreservedly depend, when eternal happiness or misery was at stake, what could we have done? We sery was at stake, what could we have done? We could have a have done and the sery was at stake, what could we have done? We sery was at stake, what could we have done? We sery was at stake, what could we have done? We sery was at stake, what could we have done? We sery was at stake, what could we have done? We sery was at stake, what could we have done? We sery was at stake, what could we have done? could never have entrusted such an important cause in the hands of any mere man: nay, the more we had considered the matter, in all its difficulties and consequences, the greater hesitation should we have felt, to ing this, simply by the plan suggested by 'Presbyter'the plan, namely, of collecting in the first instance large sums (say to the amount of £70,000 or £100,000) for the the sea into a precipitous naked promontory, whence changeable; and we should have been apprehensive, purpose of building a chancel, two transepts, and a tower it swetches into the country with an increasing breadth of low acclivies, and to the extent of more than 20 miles, so as tr form between it and the sea a large, beautiful andfertile plain. On the south-east, this range of mountains unites with the bills of Samaria. This is its intervent, but travellers usually restrict.

ADDRESS TO THE BISHOP OF SODOR AND MAN. - An address, signed by nearly 200 of the clergy of the Archdeaconry of Derby, was presented to the Right Rev. Walter Augustus Shirley, D. D., Bishop of Sodor and Man, formerly Archdeacon of Derby. The Hon, and Rev. Alfred Curzon read an address to the Right Rev. Prelate, in which he was congratulated on the energy. Prelate, in which he was congratulated on the activity, zeal, and piety which he had manifested while holding his former appointment, but deploring his retirement. The Right Rev. Prelate acknowledged the compliment in a brief address, and expressed his gratification with the recent ecclesiastical arrangements, by which the

The annual value of the Bishopric of Soder and Man is about £2000 per annum, and, from the limited extent of the diocese, the patronage is but small. The following appointments are in the gift of the Bishop:—The Vicar-

DEMISE OF THE REV. H. A. SKETE.- This gentleman shop. He was therefore regarded by the clergy as an Independent, using the Liturgy of the Church of Engbe his assistant and successor. On Thursday last the Rev. gentleman turned suddenly indisposed and was found a corpse on Friday morning. Being the festival

Essex .- The parish church of Grays, closed during the A part of the ridge more to the east is considerably fice of Mediator between God and man, "he took not last four months for the repairs and restoration of the edifices, is likely soon to be re-opened, though the severe higher than the promontory; but the highest point in the whole range is little more than 1200 feet above diate in their behalf, but he assumed the human national diate in the hu ture. And this renders it very obvious, and for us Most of the windows have been restored in the style of The view from the top of the promontory is very natural to conclude, that all he did and suffered on the 14th century; and low open sittings, of the most conclude, that all he did and suffered on the 14th century; and low open sittings, of the most conclude.

A pious officer, who visited the place earth, and all he now performs in heaven, in the charted for the former unsightly and inconvenient pews. By efore the convent shown in our engraving had been acter of Mediator, was exclusively intended for the this means the church is not only greatly improved in ebuilt, thus speaks of the view from the site: "No benefit of men, whose nature he bears, for whom he appearance, but will be made to accommodate a much

> Christain knowledge, and as he discharged the duties which devolved upon him in that capacity with so much Christain zeal and assiduty, that upon his retirement from the mission the committee of that venerable society presented to him a considerable donation of money, and a peusion for life. Wherever he laboured he was respected and beloved, and his death is deeply regreted by a large circle of friends. In early life Mr. Woodley distinguished himsulf as a notel by several publications, among which essays,, for many of which he obtained valuable prizes. His illness was but of few hours' duration.

MICHFIELD DIOCESAN CHURCH EXTENSION SOCIETY .--At the county meeting, held in the Town Hall, Derby, on address from the Lord Bishop of the diocese calling for the sum subscribed amounted to £2231.

TRINITY COLLEGE, PERTHEN.

received intimation from the executors of a Secretary has ust deceased, that £400 is at the disposal of the Council for founding a Gaelic Scholarship in that institution .-

On Saturday a deputation, consisting of the Honorary Secretary and other members of the Council of the pro-posed mercantile college for the board and education of the sons of clerks, had the honour of an in interview with

On the 4th instant, the parishioners and friends of the you of equal value. This is the true way of judging, Rev. Wm. Wood, Incumbent of Altham, near Padiham, Rev. Wm. wood, incumbent of Atthain, tear transampresented to that gentleman, a purse, containing upwards of 100 guineas; both as a token of the affection and esteem which they entertain for him in private, and in grateful acknowledgement of the faithful discharge of his ministeration.

On Tuesday last, a handsome epergne, value £70, was presented to the kev. W. Coward, Incumbent of Westtoe suffer in the flesh through the discipline of the Cross, some kind; and well does Inspiration affirm, that "the by his congregation and friends, in consideration of he,

Lord Ward has requested Dr. Browne, Vicar of Dudley, flesh, let us be sure that any one uncontrolled lust, tical reflections than this, (for example,) of the solemn an opportunity should be given to those individuals who

* Blunt's Halsean Lectures, iii. ad fin.