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Original Poetry.

SONNET.

THE WANDERER'S RETURN. (By the Rev. R. J. Macgeorge.)

Long toss'd upon the waters of Dissent,
Dear Mother Church I come to thee once more Weary and cold the years that I have spent Since last in prayer I knelt upon thy floor;
Draughts have I drained from many a cistern strange
Hewn out by restless hands,—but all in vain;

My scorching thirst, unquench'd did still remain,
Still pined I for some new exciting change:
At every backward step some dark'ning doubt
Deepened the gloom which brooded o'er my soul.
Within were feverish fancies—while without Confusion rioted devoid control. How gravely sweet to me so long exiled
Thy sober, kindly voice. Mother receive thy child!

THE DAILY SERVICE. (From a Sermon by the Rev. W. Agar Adamson, A.B.)

THE DUTY OF THE DAILY SERVICE. The ceremonial observances of the Law were the shadow of those "heavenly things" whose substance was to be found in the Gospel, and we shall but imperfectly discern our duty as presented in the second

is reflected upon it from the first. ought humbly and diligently to enquire into those be observed in His Church to the end of time.

Lord," consisting of "one Lamb to be offered in the bond of peace, and in righteousness of life." morning, and another at even." Aaron also was directed to burn sweet incense "every morning and evening before the Lord throughout your generations." And so, under the Gospel dispensation, are we com-

type, that we can alone rightly understand the great duty and the precious privilege of daily worship. It is in the antitype of the Law of the Christian Church. may with impunity be withheld from Him?

Practice as pertaining to the things that have passed children.

their own immortality. tested and confirmed in subsequent ages by the prac- day by day in their households. tice of His people, and the Church which is the keeper

and we shall there discover in the silent testimony

upon the Word of God.

*piritual strength and refreshment which it is His gra- has been cast in a household where God is unknown? cious promise to give to them who wait upon Him in

It is impossible for us to open our Prayer Books site and necessary as well for the body as the soul.

THE SIN AND DANGER OF NEGLECTING IT.

Gain has been made of Godliness-coldness has be- she sat, and to whose word she hearkened.

the Church to be spoken against; and it was the force of this reproach which gave strength to the objection that her forms were cold and lifeless. Men left her in quest of more fervour than her Liturgy appeared to supply; they felt that the warmth engendered by the Sunday Service became weak and faint in consequence of its being neglected during the week. They sought by separation what they found not in the body. They endeavoured to discover in the Meeting House, what had been denied them in the Church, and, by resorting to means which God had not approved, they failed in obtaining a closer communion with their Saviour.

The bond of union was dissolved—the heritage of Testament, if we neglect to study it by the light which god was despoiled—to perpetuate schism, it was ne-We ought reverently to approach the contemplation that I was requisite that Catholic doctrine should be corruptof that Law which is "holy and just and good;" we ed,—that new tenets should be set forth—that Apostolic fellowship should be laid aside. And thus it was, observances which were "ordered after the pattern that the unity for which Christ prayed was despised shewn to Moses in the Mount," remembering the and set at naught by the people for whom Christ died. words of our Saviour, when he said—"Think not Nor did it end here, for the successors of those who that I am come to destroy the Law and the Prophets, found it necessary to make heresy subserve to sehism, I am not come to destroy but to fulfil; for verily I have become, under the guidance of their reason, in say unto you, till heaven and earth pass away, one jot too many instances, apostates from "the truth as it is or tittle shall in no wise pass from the Law, till all be in Jesus," bold adherents of a faith which has no hope, fulfilled." Let us then approach an enquiry, in which impious assertors of a creed which has no Redeemer. We shall discern from the precepts of the Old Testa- And how did the Church act in these periods of peril? ment and from the practice of the New, that the daily Let us be humbled in the dust, whilst we confess that Public Service was commanded by God, as a Law to the daily prayer appeared to cease in the Sanctuary, at the very moment when the petition should have The Law ordained that a "continual burnt offering been unceasingly poured forth, "that all who profess should be offered throughout your generations, at the and call themselves Christians, may be led into the door of the Tabernacle of the Congregation before the way of truth, and hold the faith in unity of spirit in

ITS COMFORTS AND ADVANTAGES.

To that class of objectors, who allege that the restoration of Daily Worship in the Sanctuary will be manded to offer up the sacrifice of broken and contrite attended by the cessation of Prayer in the closet and hearts, mingled with the perpetual incense of praise, the family, I have nothing to answer—for it is obviously no part of my duty to reason against the abuse intercession and thanksgiving.

It is by contemplating the truth, as it exists in the Word commanded the observance. God requires all, Word commanded the observance. God requires all, and is it for the creature, in his presumption, to dewas the Law given in type to the Jewish Church-it | termine with his own heart, what part of the obligation

The great work of the Apostles at first was to show But there is another class-earnest and sincere how the Old Testament was fulfilled in the New .- hearts, who are impressed with the belief, that family The Epistle to the Hebrews was written principally, if prayer at home was substituted for social prayer in the not expressly, for this purpose, and St. Paul after sta- Sanctuary. This assumption is of modern growth, ting "that by the offering of himself Christ had per- and is unsustained either by the precepts of God's fected forever them which are sanctified," adds- Word, or by the practice of his people; for under the "Let us hold fast the profession of our faith without Mosaic Economy, when the morning and evening sawavering, for he is faithful that promised, and let us crifices were constituted portions of Public Worship, consider one another, to provoke unto love, and to we observe that family religion was also a prominent Bood works, not forsaking the assembling of ourselves and commendable part of domestic life, and this hely together, as the manner of some is, but exhorting one practice of the Patriarchs, which was so acceptable to another, and so much the more as ye see the day ap- God, was not dispensed with and disregarded after the of whose fellowship he cannot realize in any manner proaching."

Let those who forsake "the assembling of themselves together," and cavil at the restoration of the practic.

The practic of whose fellowship he cannot realize in any manner giving of the Law. No, my friends, the Law nowhere so effectual as that foreshadowed by the Psalmist in the words of our text, "Prayer shall be made for him continually, and daily shall He be praised."

away, call to mind that it was in the Temple their The assumption that Family Worship is substitulour taught daily-that it was to the Temple the ted for daily Public Worship carries with it another halt and the blind and the lame came to seek Him consequence, which has no warrant in history, no that it was in the Temple, after the descent of the proof in Holy Writ, namely, that in earlier times fa-Holy Spirit, "the Apostles continued daily 'with one there and masters of families did not honor God in accord,"-that it was to the Temple the Disciples their households, as they do now. Oh! little do they repaired after the ascension of their Lord, to offer their know of the history of the faithful, who imagine that, Praises and thanksgivings unto God, who in raising up by reason of their personal service in the House of Jesus from the dead, had given them the assurance of Prayer, they left their dwellings desecrated, their hearths unhallowed, and their families "without God The duty of praising God in the Congregation is in the world; they of old who worshipped God daily not only prescribed in His Word, but it has been at- in His Church, worshipped Him, far more than we do,

But, admitting for a moment the validity of the obof Holy Writ, the only authoritative exponent of jections which have been taken, there is another ques-Apostolic doctrine—the only accredited exemplar of tion, too important to be evaded, arising from the Apostolic discipline, has borne unvarying witness to melancholy fact, that in the dwellings of thousands of our population, family worship is still unknown. The Let us turn, therefore, to the ritual of that pure erring parent has neglected his duty—the irreligious Portion of the Universal Church to which we belong, father has "restrained prayer before God." For the house in which he finds shelter, when the rough world which it has continuously borne to the holy character howls around him, the spot about whose hallowed preand divine obligation of the ordinance of daily Public cincts are clustered the dearest objects of his earthly Worship, the commentary which the Church has made care, in which the most precious of this world's hopes are centered, he asks no prayer, he invokes no bles-It is but too true that the supineness or forgetful- sing. Shall the Church then close her doors, though ness of the Clergy, the neglect or indifference of the but one child of this erring and sinful parent should Laity, have rendered us obnoxious to the grievous desire in public, before God, to express his gratitude charge of restraining that which was ordained for the for those great benefits received from Him, from whom glory of God, of resisting that which was intended as his father has withheld his thanksgiving? Shall the a source of blessing to Hls people. For where the Church refuse a shelter for those inmates of crowded daily sacrifice of praise and thanksgiving is not offered rooms, who have literally no place in which to pray, up, God is not duly honoured, and His people lack the or deny an asylum to those unfortunates whose lot

But, my friends, prayer should be practised as a privilege, not enforced as a duty, for though God is honoured in our supplications, it is man who is benewithout observing that the prayers of the Church are fitted, and so likewise our attendance upon the courts ordered to be said daily throughout the year, and that of the Lord's House was not designed as a burden; it the exhortation at the commencement of our Services, was intended as a blessing, and unless we so esteem it enforces the duty inculcated in our text, of rendering our worship can be of little avail. To those, therethanks for the great benefits we have received at God's fore, who urge as an objection to the Daily Service hands, of setting forth his most worthy praise, of that few will be found able, and still fewer willing, to hearing His most holy word, and of soliciting daily attend, we can only answer that though the minister from the Throne of Grace those things that are requigation, it is not his part to be discouraged, for he knows that duties and blessings are not to be determined by numbers, as the gifts of the Holy Ghost are The daily sacrifice of the Christian Church, like not to be purchased with money; that the intercesthat of the Jewish, has long ceased to be offered up sions which are here offered are not alone for the per-Continuously, but, my friends, if we would be found culiar few who are present, but for "all sorts and conan acceptable people" at the Saviour's coming, our ditions of men," for all God's creatures in every place. disused ordinances must be restored—our shut and And who shall tell, while the proud man slights our and charity, and may with one mind, and one mouth, silent Houses of Prayer must be re-opened—our evawords, the self-righteous man mocks our endeavours, glorify Him through Jesus Christ our Lord." ded Altars must be again approached—our slighted and the ignorant man smiles at what he designates raments must be reverenced-and lest God should our novelties-who shall tell, but that the worship afflict us in our families with His anger, or overwhelm which to his natural reason may appear so useless, out country in His sore displeasure, our supplications may, by God's blessing, be converted into benefits to to the Throne of Grace must become more ardent, our be showered down upon himself and upon his country? prayers more frequent, our intercessions more imporfrom before God, it is not in his power to obstruct the For we must not forget that this falling off from dew of that blessing which may be poured upon him

should not be closed against their devotion.

world exacts six days of hard unbroken service.

come the passive servitors of a hard unyielding task- attractive and beautiful than the richest tiara that desmaster, who refuses to those whom he has custaved pot ever wore.

even one short hour for meditation and prayer. The In the writings of the ancients there is constant re-

day should be consecrated to God in His Sanctuary, gard for the memory of departed beauty. that the language of confession, intercession, and the House of Prayer."

ndividual has his personal necessities, each family its tenderness of impassioned caress. domestic anxieties, each country its national wants, to lay before God. But it must not be forgotten that the Christian is a member of a more extensive brotherhood than that which is comprised within the confines of any particular territory; he is a member of the Church Universal, and has therefore a personal interest in the Communion of Saints, the blessedness

Let us no longer act as though we belonged not to privilege, of approaching our Maker in the congregation of the faithful. Let us turn for a brief moment 'enter not into judgment with his servant." From the enjoyments of the world, the distractions of earthly cares, let us arise and go to our Father, and say unto Him, "Father I have sinned against heaven and before Thee, and am no more worthy to be called Thy

In periods of prosperity let us enter into His Temple, and in the company of His Worshippers express our gratitude to Him "who alone giveth the increase." And when our earth-bound hearts expand towards the Divine goodness in homage for spiritual blessings; let us in the presence of the congregation, express with our lips the hidden joy of our souls, and offer our numble and hearty thanks for all His goodness and oving-kindness to us and to all men, but above all for His inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hopes of glory." In seasons of trial, in days of adversity, let us repair to His Sanctuary, and peradventure we may find comfort and relief "according to our several necessities." And though our troubles may not be at once removed, yet we may receive patience and serenity under our sufferings, and finally obtain an "happy issue out of all our affliction."

If blessings have descended upon us, if joy hath visited us, let us repair to the Temple of our God, and to the melody of David's Harp, attune our hearts

If our minds are perplexed with doubts, or agitated by fears, if "an evil heart of unbelief," is stirred within us, let us kneel in confession before our Godand who shall tell that the comforting words of our Redeemer may not hush our disquieted spirits to rest, as of old they did the troubled waters, when He said 'Peace, be still, and there was a great calm."

Are we dismayed at the signs of the times? are we desponding at the divisions in the Church or the schism and heresy which are abroad in the land? Let us draw near to him who ordained that "There shall be one fold and one Shepherd," and implore our God to give us grace, seriously to lay to heart the great dangers we are in by our unhappy divisions, to take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord, that we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith

> For the Church. FLOWERS.

BY THE REV. JOHN HUTCHINSON.

" Ἰδὲ πῶς, ἔαρος φανεντος, Χάριτες ῥόδα βρύουσιν."

considered by many as but a questionable endowment; happy old age. numbed the energies of the Church—her watchmen Again I do not say that it is the duty of all to and the science was esteemed altogether so pernicious have slumbered upon her ramparts—the flock have come daily to this temple to worship, for as prayer is by Plato that he banished it out of his system of goslept in the wilderness, whilst the sceptic has calum- a privilege as well as a duty, it rests with yourselves vernment, as an enervating and licentious study, alike . . . then I shall die. siept in the winderness, withist the sceptic has an energy and interesting and destructive to manly in a privilege as a state of sound morals, and destructive to manly in a privilege as a state of sound morals, and destructive to manly in a privilege as a state of sound morals, and destructive to manly in a privilege as a state of sound morals, and destructive to manly in a privilege as a state of sound morals, and destructive to manly in a state of sound morals are stated as a state of sound morals and destructive to manly in a state of sound morals are stated as a sta and her children have been decoyed from her fold.— the people will hear or whether they will forbear, it is character. But flowers have ever been the delight of And then? Whereupon the young man made no counter-argument, they would most certainly have The negligence of her members has made the world- the duty of the clergy to see to it, that the daily Pub- the wise, and the passion of the elegant. They have The negligence of her members has made the sold and the philoso- last And then? had pierst like a flash of lightning spoke volumes. No ecclesiastical assembly, that has lie Worship of Almighty God should not be intermit- been, in all ages, the poet's theme and the philosomade the irreligious conceited; and the absence of ted or suffered to cease out of the land. Our Saviour pher's solace; and he who is insensible to their beauty into his soul, and he could not get quit of it. Soon been convened since then, could boast so much learnfervour and constancy has estranged and alienated has said "where two or three are gathered together is guilty of affronting his Creator in overlooking these, after he forsook the study of the law, and gave himmany who would otherwise have become the brightest in my name, there am I in the midst of them; and the fairest work of the inanimate creation. No flower, self up to the ministry of Christ, and spent the rethough the mass of mankind, like Gallio, may "care however simple, is unattractive or unpleasing. Un- mainder of his days in godly words and works. and most exemplary of her clindren.

It was the torpidity and sloth of her clergy, who appeared at one period, prouder of being the disciples

The question which St. Filippo put to the young a natural beauty which clings to, and pervades the appeared at one period, prouder of being the disciples

The question which St. Filippo put to the young a natural beauty which clings to, and pervades the lawyer, I would put to all of you.

I would put to all of you. I would put to all of you. I would put to all of you. appeared at one period, prouder or being the disciples of Socrates than the Ministers of Christ, which caused duty that the place where prayer is wont to be made whole race, imbuing the simplest with the pure elements of perfect gracefulness. One flower may be done all that you are doing, all that you aim at doing, But it is stated that the habits of life, the occupa- preferable to another in the eye of the skilful florist. all that you dream of doing, even supposing that all tions of the world, and the claims of business, all con- This may be valued for the delicacy of its colour, that your dreams are accomplisht, that every wish of your spire to obstruct attendance on the Daily Service.— for the variety of its hues, and another for the peculi-Alas! the charge is too well founded. Times have arity of its shape, but upon the humblest that "blushes do, what will you be then? Whenever you cast your changed, and it is to be feared for the worse, worship unseen, or wastes its sweetness on the desert air," thoughts forward, never let them stop short of this is thrust aside, scarcely one day in the week's cycle is | there is the unmistakable impress of elegance and | side of the grave: let them not stop short at the grave given to the God of Heaven, whilst the god of this beauty. A love of flowers indicates refinement of itself: but when you have followed yourselves thither, taste and parity of thought, and their culture is the and have seen yourselves laid therein, still ask your-The habits of life are altered; men have now less leisure than formerly, the demands of the world upon cupy the minds of the fair. One single rosebud our time have risen with fearful rapidity, and we have wreathed allove the brow of female loveliness is more THE SPREAD OF THE ENGLISH LANGUAGE

> insanctified by prayer, that our benefits and our bles- indebted for the capital of the Corinthian order of ings have been received without thanksgiving. Each Architecture—the most beautiful effort of Grecian ceeding day has uttered its speech in vain, and the taste and skill in floral sculpture. It is said to be the stillness of night has failed in imparting knowledge; invention of Callimachas, a favourite sculptor of Corand yet, while sin is accumulating around us, and inth, who formed it in imitation of a basket of flowers within us, is it not strange that there should be any covered with a tile, which he had observed standing who, while they confess and call themselves Chris- upon the tomb of a young lady of that city, and which tians, grudge that one short hour of each returning had been placed there as a tribute of affectionate re-

> But the oriental nations have of all others the keenthanksgiving should be unoffered in the place which, est perception of the beauty of flowers. With them before all nations, God has declared shall be called the pursuit is not a taste indulged at intervals, but a passion which enters into and mixes with every action The Church of God once consisted of an individu- whether of business or of pleasure. In their archid, then of a nation, and now, by the blessing of Hea- tecture, their furniture, and the decorations of their ven, many "tongues and nations and people" are houses, flowers are the types from which their artists embraced within the Christian Commonwealth. But have borrowed their ideas, and drawn the materials of though it may now number its thousands of congre- their combinations. The allusions which their poets gated worshippers, the command which was at first make to flowers are not casual but constant; nor are laid upon a solitary individual to draw near to God, they spoken of metaphorically, but positively and preis not annulled because he can unite his prayers and cisely, as if in themselves the objects of high and depraises and thanksgivings with those of the congrega- served admiration. And not content with their own Christian must convince him of this truth. Every embrace in all the wild witchery of song and all the

> > "There-the rose o'er erag and fell,

this spiritual brotherhood—as though we wished not gory first appeared in the parables of Krummacher, to participate in "the Communion of Saints." Let and though repeatedly rendered into English by various us not despise the blessing, nor think lightly of the writers, no translation has ever yet, or perhaps ever can equal the exquisite simplicity of the original German. Without pretending to have produced a better from our path of pleasure, and entreat the Lord to version than those already given, another is here ventured to be added to the number.

The angel of flowers upon rosy wing,
From Paradise gate took his airy flight,
He wandered along 'mid the blossoms of spring
And sprinkled upon them the dews of night; But when morning arose on the flow'ry glade, He slumbered beneath the rose bush shade.

A rose bud fann'd by the Zephyr's breath, Bent over the cherub like one who grieves,
As if fearing his sleep was the sleep of death,
And kissed his cheek with its opening leaves;
But with radiant brow the angel awoke, And thus with silvery voice he spoke:

"Oh! best and brightest! -thou child of my heart, Whose odours are borne on the balmy air, For the shade, I thank thee, thy blossoms impart, I thank thee for all thy duteous care. Ask me some boon, if thou hast a voice, And thou shalt receive the gift of thy choice."

The rosebud bowed its head to the earth, And blushed with a deeper—warmer glow;— And a spirit's voice came murmuring forth From the stem of the rosebush, sweet and low, "Adorn me," it said, "with some charm unknown, Some new grace impart to be mine alone."

The angel smiled on his favourite flower,
As he rose from the grassy couch where he lay;
Then gathered some moss from a neighbouring bower,
And dressed all its buds in simple array; And it stood in its beauty the pride of the gro The rose—the moss rose—the flower of love. Then listen, dear Harriet, thou fairest and best.

To the simple lesson which nature brings,— Thou art not brightest when gaily drest In jewelled robe, or in glittering rings; Like the rose—thy beauty is all thine own, Like the moss rose—thou bloomest a peerless one. Toronto, 12th May.

PLANS OF LIFE.

through his studies as quickly and as well as possible. been drawn up for signature. On returning to Eng-In this way he ran on a long time; and when at last land, he gave the following statement of what he had

And then? askt the holy man. And then, said the youth . . . and then . . . and then ground to stand upon; and they dared not contend

PROVIDENTIAL.

(From a Surmun provided on St. George's Day. 1847, by the Rev. Henry Scadding, M. A.)

in antient history was called the Western Empire, were agreed to. may perchance in future history be termed the Cenincreasingly so as they will be, with a certain character of unity by the general prevalence within them of a common tongue.

The extensive spread of the language which we speak, is allowed for purposes similar to those which have been furthered in former ages, by the extensive spread of a language and multiplication of a people. Church Building Society. It is for religious purposes. It is that there may be a vehicle, under God, for the wide outspread over this continent and in the islands of the sea, of a pure system of Christianity of a system at once primitive day afternoon, with the usual solemnities, by the Hon. tem of Christianity, -of a system at once primitive and uncompromised; and adapted to the ages in which we live and to the latter days of the world. We see difficulties, obstructions, failures, shortcomings, defilements, and confusions occurring in its progress, through human weakness and human sinfulness. But
the work develope has began. The will of Cod the work doubtless has begun. The will of God, neighbourhood. The Christian Religion is both personal and social in its requirements, and the daily experience of the Christian must convince him of this truth. Every waters cover the sea.

TESTIMONY OF THE SYNOD OF DORT.

(From the Evergreen.)

In the month of November, 1618, there was a great gathering of divines in the ancient city of Dort, in Holland. It was an eventful era in the history of the Marquess of Salisbury, the Earl of Verulam, H. H. the Bishops Hall, Carleton, Davenaut, and Ward, who had been sent thither by James the First to represent the Church of England. When they had disputed the Church of England. When they had disputed the church of England. When they had disputed the church of England is the church of England in the church of England is the church of England in th much concerning the differences in doctrine that had ion with the board; and gratefully acknowledges the imbeen brought about by schism,—when the terrible effects of ecclesiastical divisions in the Netherlands had been laid before the august assembly,—when the had been laid before the august assembly,-when the Arminian clergy had left the Synod in disgust and re-tired to their homes, Bishop Carleton rose and said, Wednesday was the day appointed for the annual election Arminian clergy had left the Synod in disgust and re-"My brethren, and why are these things so? Because of Churchwardens for the parish of Leeds, and although "My brethren, and why are these things so? Because ye have not retained the Government of Bishops, as for the last fifteen or eighteen years, the Churchwardens of the parish have been either Dissenters, commonly so (From "Parish Sermons," by the Rev. J. C. Hare, M.A.) handed down to us in the Church from the time of the Apostles." There was silence for a space among the Astory is told of a very good and pious man, whom the Church of Rome has enrolled among her saints on the Church of Rome has enrolled among her saints on the Church of Rome has enrolled among her saints on the church of Rome has enrolled among her saints on the church of Rome has enrolled among her saints on the church of Rome has enrolled among her saints on the church of Rome has enrolled among her saints on the church of Rome has enrolled among her saints on the church of Rome has enrolled among her saints on the church of Rome has enrolled among her saints on the church of Rome has enrolled among her saints on the church of Rome has enrolled among her saints on the church of Rome has enrolled among her saints on the Church of Rome has enrolled among her saints on the Rome has enrolled among her saints on the Rome has enrolled among her saints on the Rome has enrolled among her saints count of his great holiness. He was living at one was not the one to make it. At length the president the parishioners assembled the propriety of electing as of the Italian universities; when a young man, whom he had known as a boy, ran up to him with a face full admission in Latin, in presence of the collected wisof delight, and told him that what he had long been wishing for above all things in the world was at length fulfilled, his parents having just given him leave to study the law; and that thereupon he had come to the lawschool of the collected wishing for above all things in the world was at length study the law; and that thereupon he had come to the lawschool of the very specific and minority of the Churchwardens, and a minority of the vestry, could lay a Church-rate, as, according to the late decision of Lord Denman, a majority of the Churchwardens, and a minority of the vestry, could lay a Church-rate, as, according to the late decision of Lord Denman, a majority of the Churchwardens, and a minority of the vestry, could lay a Church-rate, as a church-rate, as, according to the late decision of Lord Denman, a majority of the Churchwardens, and a minority of the vestry, could lay a Church-rate, as a church-rate, as, according to the late decision of Lord Denman, a majority of the Churchwardens, and a minority of the vestry, could lay a Church-rate, as a church-rate, as, according to the late decision of Lord Denman, a majority of the Churchwardens, and a minority of the vestry, could lay a Church-rate, as a church-rate, as, according to the late decision of Lord Denman, a majority of the Church-rate, as, according to the late decision of Lord Denman, a majority of the Church-rate, as, according to the late decision of Lord Denman, a majority of the Church-rate, as a church-rate, as, according to the late decision of Lord Denman, a majority of the Church-rate, as a church-rate, as a church-rate, as a church-rate, as a church-rate, as according to the late decision of Lord Denman, a majority of the Church-rate, as a church-rate, as lawschool of that university on account of its great spoken; and Bishop Carleton went on to protest fame, and meant to spare no pains or labour in getting against a clause in the confession of faith, which had

ing to him with great patience and kindness said,

Well! and when you have got through your course of
studies, what do you mean to do then?

Then I shall take my doctor's degree, answered the
young man.

And then? askt St. Filippo Neri again.

Church generally, and of the See to which they belong
in particular, are taking active steps to perpetuate a grateful remembrance of his Lordship's zeal, by the foundation
in the confession, namely, that Christ instituted an
equality among the Ministers of the Gospel. I publicly
declared that it could nowhere be shown that Christ
bad ordered such an equality that the state of the generally, and of the See to which they belong
in particular, are taking active steps to perpetuate a grateful remembrance of his Lordship's zeal, by the foundation
of a commemorative testimonial, which shall be productive of some permanent benefit to that part of the principality in favour of which has Lordship's exertions have
been more particularly directed. Mayore for the supplications of the supplications o

instances, been indifferent spectators of her shame.— stowed, and especially blessed by Him at whose feet the poet's dread catalogue. A taste for music has been dignity, and shall be able to look forward quietly to a This was a signal triumph. The Bishop was right, knew well that they had no Scriptural or traditionary with such a challenger. The occasion was a great

Ecclesiastical Intelligence.

ENGLAND.

At the monthly meeting of the Society for Promoting Christian Knowledge, the Bishop of London in the chair, the standing committee gave notice of their intention to propose, at the next general meeting, that the sum of £500 be placed at the disposal of the Rev. C. Perry, D.D., Bishop elect of Melbourne; that the sum of £1,500 be placed at the disposal of the Bishop of New Zeakand, towards the completion of St. John's College in that diocese, in addition to the sum of £500 already voted towards that object; and that a sum not exceeding £800 be placed at the disposal of the Madras Diocesan committee, as a master, who refuses to those whom he has custaved master, who refuses to those whom he has custaved master, who refuses to those whom he has custaved master, who refuses to those whom he has custaved master, who refuses to those whom he has custaved master, who refuses to those whom he has custaved master, who refuses to those whom he has custaved master, who refuses to those whom he has custaved master, who refuses to those whom he has custaved the seven one short hour for meditation and prayer. The morning sun may arise to brighten the path of business, or to gladden the stream of pleasure, but he lights not the way to the sanctuary, he guides not our feet to the path of peace, for his rays illumine a deserted Temple.

Our fellow-men who witness our toil will applaud our industry, and honour and respect will wait upon our success, but angels, the ministering spirits of the Most High, will certify that our labours have been unsanctified by prayer, that our benefits and our blessing the materials, and woven into chaplets which were worn into chaplets which were worn into the path of business, or to gladden the stream of pleasure, but he lights not the way to the sanctuary, he guides not our feet to the path of peace, for his rays illumine a deserted Temple.

Our fellow-men who witness our toil will applaud our industry, and honour and respect will wait upon our success, but angels, the ministering spirits of the Most High, will certify that our labours have been unsanctified by prayer, that our benefits and our blessing the ference made to flowers. They were introduced at all festivals, and woven into chaplets which were worn the Rev Henry Scadding, M. A.)

What the Greek Language as long as it was all festivals, and the Latin Language, as long as it was all festivals, and woven into chaplets which were done for he content to wards the erection and endowment of a College, school, or selection to wards the received form the East, and the Latin Language, as long as it was all festivals, and woven into chaplets wh

The Bishop of London intends alienating part of the tral,—while the Empire of the West may denote the regions in which we live, impressed as they are, and nal green. The value of the living, it is said, will be reduced from £1,500 to £800 per annum.

A Bill is now in the House of Commons, for dividing the Rectory of Doddington w. March, in the Isle of Ely,

returned at £7,306 per annum. The late Bishop of St. Asaph has bequeathed (after the death of his widow and two nicces) the sum of £8,000, to the diocese of St. Asaph; viz., £5,000 to the Clergy Widows and Orphans Charity, and £3,00 to the Diocesan

BIRMINGHAM. - The first stone of the new Church of Frederick Gough, in the presence of a number of the leading Clergy and laity of the town and neighbourhood. NEW CHURCH AT HORNCASTLE.—The corner stone of this new Church, dedicated to the Holy Trinity, was laid on Tuesday last, by the Rev. T. H. Clark, the Vicar, in

intelligent Gospel, with its divine system of means and appliances, newly cleansed and restored, has gone forth, and that from our Father-land, and is spreading and working under God, through the medium of the The maid for whom his melody,
His thousand songs are heard on high,
Blooms blushing to her lover's tale."

The rose indeed seems to be an especial favourite
very where; poets and painters have contended in nging its praises, and pourtraying its beauties. But
and working under God, through the medium of the sons of th singing its praises, and pourtraying its beauties. But samong all that has been written of it, nothing, perhaps, is more beautifully fanciful than the celebrated haps, is more beautifully fanciful than the celebrated "Origin of the Moss Rose," which has been so often paraphrased in prose and verse. This graceful allegated that the celebrated with a pure offering. The West will then have met the East,—and the day will approach when the knowledge of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the earth, as the graceful allegue of the Lord shall have covered the instrumentality without causing the withdrawal of any missionary on the society's list. 1836 the total number of missionaries on the Society's list in seven dioceses was 64; in the beginning of 1846 it was 385 in 15 dioceses. The increase in 10 years was 221. MEETING OF THE BOARD OF EDUCATION FOR THE

gathering of divines in the ancient city of Dort, in Holland. It was an eventful era in the history of theological opinions. The sceptre of England had recently departed from the house of Tudor; and the reign of the first of the Stuarts had been signalized by a popish conspiracy against the lives of the king and Parliament. The crafty Cardinal Richelicu was coming into power in France; the Inquisition governed Spain; the political importance of Italy had been destroyed; and the Thirty Years' war had been begun. Holland, moreover, had become a republic; and religious questions were discussed with extraordinary zeal. Such was the condition of the European world when the great Synod of Divines assembled in the ancient city of Dort, to decide between Calvinism and Arminianism. This Synod was convoked by the States General of Holland. The spectacle in the great Reformed Dutch Church was one of no common interest. There were the Deputies from the Belgian Churches, and their reverend brethren from all parts of Europe—presbyters from Bremen on the bauks of the Weser. Among all these presbyterian divines were the Bishops Hall, Carleton, Davenant, and Ward, who had been sent thickness in the proposition of principle, this meeting cordially workers to sacrifice of principle, this meeting cordially workers on sacrifice of principle, this meeting cordially workers on sacrifice of principle, this meeting cordially involves no sacrifice of princip

THE CHURCH AT LEEDS.-A change seems to have should receive a satisfactory guarantee for the expenses before four o'clock in the afternoon.

TESTIMONIAL TO EARL POWIS .-- The Clergy of the diocese of St. Asaph, duly mindful of the noble and un-wearied exertions of the Earl of Powis on behalf of the Church generally, and of the See to which they belong