TORONTO, CANADA, FRIDAY, MAY 7, 1847.

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Original Poetrn.

TO THE MEMORY OF AN EARLY FRIEND.

(For the Church.) Friend of my youth! o'er thy dark narrow bed In fond remembrance of the past I kneel, Dear wert thou living, still beloved though dead; We two have felt whatever friends may feel-The first strange influence o'er our spirits steal Which comes when hearts are first for friendship made The tear of sympathy we twain have shed
When wandering where our native streamlets strayed,
Or sweet communion held within our well known glade.

Friend of my youth! say, hast thou then forgot Those sunny scenes where we did often rove?
Is there in heaven no bland auspicious spot,
No bower of friendship, no secluded grove
Where souls may roam to think of earthly love?
If on the If so, they are happier who have never met A friend to share the barden of their lot; Such breathe no sigh, indulge no vain regret, to happiness forego, nor friendship's claims forget.

Friend of my youth! on that refulgent shore! Ages and epochs! are they things unknown? Say then is childhood, childhood there no more? But in the life immortal round the throne To perfect manhood has it sudden grown?

No longer blind and feeble as before,
But back from time its ravished strength has won?

Changed and matured beneath that living sun.

Or is it, that on you celestial strand Age changes not, nor infancy grows old?

And manhood leads them with a gentle hand Where plants of paradise their sweets unfold, And youthful choirs attune their harps of gold,-Ne'er on that sky appears dark sorrow's cloud, Decay ne'er breathes beneath its breezes bland; Farewell—a word forever disallowed, None dread the mournful change, none fear the gloomy shroud.

Friend of my youth! how oft at dewy eve When pondering o'er what may be, what has been, My subered fancy leads me to believe That this short life is but the uncertain scene You lake depicts in fitful broken sheen .-Shadows of beauty mock us everywhere .-Say, then, can fancy in the thought deceive That heaven is some broad landscape imaged fair, That all earth's fading flowers have changeless substance the

Friend of my youth! if I could surely send Across the stream that severs heaven and earth One word that might with scraph rapture blend, And swell the music of your holier mirth, Joyful as when it tells a second birth; That word would be, that from the lowly sod Which wraps the clay-cold ashes of my friend, My spirit should behold the bright abode Where love and friendship reign immortal as their God. Toronto, April, 1847.

THE EARL OF SUNDERLAND. (From a Memoir of Dorothy, Countess of Sunderland, in the Evergreen.)

In July, 1639, when Lady Dorothy Sidney had reached her nineteenth year, she was married at Penshurst, to Henry, third Lord Spencer, who was of the same age with herself, and a youth of such virtue and Promise, that her parents' most anxious wishes could not have chosen a better protector for her. He had been educated at Magdalen College, Oxford, and on his father's death became master of a large estate. His character was thus described after his death, by Lloyd, in his memoirs of the loyalists.

A good patriot upon all other occasions," (but that of the rebellion,) "as one of them at Westminster observed, promoting the trade, manufactures and privileges of this country; and now standing by his majesty, as he evidently saw him stand for his kingdom; saying, by foresight and prospect suitable to the eminence of his place, that one seven suitable to the eminence of his place, the true commonhouse as a temple, where he ordered his followers to teer, was taken away by a cannon bullet."

The young married pair joined Lord Leicester at Paris, and staid there till October, 1641, when his mission ended, and the family returned to England, and Lord Spencer, a few days after, took his seat in the house of peers. Young as he was, having only attained his majority, his eminent merit was already plained of their sovereign, to ture him home by loving year.

mond, the rector at Penshurst.

the enjoyments of his home. Pretensions which embarrassed the king's cause, of Church.

the horrid spectacles and hideous cries of dead and many cases be quite unbecoming in us. Neither man ever gave existence to.

hurt men, is to the solitariness of my quarter, together would I pretend, even that a divine command to them pains had been always taken in this matter, things our Church from many a sorrow, if its spirit could of another; he was ascertaining the application of SUNDERLAND."

care I can about my economical affairs. I am afraid Pol. b. v. s. 71. Ox. Ed., 1839. I shall not be able to get you a better house, every Having opened Hooker in order to refer to this meaning of a text, who yet bows to it as the consenbody thinking me mad for speaking about it. Pray passage, I feel that I cannot lay him aside, without tient belief of the early ages. Surely, if "the voice I cannot, by walking about my chamber, call anything more to mind to set down here: and really I have Hooker, especially his fifth book, ought to be fami-

was master of himself was welcome in others; an adds, fell "the Earl of Sunderland, a lord of great which their piety is to assume,—a character, either trine there is a cousensus; for or against what doctrine honest patron, seldom furnishing a church with an fortune, tender years,—being not above three and in unison with, or else in opposition to, the principles there is a majority of votes so great as to have a right incumbent, till he had consulted the college he had twenty years of age,—and an early judgment; who, upon which our Reformers conducted the purifying to stand instead of a consensus. It may be said that been of, and the Bishops he lived under; an exem- having no command in the army, attended upon the of the British Church from the evil doctrines and God has so written the Bible as to leave us depenplary master of a family, observing exactly the excellent rules he so estrictly enjoined; consecrating his lent rules he so estrictly enjoined; consecrating his mutting himself that day in the king's troop, a volunent rules he so strictly enjoined; consecrating his putting himself that day in the king's troop, a volunwrestle with God in prayer, while he wrestled with for a short time after he had received the shot, and it speaketh: 'By festival solemnities and set days we der to our ascertaining for and against what doctrines interval in holy thoughts.

> SERMONS SUITABLE TO SEASONS. (From the Irish Ecclesiastical Journal.)

Sir,-I beg leave to trouble you with a few remarks observed, and the two great parties then contending, on a subject, I fear, in some measure lost sight of by each endeavoured to engage him. He at first inclined many of our clergy, I mean the vast importance of to the popular side, always upholding it with moderation and candour, but he found his attempts at conciliation unavailing, when he advised those who com-

Before speaking of the benefit of sermons explana-Fuller relates that on a solemn fast, when the mem- tory of our festivals and holy seasons, it will, I fear, bers of the house of lords were going to church, the be necessary, to say something of the wisdom of obtemporal peers for the first time took the precedency serving feasts at all. That churchmen, come to years over the bishops, who quickly submitted to follow of understanding, should need to be told that it is them, when the young Lord Spencer said, "Is this a good and profitable to keep anniversaries in memory day of hamiliation, wherein we show so much pride, of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events, truths and persons, is a melancholy of sacred events. At length he took leave of the parliament with a such training of their religious training.

Solemn admonition, and having determined on taking On this point different men may hold different opiarms for the king, he made a disposition of his estate, nions. But on another all must agree; that those before he set out for his seat at Althorp with his wife who neglect, and set light by, the sacred times which and children. In June, 1642, he committed his occupy so prominent a place in our Prayer Book, have estates to the care of several of his own and his wife's not received religious instructions in harmony with relations, for the use of his wife and children, and that Prayer Book's teaching. The Prayer Book may, subscribed the document in the presence of Algernon of course be all wrong; and those who undervalue its Sidney, his wife's brother, and of Dr. Henry Ham- rules may be far before it in spiritual and heavenlymindedness. But this is plain, that those clear views When the royal standard was set up at Nottingham which enable them to look down upon the Prayer on August 22nd, he was among those who assembled Book cannot have been learned from that Prayer to support it, and after that time he never returned to Book to whose teaching they are so much superior.— All this, however, is by the way. I am now to speak

which he complained in writing to his wife, but his

The principle upon which the Church from the beletters to her show the spirit of a young soldier, mixed ginning seems to have acted, is this, that the truths of the trenches on Wednesday, I received your letter of this it has precedent in the practice of the Jewish whereupon they still attend."—v. s. 70. the 20th of this instant, which gave me so much satis- Church, which observed days in memory of the delivtages, in one of which I am quartered, where my Lord particular events on particular days, had higher auwe suffer many inconveniencies, yet I am not ill pleased with this variety, so directly opposite as the being in the trenches, with so much good company, together with the noise and tintamarre of guns and drums, with the noise and tintamarre of guns and drums, with the noise and tintamarre of dead and the horid control of dead and the property of the propert

with all the marks of peace, which often brings into is necessarily a rule to His Church now. Some would not be as they are this day. We should now have been infused into the hearts of all her sons: my thoughts, notwithstanding your mother's opinion things, enjoined till Christ should come, have, in con- have our people well-instructed members of our comof me, how infinitely more happy I should esteem myself, quietly to enjoy your company at Althorp, than
self, quietly to enjoy your company at Althorp, than
sequence of his death, ceased to be necessary or even
munion; members of it not more from birth than from
proper. But where God gives reasons for any pracrational conviction; we should have them glorying in,
or other, and we left the human being without an into be troubled with the noises and engaged in the factice,—reasons not founded on any thing peculiar in instead of being ashamed of, those points which mainshadows of our endless felicity in heaven, on earth strument whereby to think—if we considered that, we

avoid." [Here follow many lines in cypher, which ture of things, and upon principles of unchanging fit-Hereford, for which I envy him, and all others that keep religious feasts,—how these circumstances, re- Which the human being produces his utmost power.—

"Forasmuch as there is no end of answering fruit- I have quoted so largely from Hooker that I must which the human being produces his utmost power. can go to their own houses; but I hope ere long, you maining in themselves unaltered, can cease to make it less oppositions, let it suffice men of sober minds to now stop. What I have to say about preaching on It might be that the individual who should be trained will let me have your company and Popet's, the thought proper for us to act in a similar manner. Now God know that the law, both of God and nature, alloweth the subjects proper to each sacred season I must in that process would not be called on again to use it; of which is to me most pleasant, and passionately gives, as a reason why a day should be kept in memory of the events of the Passover, the fact that the very served by way of thankful and joyful remembrance, if word which I have said to shew the wisdom of our powers had not been properly exercised, of an indivi-He had been made Earl of Sunderland in the preinquiry concerning the event on that day celebrated. as require the same; that such graces God hath beplaining the object of each of these as it occurs.

culiar exercise of mathematical reasoning and demon ceding June. He continued to follow the king's mo-Lord of Essex's army, having certain intelligence of to pass, when your children shall say unto you, What our manner is, not to stand at bay with the Church of rity of style and quaintness of language cannot comfield, towards which we advanced with all possible sacrifice of the Lord's Passover, who passed over the be rather kept than the memory of Daniel: we are such defects to prevent his discovering the grandeur

he would not fight with us, we should endeavour to ted to excite our interest as to the event at that saint's day doth comprehend, although the times of the present day. They, indeed, are taken in at once; present force him to it by cutting off his provisions, for which particular time commemorated. Shall we deny this the year go on in their wonted course. We had ra- but they are as quickly laid aside, because we feel purpose the best way was for the body of our army to beneficial effect of the celebration of anniversaries, go back to Evesholme, and for our horses to distress which he who knows what is in man asserts? Shall hold reaped by such ordinances as His gracious spirit that they contain. him. Upon which I, and others, resolved to come for we vainly pretend that man's nature is changed, so maketh the ripe wisdom of this national Church to a few days to Oxford, where we arrived late on Thursthat what was in Moses's time likely to set people bring forth, than vainly boast of our own peculiar and day, there being no probability of fighting very sud- thinking, and asking questions, is no longer calculated private inventions, as if the skill of profitable regidenly. As soon as I come, I went to your father's, to produce such an effect? Or shall we seek shelter men!" (government) "had left her public habitation where I found Alibone, with whose face I was better in the unreasonable distinction, that the keeping of a to dwell in a retired manner with some few men of one pleased than with any of the ladies' here. This ex- Jewish anniversary would indeed lead men to inquire livery. We make not our childish appeals sometimes pression is so much a bolder thing than charging Lord about the event then commemorated, whereas the ob- from our own to foreign Churches, sometimes from Essex, that, should this letter miscarry and come to servance of a Christian festival has no tendency to both unto Churches ancienter than both are, in effect the knowledge of our dames, I should, by having my excite any such reflection or investigation? All this always from all others to our own selves; but, as beeyes scratched out, be cleared from coming away from is too absurd to require serious refutation. It needs comet them that follow, with all humility, the ways of the army from fear, where if I had staid, it seems odd the plainly stated in words. It needs the power of the mind, the feelings, the faculties of the power of the mind, the feelings are the power of the mind, the feel if I lost more than one. Mrs. Jermyn met my Lord pass on then. It is to the reason which the Omnis- NEXT DEGREE UNTO GOD, THE VOICE OF THE CHURCH every kind which Providence had bestowed on them, recommendation. Jermyn, who, notwithstanding your intelligence, is but cient has given in the twelfth chapter of Exodus, and of God wherein we live." -s. 71.

a Baron, with whom I came to Woodstock, who told twenty-fourth and following verses, that Hooker reme she would write to you, which I hope she hath fers in these well-known words of his: "The wisdom passage contain for all of every school—and, alas! done; for since I came here I have seen no creature of God hath commanded" (commended?) "especially there are different schools who need it; instruction but your father and my uncle; so that I am altogether this circumstance, amongst others, in solemn feasts, to the effect that our guide is to be our own judgment ignorant of the intrigues of this place. Before I go that, to children and novices in religion, they minister as little in what regards the decision of antiquity as in pence I shall have a letter for you. I take the best the first occasion to ask and inquire of God."—Eccl. what regards the meaning of the Bible! There is

bless Popet for me, and tell her I would have writ to quoting a few others. I know I run the risk of being of the Church of God wherein we live" is to be heard her, but, upon mature deliberation, I found it uncivil tedious, and of seeming to make an unreasonable de- at all, it should be listened to when it declares to us to return an answer to a lady in another character than mand upon your and your readers' patience, but I what was believed "semper, ubique, et ab omnibus." her own, which I am not yet learned enough to do. will even lay myself open to the charge. My object But the fact is, self and pride assail us in every quar-

made you no small compliment in writing thus much, liar to every faithful son of the British Churches.— tors of Scripture, we are in very great danger of their for I have so great a cold that I do nothing but Well would it be for the clergy, and well for the peo-stealing in the back way, and becoming our guides as sneeze, and my eyes do nothing but water, all the while I am in the position of holding down my head.

ple whom they teach, if such were the fact! But, alas, the neglect shewn to many Church rules, and the sion to what we pronounce the voice of antiquity, to

He lived serve that profitable use, whereof St. Augustine ing of the Church "wherein we live" necessary in orappears from Lloyd's expressions, that he spent the dedicate and sanctify to God the memory of His benefits, lest unthankful forgetfulness thereof should creep upon us in course of time."

In a few lines after he thus enumerates and briefly

explains our feasts. "We begin our ecclesiastical year with the glorious Annunciation of His birth by angelical embassage: there being thereunto added His blessed Nativity itself, the mystery of His legal Circumcision, the testification of His true Incarnation by the purification of her which brought Him into the world, His Resurrection, His Ascension into heaven, the admirable sending down of His Spirit upon His chosen, and (which consequently ensued) the notice of that incomprehensible Trinity thereby given to the Church of God. -Again, forasmuch as we know that Christ hath not only been manifested great in Himself, but great in other His saints also, the days of whose departure out of the world are to the Church of Christ as the birth and coronation days of kings or emperors, therefore, especial choice being made of the very er of all occasions of this kind, there are annual selechad the honour to suffer for his sake before they had age and ability to know Him; glorified in them which, knowing Him as Stephen, had the sight of that before death whereinto so acceptable death did lead; glorified in those sages of the east that came from far to adore Him, and were conducted by strange light; glorified in the second Elias of the world, sent before Him to prepare His way; glorified in those Apostles whom it pleased Him to use as founders of His kingdom here; glorified in the angels, as in Michael; glorified in all the happy souls that are already possessed of heaven. Over and above which number, not great, the rest be but four other days heretofore annexed to He was much vexed by the selfish interests and in defence of the holy days and times observed by the ral baptism usual at those two feasts; which also is the cause why they had not, as other days, any proper name given them. Their first institution was, with the tenderness of a young husband and father. Their first institution was, religion are each to be prominently brought forward therefore, through necessity, and their present continu-"My DEAREST HEART, —Just as I was going out of at some one particular season in every year. For ance is now for the great honour of the principals

Here, in a few lines, we have an explanation of the faction, that it put all the inconveniences of this siege erances in and from Egypt, the giving of the law, and design of all our feast days. This is a passage which out of my thoughts. At that instant, if I had followed the journeyings in the wilderness. The usage of the ought to be placed in the hands of all our parish my own inclinations, I would have returned an answer Jews, guided, as they were for so many ages, by all schoolmasters; hung up in all our schools; read and to yours, writing to you and hearing from you being that was most wise and good amongst men—this understood, copied out, and learned by heart, by all receiving in any place, but especially here; but when weight in the estimation of those whose duty it was the case, would Methodism, or any other sect, have I am in the trenches, (which place is seldom without to set in order the Church of God, placed on a new been able to laugh our people out of their churchman-

tions of the court, which I shall ever endeavour to the position of the Jews, but based upon the very naly distinguish us from the various sects which sur-

observance of the day would lead the young to make such miraculous favours be shewed towards mankind observing festivals does also equally advocate our ex-

many a man, who scoffs at private judgment on the I be seech you present his service to my lady, who is most passionately and perfectly voors.

Oxford, Sept. 16, 1043."

By "Popet," he meant his little daughter, then two By "Popet," he meant his little daughter, then two or unappreciated by, a very large and influential body on heads, to pronounce upon the conclusion which or unappreciated by, a very large and influential body own heads, to pronounce upon the conclusion which or unappreciated by, a very large and influential body own heads, to pronounce upon the conclusion which or unappreciated by, a very large and influential body own heads, to pronounce upon the conclusion which or unappreciated by, a very large and influential body own heads, to pronounce upon the conclusion which or unappreciated by a very large and influential body own heads, to pronounce upon the conclusion which or unappreciated by a very large and influential body own heads, to pronounce upon the conclusion which or unappreciated by a very large and influential body own heads, the rest, to put because out of his own head, he decides may be a very large and influential body of the most devout of the popular precisions urged against them by the most devout of the rest, to put because out of his own head, he decides may be a very large and influential body of the popular precisions urged against them by the most devout of the rest, to put because out of his own heads, he decides may be a very large and influential body of the popular precisions urged against them by the most devout of the rest, to put because out of his own heads, he decides may be a very large and influential body of the popular precisions urged against them by the most devout of the rest, to put because out of his own heads, he decides may be a very large and influential body of the popular precisions urged against them by the most devout of the voice of antiquity, to decide the voice of antiquity, to decide the very large against them by the most devout of the very large against them by the most devout of the very lar dent upon His Church for the explanation of it: but the writers of Catholic antiquity have decided.

I have made a long digression, and, I fear, altogether what he says on festival days.

deceived at the hands of God; by their Feast of Tabecause, with what protection they journeyed from place to place, through so many fears and hazards, buring the tedious time of forty years' travel in the wilplace to place, through so many fears and hazards, sanctify the whole being. * * * * * just revenge of cruelty, to give unto blood-thirsty men were required to bend their minds. "Of what use," ture, by giving all things life, than they are to the use to you." Such was the view that he should take of a classical particular days, but he did by the former, as well as by the advent and classical particular days, but he did by the former, as well as by the advent and classical particular days, but he did by the former, as well as by the advent and classical particular days, but he head of all philosophers bath said of women,—'If which the individual might store up under that train-

tions, having determined always to be present where directions concerning it, he charged him in these times; that in some particulars, when they have fallen will think it altogether unreasonable. Those who other; but the human mind was endowed with facul-Charles commanded in person. He wrote from Oxford words:—"Ye shall observe this thing for an ordiout, himself hath demanded his own honour, and, in were previously familiar with them will, I am sure, reto his wife just before joining the army, when about nance to thee, and to thy sons for ever. And it shall the rest, hath left it to the wisdom of the Church, dito engage the rebels, in the first battle of Newbury. come to pass that when ye be come to the land which rected by those precedents and enlightened by other of being generally read. Those not already acquainted been sufficiently cultivated, in whom that part of it "My Dearest Heart,—Since I wrote last to you the Lord shall give you, according as he hath promismeans always to judge when the like is requisite.— with them will, I doubt not, see beauties even where had been entirely neglected. from Solbey, we had some hope of fighting with my ed, that ye shall keep this service. And it shall come About questions, therefore, concerning days and times, the sentences are most involved and tedious. Obscuhis being in a field convenient enough, called Ripple- mean ye by this service? that ye shall say, It is the God, demanding wherefore the memory of Paul should pletely hide noble ideas, and no wise man will allow speed; upon which he retired with his army to Tewksbury, where, by the advantage of the bridge, he was

speed; upon which he retired with his army to Tewksbury, where, by the advantage of the bridge, he was

smote the Egyptians, and delivered our houses."—

which they in part conceal. Hooker is, doubtless, a
hard book to read; but every page repays the trouble. able to make good his quarters, with five hundred men God, who made the heart of man, and who must know greatest of all the prophets of God that have gone beagainst twenty thousand; so that, though we were so by what means the curious mechanism of our affection. We never yet saw cause to despair but that measure from his compressing so much thought in so against twenty thousand; so that, though we were so near as to have been with him in two hours, his quarter being so strong, it was resolved on Thursday, as the name of a day in memory of an event is well calculated as a strong of the society was held on Tuesday, as the name of a day in memory of an event is well calculated as a strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, as the strong of the society was held on Tuesday, the 9th of Feb., 1847; the Lord Bishop of Tasmania was also

A KILDARE CHURCHMAN.

EDUCATION AND THE INFLUENCE OF STUDY UPON THE MIND.

(From a Speech by the Bishop of Chichester, at the open-ing of the Brighton College.)

The object of education was to train the rising generation, to conduct them, to restrain them, to give them due liberty, to treat them in such a way that should be developed and expanded so as to receive, so as to acquire to themselves, so as to make their own, and incorporate with their nature and their being, the whole that had been acquired by the generation which had gone before them.

This was the business of education, if we view the human being simply as the inheritor of the labours of

human being simply as the inheritor of the labours of others; but that was not the only view that we were Schools. to take of it. We were to consider him as the heir of eternity; we were to bear in mind that training of the whole race to which he alluded in the opening of this address: we were to bear in mind the destiny of each o'Meara's translation of our Liturgy had been some time individual among us: we were to understand that this in the press, and would soon be ready for delivery, I was was not the true state of our being after all,-that this was not the sole inheritance, nor the richest inheritance, which human beings were to be educated to reap,—that man was created under very different circumstances from those to which he found himself introduced upon this earth, even in the most favoured kingdom,—that he had been a child of light,—that he had been dwelling in the immediate Presence of the Almighty,—and that the intention, the object of his existence have was the enjoyment of eternal happiness. that light and to the enjoyment of eternal happiness. was the true common-wealth's man; a true nobleman, that was virtuous because it became him; being above all vice, as well as without it; looking upon it as a shame and dishorour, as well as without it; looking upon it as a shame and dishorour, as well as without honour, as well as sin and offence; a good neighbour; the country about him, when he had occasion to make the country about him, when he had occasion to make use of it, being his friends that loved him, rather than slaves the country about him, when he had occasion to make use of it, being his friends that loved him, rather than slaves the contempt of the enemy, and with won-large and influential body of our present clergy. This fact will, Sir, I trust, the Church "wherein we live" ought to have gathered being the country south the concassion to make the date of this letter. The king's horse, in which use of it, being his friends that loved him, rather than slaves the country about him, when he had occasion to make the date of it, being his friends that loved him, rather than slaves the country about him, when he had occasion to make the date of the letter of the Bishop of Toronto, for a state-out which I have were to view him, then, as a being placed here for our present clergy. This fact will, Sir, I trust, the Church "wherein we live" ought to have gathered the Church "wherein we live" ought to have gathered the church "wherein we live" ought to have gathered the church "wherein we live" ought to have gathered the church "wherein we live" ought to have gathered to the cletter of the Bishop of Toronto, for a state-out which I have were stricked the Church "wherein we live" ought to have gathered the church "letter or the discharge and to the enemy of the Church "wherein we live" ought to have gathered the church "letter or the discharge and to the enemy of the Church "wherein we live" ought to have gathered the church the church "letter or the bishop of Toronto, for a state-out which I have were stricked to the current of the bishop of the country of these subordinate objects-all these subordinate conthese subordinate objects—all these subordinate conditions he might call them—all those subordinate objects, for the acquisition of which he might be trained jects, for the acquisition of which he might to them.

"From the great interest which I have heard expressed." here, should be the more certainly added to them.

It was very important that this should be considered a tedious letter; but I must give one more quotation as a fundamental principle. Parents, when they were a tedious letter; but I must give one more quotation as a fundamental principle. Parents, when they were culty to raise the remaining sum necessary for the comparison of the church; but I find the present awful carries. from Hooker before I shut him up, and allow him to chalking out the line of life for their children, were return to slumber amongst his silent brethren. The perhaps too apt to limit their views, by not adding the passage shall be the conclusion and summing up of first object of which he had spoken. The moral condition of a human being was that he should be said "How could the Jewish congregations of old be put always to have his future destiny before his eyes; and in mind, by their weekly Sabbaths, what the world when one heard of religion being made an "integral reaped through His goodness, which did of nothing part" of education, he would say rather that the true create the world; by their yearly Passover, what fare- view was that religion was "everything,"—that when well they took of the land of Egypt; by their Pente- one spoke of education and of the development of the ost, what ordinances, laws, and statutes their fathers faculties, and that religion was to be mixed with them,

during the tedious time of forty years' travel in the wilderness; by their annual solemnity of Lots, how near called upon hereafter to apply his knowledge of Greek the whole seed of Israel was unto utter extirpation, or of Latin; my child or my ward may not be called when it pleased that great God, which guideth all things in heaven and carray, so to change the coansels rather be impressed on all, that it was not the quantity and purposes of men, that the same hand which had of knowledge, it was not so much stores of information signed a decree,—in the opinion, both of them that as the drawing out, the eliciting, the developing, the granted and of them that procured it irrevocable,— strengthening of the faculties of the mind, that should or the general massacre of man, woman, and child, be the purpose of intellectual education. Perhaps he became the buckler of their preservation, that no one (the Bishop) had not profited as he ought to have hair of their head might be touched; the same days done by those advantages which it had pleased Prowhich had been set for the pouring out of so much vidence to bestow on him, among others the having for innocent blood were made the days of their execution many years of his life discharged the office of tutor; whose malice had contrived the plot thereof; and the but he had frequently had occasion to meet the obself-same persons that should have endured whatever jections of young men of fortune, or of young men who iolence and rage could offer, were employed in the did not see the advantage of the studies to which they the taste of their own cup; or how can the Church they would say, "will these things be to me hereafter?" of Christ now endure to be so much called on, and His reply always was, "Let the waterman go on the preached unto, by that which every Dominical day river, and by constant labour at the oar strengthen (Sunday) throughout the year, that which, year by the muscles of his arm, and then, whether he continues year, so many festival days, if not commanded by the to toil in that way, or shall apply the strength which Apostles themselves (whose care at that time was of his arm hath acquired in another, he will find the adgreater things), yet instituted by such authority as no vantages of the past exercise of that limb; and you, an, or, at the least, such as we with no reason may whether you are to apply your knowledge of Greek or despise, do, as sometimes the angels did from heaven, Latin directly or not, by pursuing those studies you sing 'Glory be to God on high, towards men good will have accustomed yourself to a process of analysis, will (for this in effect is the very song that all Chris- you will have developed and strengthened powers

tian feasts do apply as their several occasions require). which, if your books are to be laid aside and shut up How should the days and times continually thus in- for ever, shall still abide with you, and be called into culcate what God hath done, and we refuse to agnize action in the daily occurences in life, and in those oc-(allow) the benefit which caused Moses to acknow- currences help you to show yourself a man of sense the most pleasant entertainment I am capable of usage, in itself, would have been entitled to great our children, rich and poor alike.* Had this been ledge those guides of day and night, the sun and moon, and of intellectual power acquired by your exercise in which enlighten the world, not more profitable to na- those very things which may, perhaps, be of no further my company,) I am more solitary than ever I was in basis by the advent and death of Christ. But those ship, by representing as Popish our observation of Church of God, by occasion of the use they have in Such was the view that he should take of a classical

thority in their favour even than that of the ancient soldiers are confident that we shall have the town within these four days, which I extremely long for; not that I am weary of this siege, for really, though we suffer many incorporations, yet I am not ill pleased.

*Could there possibly be a better exercise for the more advanced pupils in our collegiate and other classical schools than they be good, the half of the commonwealth is happy to the Jews that at three several seasons in each year they should celebrate three great events connected that I am weary of this siege, for really, though with the first organization of their religious polity.

*Could there possibly be a better exercise for the more advanced pupils in our collegiate and other classical schools than they be good, the half of the commonwealth is happy wherein they are,'—the same we may fitly apply to the Jews that at three several seasons in each year they should celebrate three great events connected with the first organization of their religious polity.

*Could there possibly be a better exercise for the more advanced pupils in our collegiate and other classical schools than they be good, the half of the commonwealth is happy wherein they are,'—the same we may fitly apply to times. Well to celebrate these religious and sacred days, is to spend the flower of our time happily."

*Could there possibly be a better exercise for the more advanced pupils in our collegiate and other classical schools than they be good, the half of the commonwealth is happy where in they are,'—the same we may fitly apply to times. Well to celebrate these religious and sacred days, is to spend the flower of our time happily." days, is to spend the flower of our time happily." difficult Greek author? It was nothing more nor youth. And then he concludes with a sentence not to be less than a portion of analysis. The youth who was surpassed by any that ever came from the pen of so employed was, in construing that sentence, in fact Greek or Roman; a sentence worthy to be written in letters of gold; a sentence which would have saved

have not been explained.] "When we were at Bristol, ness,—where this is the case, I have yet to learn how I will now quote a paragraph from the next sec- by looking upon that we do, in a manner read what- analysis. So with regard to other studies. Take, for instance, mathematics, those severest studies in As to the length of the quotations, I hope no one stration. It was a department very different from the

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Secretaries reported that the Standing Committee had taken into their consideration the following reference made to them by the Board at the last general meeting: "That it be referred to the Standing Committee to consider whether the grant of £50 made by the Board at the general meeting in December towards the Church at Muncey Town, may not, under all the circumstances, be

The Committee, having taken the circumstances into their consideration, recommend that an additional sum of £50 be granted by the Board.

The Rev. T. J. Rowsell moved, as an amendment, that £100, instead of £50 additional, should be granted.

J. C. Meymott, Esq., seconded this amendment, which was negatived.

books and tracts to the value of £5 for the Sunday A letter from the Lord Bishop of Toronto, dated To-ronto, 23rd October, 1846, was read to the meeting. The

following are extracts:-"When I wrote to inform you, that the Rev. Frederick not aware that he was on his way to England. He will have the pleasure of delivering this, and of explaining his missionary objects. I have advised him of the Society's benevolent grant of £50 sterling, now increased

ways to improve his land, rather than rack his tenants; a noble housekeeper, to whom that ingenuity that he noble housekeeper, to whom a large portion of the most devout of our hundreds easy: easy, too, to number the opinions on only as a matter of necessity,—sufficient unto the day only as a matter of necessity,—sufficient unto the day only as a matter of necessity,—sufficient unto the day only as a matter of necessity,—and that his higher thought, his ultimate obtained; but the import of and that his employment here was to be considered only as a matter of necessity,—sufficient unto the day only as a matter of necessity,—and that his higher thought, his ultimate obtained; but the import of and that his employment here was a higher desting for him, and that his employment here was to be considered only as a matter of necessity,—sufficient unto the day only as a matter of necessity,—and that his higher thought, his ultimate obtained; but the import of and that his employment here was a higher desting of him therest was a higher desting of him the wentare of of evil,—and that his higher thought, his ultimate object, was to be of a very different kind. We were to prepare him, then, to discharge his duty on earth; but we were also to instruct him that his business, and his duty, and his happiness, were to seek first the kingdom of God and His righteousness,, and that all these subordinate consultations of God, the means of spreading abroad the knowledge of the Gospel among them, by giving to them was a subject of the printing of the Book of Common Prayer in the Ojibwa language, and the grant voted by the Board to-wards the building of a Church for the natives of Lake Huron; and I trust the venerable Society will be enabled to look back with pleasure to what it has done or shall do for these hitherto much neglected tribes; as having been, under God, the means of spreading abroad the knowledge of the Gospel among them, by giving to them

> by almost all to whom I have spoken on the subject, I feel no doubt that I should have been able, without diffilamity, which is afflicting part of this empire, prevents the benevolent from giving so freely towards this object as they otherwise would have done, and, as all confess, its importance demands. I therefore fear that I shall be obliged to return at the expiration of my term of leave without having raised the sum necessary for carrying to completion the building already begun by the Indians; and the consequence of such failure will, I apprehend, be very injurious to the cause of true religion among those tribes. Under these circumstances I would beg to solicit from your Surjety some increase of the grant already from your Society some increase of the grant already made towards this object.

sent great need existing that something be done, in order that the rising generation of Indians may be prepared to occupy the position in society which their desire for civilization leads me to think they can be brought to.

"It is most desirable that some means should be adopted with regard to missions of our Church in Canada, for securing a supply of young men, educated in the principles of the Church, to fill the important situations of assistants to the missionaries, schoolmasters, &c. And, I think, a school such as I propose establishing at Mahnetooahneng would answer this purpose very well."

The following is the conclusion of the printed appears

The following is the conclusion of the printed appeal in behalf of the Ojibwa and Ottaiwah mission at Mahnetooaneng:"In conclusion, the missionary would bring before the

Christian public of this empire, the thoughts which occu-py the minds of his people during his absence, expresom the lips of the Indians themselves.
"We are sure (say they), that when there was so much

white and yellow metal given to those of our countrym who very lately appeared on the English islands, practising the heathen dances, and other bad things, fro still be some few silver and gold heads of our great m ther left behind in the money-bags of our white Christian brethren, to be given to save us from the reproach of the prayerless ones (so they call the heathen) cast upon us when they see the uncovered timbers of our house of prayer, and say unto us, 'Where is now your God?' and also to help to bring up our children in the knowledge of those things which make the English wise for this world and the world to come."

The Board, in accordance with the recommendation of the Standing Committee, agreed to grant an additiona sum of £50 towards the objects of the mission at Mahne-

tooaneng.

The Rev. Job Deacon, a missionary stationed in Canada
West, and now in England, acknowledged, in the following words, the grants of books voted, on his application at
the last general meeting:—

the last general meeting:—
"For these liberal grants, I request you to present to
the Board, on behalf of the congregations of their respective churches, as well as for myself, our most sincere and
grateful thanks. The books for the performance of Dition, long after the present one and myself shall have passed away; whilst those for libraries cannot fail, under judicious management, to be of essential benefit to our

Mr. Deacon having added that the interior of the church at Adolphustown requires painting, and that some expense must yet be incurred in fitting it up, which his