

Original Poetry.

TO THE MEMORY OF AN EARLY FRIEND.

Friend of my youth! 'For 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—

hurt men, to the solitariness of my quarter, together with all the marks of peace, which often brings into my thoughts, notwithstanding your mother's opinion of me, how infinitely more happy I should esteem myself, quietly to enjoy your company at Althorp, than to be troubled with the noises and engaged in the factions of the court, which I shall ever endeavour to avoid."

THE EARL OF SUNDERLAND.

In July, 1639, when Lady Dorothy Sidney had reached her nineteenth year, she was married at Eastbury, 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.

SERMONS SUITABLE TO SEASONS.

"We begin our ecclesiastical year with the glorious Annunciation of His birth by angelic embassy; there being thereto added His blessed Nativity itself, the mystery of His legal Circumcision, the testification of His true Incarnation by the purification of 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 therein given to the Church of God."

would I pretend, even that a divine command to them is necessarily a rule to His Church now. Some things, enjoined till Christ should come, have, in consequence of His death, ceased to be necessary or even proper. But where God gives reasons for any practice, reasons not founded on any thing peculiar in the position of the Jews, but based upon the very nature of things, and upon principles of unchanging fitness,—where this is the case, I have yet to learn how circumstances which made it proper for the Jews to keep religious feasts,—how these circumstances, remaining in themselves unaltered, can cease to make it proper for us to act in a similar manner. Now God gives, as a reason why a day should be kept in memory of the events of the Passover, the fact that the very observance of the day would lead the young to make inquiry concerning the event on that day celebrated.

EDUCATION AND THE INFLUENCE OF STUDY UPON THE MIND.

"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 every kind which Providence had bestowed on them, 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."

pains had been always taken in this matter, things would not be as they are this day. We should now have our people well-instructed members of our communion; members of it not more from birth than from rational conviction; we should have them glorying in, instead of being ashamed of, those points which mainly distinguish us from the various sects which surround us. I will now quote a paragraph from the next section: "Forasmuch as there is no end of answering fruitless oppositions, let it suffice me of sober moods to know that the law, both of God and nature, alloweth served by way of thankful and joyful remembrance, if such numerous favours be shewed towards mankind as require the same; that such in latter days have fallen upon His Church, as well in latter days in former times; that in some particulars, when they have fallen, they have been restored to the wisdom of the Church, directed by those precedents and enlightened by other means above to judge when the like is requisite."

THE EARL OF SUNDERLAND.

"I have now to return to the subject of education, and to the subject of the influence of study upon the mind. 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 every kind which Providence had bestowed on them, 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."

our Church from many a sorrow, if its spirit could have been infused into the hearts of all her sons: "They," festival days, "are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials, wherein they, which cannot be drawn to heed upon that we teach, may, by looking upon that we do, in a manner read what-sorever we believe." I have quoted so largely from Hooker that I must now stop. What I have to say about preaching on the subjects proper to each sacred season I must postpone until a future opportunity; and yet every word which I have said to shew the wisdom of our observing festivals does also equally advocate our explaining the object of each of these as it occurs.

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of another; he was ascertaining the application of language to the expression of ideas. And when we considered that the human mind was entirely dependent upon language—take away language in some form or other, and we left the human being without an instrument whereby to think—if we considered that, we should be enabled to form some notion of the advantages which were sure to result from exercise in lingual analysis. So with regard to other studies. Take, for instance, mathematics, those severest studies in which the human being produces his utmost power. It might be that the individual who should be trained in that process would not be called on again to use it; and yet the mind had not been properly cultivated, the powers had not been properly exercised, of an individual who had not been, at least, initiated into the peculiar exercise of mathematical reasoning and demonstration. It was a department very different from the other; but the human mind was endowed with faculties capable of appreciating that mode of reasoning and proof; and therefore the mind of an individual had not been sufficiently cultivated, in whom that part of it had been entirely neglected.

ECCLIASTICAL INTELLIGENCE.

67, Lincoln's Inn Fields, February, 1847. A General Meeting of the Society was held on Tuesday, the 9th of Feb., 1847; the Lord Bishop of St. Asaph was the chair. The Lord Bishop of Tasmania was also present. 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 Muncney Town, may not, under the circumstances, be increased."

ECCLIASTICAL INTELLIGENCE.

When I wrote to inform you, that the Rev. Frederick O'Meara's translation of our Liturgy had been some time in the press, and would soon be ready for delivery, I was 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 to £79 1s., to become available as soon as the satisfactory completion of the church is assured. This, however, it appears, will not be sufficient; they have felled the wood in the forest, prepared it, and put up the frame of the church; but they have no money, and are unable to do more. Mr. O'Meara, therefore, intends to solicit, with the approbation of the Society, assistance from the following sources: "I beg to refer your Society to the inclosed appeal, and to the letter of the Bishop of Toronto, for a statement of the objects for the attainments of which I have visited this country."