vn, the

answer

in have

York.

357-tf

rchitect

BOUR-

hed in

Office,

ours of

ce, and

BRIEN

OM-

& Co.

PANY,

Esq.

ny.

ll kinds

EVIL,

RS

BOURG

383-tf

Poetrn.

THE TRIUMPHS OF THE CROSS.

Sing to the Lord! let harp, and lute, and voice Up to the expanding gates of Heaven rejoice,
While the bright Martyrs to their rest are borne; Sing to the Lord! their blood-stain'd course is run And every head its diadem hath won, Rich as the purple of the summer-morn; Sing the triumphant champions of their God, While burn their mounting feet along their sky-ward road.

Sing to the Lord! it is not shed in vain, The blood of Martyrs! from its freshening rain
High springs the Church like some fount-shadowing palm;
The nations crowd beneath its branching shade, Of its green leaves are kingly diadems made; And wrapt within its deep embosoming calm Earth sinks to slumber like the breezeless deep,

And war's tempestuous vultures fold their wings and sleep. Sing to the Lord! no more the Angels fly, Far in the bosom of the stainless sky,

The sound of fierce licentious sacrifice. From shrined alcove, and stately pedestal, The marble gods in cumbrous ruin fall,

Headless in dust the awe of nations lies;

Jove's thunder crumbles in his mouldering hand,

And mute as sepulchres the hymnless temples stand. Sing to the Lord! from damp prophetic cave
No more the loose haired Sibyls burst and rave;
Nor watch the augurs pale the wandering bird:
No more on hill or in the murky wood,
'Mid C. with the augure property make rander. 'Mid frantic shout and dissonant music rude, In human tones are wailing victims heard; Nor fathers by the reeking altar-stone, Cowl their dark heads t' escape their children's dying groan.

Sing to the Lord! no more the dead are laid In cold despair beneath the cypress shade,

To sleep the eternal sleep that knows no morn: There, eager still to burst death's brazen bands, The Angel of the Resurrection stands; While, on its own immortal pinions borne, collowing the Breaker of the imprisoning tomb,

Forth springs the exulting soul, and shakes away its gloom. Sing to the Lord! the desert rocks break out, And the throng'd cities, in one gladdening shout; The farthest shores by pilgrim step explored; Spread all your wings, ye winds, and wast around, Even to the starry cope's pale waning bound, Earth's universal homage to the Lord; Lift up thine head, imperial Capitol,

Proud on thy height to see the bannered Cross unroll. Sing to the Lord! when Time itself shall cease, And final ruin's desolating peace Enwrap this wide and restless world of man; When the Judge rides upon the enthroning wind, And o'er all generations of mankind Eternal Vengeance waves its winnowing fan; To vast Infinity's remotest space, Shall all the Beatific Hosts prolong

Wide as the glory of the Lamb, the Lamb's triumphant song. REV. H. H. MILMAN.

CHRIST UPON THE CROSS. (From the Works of Dr. Isauc Barrow.)

In his holy life, but in some manner should resemble for us, the same Jesus Christ our Lord. Amen. him in his ghastly death; being, as St. Paul speaketh, conformable to his death, and planted together with him in the likeness of it; mortifying our earthly members, crucifying the flesh with its affections and lusts; laving our old man crucified together with Christ,

THE BURIAL OF OUR LORD. (From Dean Stanhope "On the Epistles.")

produce within us.

as well as his crucifixion, death, and resurrection; where is thy victory?" unquestionable assurances of his being buried.

the women, who brought spices and ointments to his enter in, he shall be saved." afflictions, for the sake of piety and virtue? Those or the sullen darkness of a polar winter. bodies, which we own to be still under the care of a divine Providence? Surely what God disdains not to THE TRIUMPH OF THE ARK OF GOD. take into his protection we ought not to look upon as outcast and common, or despise as unworthy our regard. Those bodies, which, we believe, shall one day be fashioned like unto Christ's glorious body, awakened particles of dust summoned together into due order, dened idolaters throughout the land. And so, after hast charity for no man: who, to arrive at thine ends,

exalted to the throne of God on high. This kind of suffering to the devout Fathers did Christians, to bury their dead with much solemnity, and lovelier than all, there shall commence over the tribunal of God, and there shall the Almighty, for the seem many ways significant, or full of instructive and and particular testimonies of grave and decent respect. outspread of that purified kingdom, where God will honour of his truth, expose all thy shame. He himadmonitive emblems; being a rich and large field for They committed them to the ground, with prayers for be all in all, the reign of peace, and gladness, and rest, self hath declared this unto us, and in language so a devout fancy to range with affectionate meditation. their restitution, with praises of the virtues they had to which the Sabbatical year figuratively pointed. strong that I might hesitate to repeat it were it not His posture on the cross might represent unto us that been useful in the exercise of while living, and with "For if," says St. Paul, "Jesus (i. e. Joshua) had divine: -- "I will shew the nations thy nakedness, and arge and comprehensive charity which he bare in his ample recommendations of their good example, to the given them rest, then would he not afterwards have the kingdoms thy shame." I will discover to the heart toward us, stretching forth his arms of kindness, imitation of those that survived; all which was so far spoken of another day?" And we, too, speak of ano- world thy vileness; that is to say, thinc artifices, thy pity, and mercy, with them, as it were, to embrace the from being reproached with superstition, that it is ever ther day. We are struggling, and sor- frauds, thine impostures, thy cabals, thine abomina world, receiving all mankind under the wings of his reported as a laudable custom, and such as had some- rowing, and dying; but we speak of that day of days, tions yet more infamous than thyse f, because mankind gracious protection. It might exhibit him as earnestly thing in it so engaging, so agreeable to the notions of that never-failing Sabbatism, over which the redeemed have been less able to detect them. "I will shew:" The did then offer to us; "I have spread out my hands all the day unto a rebellious people," said God of old, but he did so now immediately and grantively by his Prophets, but he did so now immediately and properly by him-self; the cross being as a pulpit, from which our Lord, "God blessed for ages" did himself in the disposing them to all the shall be fully known, and I will thereof. But who didst seduce the fragrant groves, and the thronging worshippers, and the thronging worshippers, in the didst seduce the fragrant groves, and the thronging worshippers, and the thronging worshippers, in the didst seduce the fragrant groves, and the thronging worshippers, and the thronging worshippers, in the didst seduce the people, thou didst seduce the people, thou didst wickedly beguite them; all this shall be fully known, and I will thereby satisfy not only myself, but the universe. Thou didst seduce the fragrant groves, and the thronging worshippers, in the didst seduce the people, thou didst wickedly beguite them; all this shall be fully known, and I will thereby satisfy not only myself, but the universe. Thou didst seduce the people, thou didst wickedly beguite them; all this shall be fully known, and I will thereby satisfy not only myself, but the universe. Thou didst seduce the people, thou didst seduce the people, thou didst wickedly beguite them; all this shall be fully known, and I will thereby satisfy not only myself, but the universe. Thou didst seduce the people, thou didst seduce the people of the condition of the favourable opinion first, and afterwards, upon a closer in the did so only myself, but the universe. Thou didst seduce the people of the condition of the favourable opinion first, and afterwards as the necessory arrangements can be determined as the favourable op

Pathetical and affecting. His ascent to the cross and the grave. That holy body of his, which, by demight set forth his discharging that high office of scending into the river of Jordan, sanctified the water, that Shiloh has come a second time in glory and great is the denunciation; and judge ye of the effect! universal High Priest for all ages and all people; the had in some sense sanctified the dust of the earth, by majesty,—when evil has been vanquished in its strong What say I! who can imagine and conceive it? Who cross being an altar, whereon he did offer up his own condescending to be laid in it. It hath changed our hold, and the people of His care have been gathered can form an adequate estimate of the confusion with flesh, and pour forth his blood, as a pure and perfect graves, from seats of rottenness and everlasting corsacrifice, propitiating God and expiating the sins of ruption, to beds and chambers, whither, after his richly around them,—not a Sabbatical year—but sent in this very assembly, will be covered and overmankind. His elevation thither may suggest to our example, we retire and lie down a while; but it is only through the endless successions of eternity, unceasing whelmed, who, whilst they cherish infamy in their thoughts that submission to God's will, suffering for to refresh ourselves, and rest from our labours. There rest, peace, joy, love. truth and righteousness, the exercises of humility and is a principle of life in us all the while, though for the Patience, are conjoined with exaltation, do qualify for, present it be bound up in sleep, and cease from action. the saint, with his passing under the wing of the Ark, would deem themselves hopelessly lost, were the secret and in effect procure, true preferment; so that the Our night will not last always; but after we have taken through what the Jordan typified. How shall we which they hide with so much care and beneath such lower we stoop in humility, the higher we shall rise in our soft repose, the day will dawn, and we shall be favour with God, the nearer we shall approach to awakened, and rise more fresh than from our beds, full venly Shiloh? "In my Father's house are many lie, but merely to this or that person in particular heaven, the surer we shall be of God's blessing, of life and vigour. And, oh! that we could reflect mansions,"—some will have a higher crown, some a who could not then discover any darkness sufficiently according to that aphorism of our Lord, "Whosoever seriously upon this, and live like men, who look for humbleth himself shall be exalted." The cross was such a day! That glorious, that amazing day, when ing upon each single soul, borne by angels thither,— themselves and their dishonour. Who can imagine, I a throne, whereon humility and patience did sit in high the dry bones shall live; when the prisons of the earth state and glorious majesty, advanced above all worldly shall be unlocked, and the mould quickened into life; We pray for that union hereafter of our souls with and solemn exposure which shall display them as a pride and insolence; it was a great step, a sure ascent when every soul shall take her proper body, and the God, which must fill them with God's own joy. But spectacle to all intelligent beings; when all that shall unto the celestial throne of dignity superlative; for earth, and the sea, and every element, bring back their transporting as may be the anticipation,—sweet as have been most despicable, most dishonest, most malibecause our Lord "was obedient unto death, even the scattered particles, and restore them to their primitive may be the antepast which is vouchsafed, can even a cious, most profligate, and most aband med in their death of the cross, therefore did God far exalt him form. When the power of God Almighty, which first above all dignity and power in heaven and earth," as made man out of dust, and that dust out of nothing, "hid with Christ in God?" Can the spirit, still brutal pleasures and enjoyments, shall be taken out of St. Paul doth teach us. O the fallacy of human shall once more exert itself, by making that dust the groaning, feel what it is to love only what God loves, the darkness which surrounded it and placed before sense! O the vanity of carnal judgment! Nothing man it was before. And happy those blessed men, ever was more auspicious or more happy than this who then can bear the sound of the last trumpet; felicities of the vision of God, there will indeed be universal scorn, they shall be constrained to witness event, which had so dismal an aspect, and provoked whose consciences do not then sting them with terror, added the multiplied and ever-multiplying joys which so contemptuous scorn in some, so grievous pity in nor the gnawing worm within anticipate the condemnaothers: the devil thought he had done bravely, when tion of the dreadful tribunal; who can express the us, who hold fellowship with each other on earth, so what they appeared and laboured to appear, upright, he had by his suggestions brought the Sou of God into comfort of those righteous souls, who then shall meet this case; the world supposed itself highly prosperous their Saviour in the clouds? Not as an angry judge, and joy in God's, and in each other's, love. in its attempts against him; but O how blind and but as a friend and deliverer; as one who comes to foolish is malice, which then doth most hurt itself, rescue them from rottenness and corruption, to crown sink into your hearts. They are worth all your waitwhen it triumpheth in the mischief which it doeth to their faithfulness, and give them full possession of ing for, all your striving after, all your toil, all your beyond my power to give you a perfect representation others! How impotent is wickedness, which is never their hopes; nay, to pour upon them the riches of his more thoroughly ruined than by its own greatest success! for by thus striving to debase our Lord, they speakable, unchangeable, and full of glory? For such among those who have been washed in the blood of lel. A man is decried and stigmatized upon earth; most highly did advance him; by thus crossing our honour have all his saints; and this is the portion of the Lamb, and been finally accepted in the Beloved! but he disappears at length from the scene of his salvation, they most effectually did promote it. Fur- every one that loves the Lord Jesus in sincerity and the Lamb, and been many accepted in the Lamb, and been many accepte ther, looking up to the cross may admonish us how our salves:

Turburger one that loves the Lord Jesus in sincerity and be parted hereafter! God "grant that we, who here sit side by side, may not be parted hereafter! God "grant that as we are in one quarter, in one city, in one country; and the like his!"—Massillon. salvation is acquired, and whence it doth proceed; not constantly to endeavour, so are we taught very excel-Y casting our eyes downward, not from any thing that lently to pray, in that pious Collect of our Church for viour Jesus Christ, so by continually mortifying our the contrary, when his fabric of deceit has once been lieth upon earth; but "our help cometh from above," Easter Even:--"Let it please thee, therefore, good our salvation is attained by looking upwards; we must Lord, to grant, that as we are baptized into the death that through the grave and gate of death we may pass Judgment, will be compelled in spite of himself to reift up our eyes to behold our Saviour procuring it; we must raise up our hearts to derive it from him.

Lord, as tespects to behold our Saviour Jesus Christ, so by continually mortifying our corrupt affections, we may be graven on every mind, and that through the grave and gate of death we may pass to our joyful resurrection; for His mcrits who died to him by the pastor, he answered in a clear and firm of his hypocrisy may be graven on every mind, and socret affinity with God; because God himself has buried, and rose again for us, Jesus Christ with the remove of his ordingly.—London Morning Herald, Feb. 2. ord's crucifixion may also intimate to us, how our be buried with him; and that through the grave and our Lord." flesh must be dealt with, and to what usage we must gate of death, we may pass to our joyful resurrection, submit it; for we must not only imitate our Saviour for his merits, who died, and was buried, and rose again

THE RESURRECTION. (By Bishop Blomfield.)

Death is no longer to be feared, as the commencethat the body of sin may be destroyed." His death ment of an eternal sleep. The Christian soldier may may fitly shadow our death to sin; his grievous pain say to the king of terrors, I fear thee not; take capthe bitterness of our repentance, wherein our souls tive my body at thy will; it shall not long be thine: should be pierced with sharp compunction, as his triumph while thou mayest over the wreck of this sacred flesh was torn with nails; his shame that confrom thy grasp, who has "led captivity captive."-The grave is no longer thy sure prison-house, thy burst its barriers, and will come again to call his own,

ecause this hath so close a connexion with those other But although Jesus Christ by his death has so far

of burying the dead. This is what all countries have, by the same great door into the judgement-hall of of the Cross of Christ." Phil. iii. 18. with so noble an inhabitant as a rational soul. And lasting punishment; but the righteous into life eter- Cross." Eph. ii. 16. of their deceased are laid up entire in the grave, with We have "a forerunner who is for us entered:" visi- Gal. ii. 14. * * * *

those whom God takes away from us. We are not to "Lord, we know not whither thou goest; and how can to frighten us from maintaining them. Rome uses forts make it a task to live, whilst yet he has not the be condemned for every sort of cost upon these occa- we know the way? Jesus saith unto him, I am the anthems and Litanies, but that does not appear to de- resolution to reflect that he must die. In this manner sions, as may be plainly gathered from that remarkable way, and the truth, and the life." We know then that ter us from their use. It may be said that these are we advance, through sure and certain stages, to the passage of our Lord's commending highly the piety of it is possible to reach that glorious place, where Christ essentials. Well, Rome uses the organ, yet I find it close of life, without possessing the courage to medithat woman, who spent three hundred pennyworth of sitteth at the right hand of God; and we know the not dismissed from Rome-fearing Churches. Romish tate upon it as near at hand; and the solitary excuse spikenard, very precious, to anoint his body to the way, the only way. We know that it is possible; for priests wear the surplice, shall we strip it from our we can plead for conduct so inconsistent and unwise, burial; he would not have promised that this action our Lord and Master has said, "I am the resurrection ministers? Romanists kneel in prayer, shall we change is this,—that the thought of death afflicte us, and that burial; he would not have premised that this action our Lord and Master has said, "I am the resurrection should be spread, far and wide as the gospel itself, in diversion and the life; he that believeth in me, though he were our posture therefore? Romanists kneel in prayer, shall we change is this,—that the thought of death afflicte us, and that attended the service in state, and whilst the Offertory sensored from the Queen's closet and the service in state, and whilst the Offertory sensored from the Queen's closet and the service in state, and whilst the Offertory sensored from the Queen's closet and the service in state, and that attended the service in state, and the life; he that believe the mental to seek a remedy, in diversion and the life; he that believe the service in state, and whilst the Offertory sensored from the Queen's closet and the service in state, and the life; he that believe the service in state, and the life; he that b should be spread, far and wide as the gospel itself, in her praise; he would not have suffered such honorable dead, yet shall he live: and we know the way, for he live: and we know the way.

what this pattern of humility and meekness allowed, it the seal of everlasting truth, by first foretelling, and es of the Papacy! it would be too delicate a niceness in us to condemn. then accomplishing, the resurrection of Jesus. The If the regard due to a human soul rendered some possession of this knowledge places the humblest dis- TRANSLATIONS FROM FRENCH DIVINES. respect to the dead a principle, which manifested itself ciple of Jesus, as to his motives and prospects as a to the common sense of all nations, shall we think that moral agent, at an immeasurable elevation above the less care is due to the bodies of Christians, who once wisest and best of the masters of Heathen philosophy. entertained a more glorious inhabitant, and were living It is this which imparts to him, under the certainty of temples of the Holy Ghost? Those bodies, which approaching dissolution, a sentiment of joyful anticiwere consecrated to the service of God, which bore pation, as different from the trembling doubt, or the tion, dost devise schemes of destruction; and, under their part in the duties of religion, fought the good determined apathy, of the dying unbeliever, as the the shadow of removing lukewarmness from the worfight of faith and patience, self-denial and mortifica- bright gleams of light, which herald the rising of the ship of God, dost manifestly, though by degrees, overtion, and underwent the fatigue of many hardships and sun, are different from the fitful glare of the lightning, throw that very worship; who, by the employment of

(From Sermons on the Ark of Israel, by the Rev. Berkeley and demeanor: who, by a refinement of pride, dis-

WHY USE THE CROSS? (From the New York Churchman.)

and none is so proper as the Cross.

COBOURG, CANADA, THURSDAY, MARCH 20, 1845.

such solemnities, and in such manner, as might inti- bly departed into that glory into which he has pledged | And I have never heard of any objection to its use same time that he has become unprofitable to his mate their belief of a future resurrection. And though himself to admit his faithful followers; "I go to pre- except that Rome uses it, perhaps abuses it. But generation, will recall, nevertheless, every case he can the vain expense of pompous funerals be one of those pare a place for you; and if I go and prepare a place what a feeble shadow of an argument! If Rome abuses remember of prolonged old age to cheer his drooping extravagancies which proceed from pride and luxury; for you, I will come again and receive you unto myself, it, so much the more should we retake our emblem and spirits: he fixes upon some life more advanced than yet the pattern here before us will bear us out in all that where I am there ye may be also." When restore it to its primitive use. Rome has the funda- his own, hopes to arrive at it, attains his wish, looks the expressions of a decent respect for the memory of Thomas, not yet enlightened by the Spirit, said to him, mental doctrines of the Faith; but that does not seem beyond that again, until at length his growing discommention to be made of Joseph and Nicodemus, and has said again, "I am the door, by me if any man in His Cross!" Would to God that we might all culated to inspire. - Fenelon. have horror at our daily sins for as slight reasons, sepulchre, if these had been blameable expenses; and All this we know; because the Almighty has set to as those which induce some men to dread the approach-C. D. M. L.

(By a Correspondent of "The Church.") BOURDALOUE—FENELON—MASSILLON—BOSSUET.

EXPOSURE OF HYPOCRISY.

Thou, Hypocrisy! who, beneath the plea of perfecan austere phraseology, hidest from the public gaze actions the most unworthy and the most immoral; and tramplest upon genuine and substantial godliness by the assumption of a feigned severity of principle guised under the name of zeal, dost condemn the whole After the downfall of Jericho, the armies of the human race, causest the very anothema to become a again from their sleep of death, have all their scattered Lord pursued a war of extermination against the har- virtue, sparest not the powers appointed by God, and and made partakers of the same glory with their im- the general conflagration of the world, evil will be ex- dost invent all sorts of expedients, dost contrive all mortal souls, as once they were of the same sufferings terminated from this marred section of God's empire; kinds of intrigues, dost resort to all sorts of machinaand good works: those bodies, which are members of and the globe, mantled with righteousness, shall yet tions; conceiving nothing to be unjust so long as it Christ, and are already in him, their representative, again look forth as the morning, fair as the moon, yet can prove to be useful, - regarding nothing as unlawagain glow with pristine loveliness, again send upward ful whilst it contributes to thine own interest and ad-These considerations prevailed with the primitive the sweet incense of its praise. And then, grander vancement; thou, hypocrisy, must appear before the heart, raise the shameless face to heaven with un-We closed the last sermon with the death-bed of bounded presumption and pride; who in a moment speak to-day of the spirit guthered home to its Hea- a plausible exterior, to become known, not to the pubmore sparkling robe. But the tide of rapture, burst- dense, nor retreat sufficiently obscure, wherein to bury where is the voice of man which shall tell of this? - repeat, the disgrace to such as these of that complete saint, in this tabernacle of flesh, know what it is to be opinions, duplicities, stratagems, and knaveries, in their to be glorified with God's glory? But if, to the the eyes of all men: when, rendered the objects of strive to fulfil our course, as that we may meet again sincere, disinterested, strict, virtuous, honourable; but who will begin to understand them as they really were, Ponder these deep truths: be serious: let them without faith, without principle, without shame, withprayers; for heaven, with its unspeakable joys, is the of infamy such as this: no circumstance which transbaptised into the death of His blessed Son, our Sa- stain is ultimately erased by time. The hypocrite, on corrupt affections, we may be buried with Him; and dismantled by the tremendous scrutiny of the last

Here we have an example of that common humanity rest the resurrection of damnation. All shall enter power of God." 1 Cor. i 18. "They are the enemies down the stream which falls into that mysterious abyss; serve God. On the other hand, poverty, shame, yet we think not of it, -we heed not the momentous death, are with them matters by far too substantial according to their respective customs, been careful of, Christ; but there the final separation will be made; That he truth. Death tramples upon the sombre beauty of and too real for us, they are names; because he who as a respect due to that dwelling of flesh, once honored and "those on the left hand shall go away into ever- might reconcile both unto God in one body by the evening, and withers each fragrant flower of the morn. attaches himself to God, loses not either his goods, his It is not only when we are in health; when we are honor, or his life. Do not be surprised, therefore, mankind seem to have been all along very tender, and nal." It is not enough for us to be assured that we set no bounds to our desires: there is that the Preacher should repeat so frequently, "All is much concerned for it. This appears, not only from shall rise again, unless we know that we shall rise with peace through the blood of his Cross." Col. i. 20. an infatuation more melancholy even than this.— vanity: for he explains himself, "All is vanity beneath the practice of the thing to the generality of people, but those who are his, who have taken him but by making it a punishment, and mark of infamy for their only Saviour, and followed him as their only Saviour, and the saviour him as the saviour him and the last detestation, to deny this privilege to such malefactors as have forfeited all right to the respects surrection, and his ascension. His resurrection for the Cross of Christ." God allowed him, he clings to the prospect of recovery, or at eternity,—and vanity will no longer hold you in which others challenge from us; particularly among the dead, and preChristians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Graison functor de Henriette

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and his ascension exemplified its reality.—

Christians, the custom of burning the dead, and preheaven, and the custom of burning the dead, and preheaven, and the custom of burning the serving their ashes, hath been disused; and the bodies Whither the head is gone, the members will follow. (i. e. the handwriting of the ordinances) to his Cross." haired eld, shaking with infirmity and bowed to the earth by the weight of many years,-knowing at the

THE DYING CHRISTIAN.

He sees nothing in the bed of death which surprises

he has encountered only stumbling-blocks to disturb ment of minister. his faith, and hidden dangers which threatened the St. Matthew, Bethnal Green, Afternoon Lecnever loved. Or is he concerned for his goods and riches? His treasure is in heaven; his goods have been the goods of the poor; and these he loses not, for he will find them again imperishable and unfading in the bosom of his God. Or does the forfeiture of titles and dignities afflict him with grief? The only title which is dear to him is that which he received at the sacred waters of baptism, which he will bear in the presence of his God, and which gives him a federal right to the everlasting promises of the Gospel. Or right to the everlasting promises of the Gospel. Or REV. DR. WOLFF. -ST. PETERSBURGH, JAN. 9 .- We those whom Christian love has united on earth; and New Church in Camben Town.—It is intended to the divine law, and the fear of the God of their fathers. as the necessory arrangements can be made.

during the closing scene. The body, indeed, is crumbling into ruin, all material objects vanish from the raity of the Rev. G. N. Barrow, the Incumbent. eye, the light withdraws itself, nature, as it were, subsides into vacancy and annihilation, but the soul changes of Wolvey, Warwickshire, has directed in his will the following legacies to be paid, clear of legacy duty:—Clergy faith render such an one when stretched on the couch of dissolution. How worthy of God, of angels, and of aster of the world and of every creature; it is then that his soul, partaking already of the majesty and immutability of that God to whom it is on the eve of returning, is exalted above every thing besides; in the world, without taking part in it; in a mortal body, without being attached to it; in the midst of neighhours and friends, without seeing or recognizing them; surrounded by tears and lamentations, without observing them; a witness to the agitation and emotion which others feel, without losing its own tranquillity: is "free among the dead;" already immoveable beneath God's protection amid encompassing destruction. How glorious to have lived in the observance of the law of the Lord, and to die in his fear! What a solemn and beauteous sight is it to behold the godly dence of his exulting canticles, -pour forth this rapturous prayer, "Let me die the death of the righteous,

REAL GREATNESS. It becomes us to consider that, besides our connex-

that, with the memory of his crime, the record of his placed within us somewhat that can contess the truth cordingly .- London Morning Herald, Feb. 2. disgrace should be perpetuated through all eternity. of his being, adore his perfection, reverence his ma--Le Père Bourdalone. - (Sermon sur le Jugement de jesty; somewhat that can bow to his sovereign power, yield to his high and incomprehensible wisdom, confide in his goodness, fear his justice, and hope for his Because Christianity needs some general emblem:
nd none is so proper as the Cross.

Symbols are certainly necessary: it is impossible of administer Sacraments without them. Water embed as a great in significant points and independent of this meeting that it is called the 'Great Protection of this preading that it is called the 'Great Protection of this preading that it is called the 'Great Protection of this preading that it is called the 'Great Protection of this preading that it is called the 'Great Protection of the meeting when we reflect that the specific object of the meeting was to resist the observance of certain the specific object of the meeting when we reflect that the specific object of the meeting when we reflect that the specific object of the meeting when we reflect that the specific object of the meeting was to resist the observance of certain to the dust from by stating that it is called the 'Great Protection of this preading that it is called the 'Great Protection of the meeting when we reflect that the specific object of the meeting when the specific object of the meeting when the specific object of the meeting that it is called the 'Great Protection of this preading that it is called the 'Great Protection of the meeting that it is called the 'Great Protection of the meeting that it is called the 'Great Protection of the meeting that it is called the 'Great Protection of the meeting that it is called the 'Great Protection of the meeting that it is called the 'Great Protection of the meeting that it is called the 'Great Protection of the meeting that it is called the 'Great Protection of the meeting that it is called the 'Great Protection of the meeting that it is called the 'Great Protection of the meeting that it is called the 'Great Protection of the meeting that it is called the 'Great Protection of the meeting that it is called the 'Great Protecti to administer Sacraments without them. Water em- in designs which imply the expectation of many days body, for this reason, shall return to the dust from blems regeneration; bread and wine the "broken Body to come. Life, granted solely as a period of prepara- whence it was taken; it follows from the same princiand Shed Blood" of Emmanuel; and there are no tion for the future world, glides past in profound obli- ple, that so much of us as bears the stamp of divinity, other symbols which can show forth these Sacraments. vion of the limit where it must terminate. We live as and is capable of being united to God, will likewise Fasts, are symbols of spiritual mortification and though we were to live for ever. We are occupied be recalled to its parent source. Now, is not that fusion of mind, which regard to our offences should seemed to be. Already hast thou lost one victim by God, who himself is primitive and essential greatcontrition for sin; festivals, of joy and thankfulness. with nothing but the invention of new sources of gra- great and exalted which is destined to be reclaimed the whole judicial power; The signet of a king em- our insensate joys. Man, wise in his own conceit, but ness? So that when I tell you that eminence and blems the king himself: the symbol of God among a fool in the judgment of God, submits to a thousand renown, amongst us, are empty names for shadowy stronghold from which there is no escape: Jesus has his chosen people was the Shekinah; and what should disquietudes in order that he may accumulate treasures imaginations, I refer alone to the abuse of those terms. be the emblem of our crucified God? What but the which the grave will pillage and monopolize. Every To say the truth, neither error nor vanity has invenand shall command thee to restore thy prey, and shall Cross? He could not have saved us had he not been thing around us is suited to convey a solemn warning; ted those glorious expressions; on the contrary, we We may learn from hence, why the Christian be obeyed. "If we believe that Jesus rose from the crucified; it is Christ crucified; it is Christ crucified; it is Christ crucified; it is Christ crucified that is a stumbling-Church hath been so careful, to insert into her creeds and solony the Christian be obeyed. "If we believe that Jesus rose from the craciped; it is Christ cruciped that is a stumoning block to the Jews; and were effectually providing against the recurrence of the whole human race within ourselves the reality from which they spring: were effectually providing against the recurrence of the dead, even so them that sleep in Jesus will God bring block to the Jews; and were there no other reason as Saint Cyprian hath said—the whole human race within ourselves the reality from which they spring: were effectually providing against the recurrence of the fulling into rules before our very eyes. A hundred for how can assiring views be derived from nothing? and solemn confessions of faith, this burial of Christ, and were there is thy sting? O grave, for adopting this symbol, it would be enough that "HE falling into ruins before our very eyes. A hundred for how can aspiring views be derived from nothing? evil. went forth bearing his Cross;' St. John xix. 27.

The fault which we commit is not, therefore, the rified at the idea of treading in their footsteps. Yet the senses in which the word is used by the in- have been raised upon the fragments of that which saw making use of such designations, but the application fundamental doctrines, that we must have wanted a changed the penalty of sin, that, as he died for the spired writers might also be considered as reasons for us enter upon the stage of life. Our nearest relatives, of them to unworthy objects. St. Chrysostom representatives, of Romanism, it would seem to be the great and very substantial part of the whole world, so all mankind will participate the stage of the says,—"Glory, riches, but not be the whole world, so all mankind will participate the stage of the says,—"Glory, riches, are tottering on the verge of the stand the wisest course to fall back upon those safe-saity. "The preaching of the Cross is to them that summer and are sinking successively into the ocean on the says,—"Glory, riches, but not described as reasons to some des tion of life only to the pious and the good; to the perish foolishness, but unto us who are saved it is the of eternity. We ourselves are continually moving world; but they have an actual existence for us who were considered a sufficient protection."—John Bull.

English Ecclesiastical Intelligence.

ON THE FESTIVAL OF THE EPIPHANY it was the custom. within the last forty years, for the Sovereign to attend morning service in the Chapel Royal, St. James's, and present, with much state and solemnity, "gold, frankincense, and myrrh," upon the altar during the Offertory. The value of this (Eastern) offering was distributed amongst the poor, and probably is the same as "the gate money" received at the present day by a certain number of aged and distressed poor from the Almonry office at this season of the year. Although the Sovereign no longer attends the Chapel-Royal in person on this festival, the ceremonial is still observed. On Monday the 6th st., two gentlemen from the Lord Chamberlain's office

The Queen Dowager has transmitted through the Hon. W. Ashley, the sum of £20 towards the proposed re-building and enlargement of the Parish Church of Bradford,

He sees nothing in the bed of death which surprises him; he bids farewell to nought that costs him, in the separation, a single pang. For what is there from which death can divorce him which should excite regret Ripon for the celebration of Divine service, for the acor cause his tears to flow? Is it the world? What! commodation of the inhabitants residing in that neighbourhood, and was opened for the first time on Sunday last. The Rev. T. B. Parkinson has received the appoint-

wreck of his innocence; whose fashionable usages per-plexed his simplicity; whilst its interests and cares too often held his affections wavering betwixt beaven and earth. We do not regret the loss of that we have never loved. Or is he concerned for his goods and

does his spirit recoil from the anguish of taking leave of neighbours and friends? He knows that he only precedes them a little space; that death severs not him here very shortly.

that, joined together again before the throne of God, they will form with himself the same church and the Pancras, the population of which is 16,000, with church they will form with himself the same church and the same people, and mutually enjoy the charms of an immortal companionship. His bereaved children,—do they distract his mind? He leaves them the Lord for their father, his own example and instruction for their inheritance, his prayers and blessings for their last consolation; and, like David preferring his final request in behalf of Solomon, he dies imploring for his offspring, not temporal prosperity, but a perfect heart, a love for proved of the plan, and the works will commence so soon. not temporal prosperity, but a perfect heart, a love for proval of the plan, and the works will commence so soon

self; the cross being as a pulpit, from which our Lord, "God blessed for ever," did himself in person earnestly Preach the overtures of grace, did tender the remission of sin, with action most and earlier than the overtures of grace, did tender the remission of sin, with action most pathetical and affecting. His ascent to the cross Paul, earnestly longs for the dissolution. It is a strange vesture which he casts off, a wall of separation from his God which is thrown down, thereby leaving him free to spring forth on his glorious journey, and to wing his happy flight towards the everlasting hills.—

Description of the church, various leading passages of Scripture were found inscribed on the walls, beneath the windows. These passages have been re-painted Death, in this manner, separates him from nothing, because faith has already separated him from all.

The soul of the frithful man undergoes no change This restoration has been effected, partly by means of the subscriptions of the parishioners, and partly by the libe-

> Orphan Society, £1,000; Christian Knowledge Society, £1,000; National Society, £500; Society for the Propagation of the Gospel, £1,000; Building Churches Society, men, is the spectacle of the righteous soul in this last moment. It is then that the taithful man seems to be Hospital, £500; Leicester Infirmary, £300. Total £7,500. SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE .-On comparing the accounts published by the Society in their Annual Reports for 1843 and 1844, respectively, it appears that the total amount received on account of Subscriptions and Donations in the year 1843 was £19,-493 18s. 3d., whilst the amount of Subscriptions and Donations for the year 1844 was £20,697 19s. 1d., being an increase upon the preceding year of £1,204 0s. 10d.

MUNI ICENT BEQUESTS .- The late Robert Foster, Esq.,

REPUDIATION OF THE ROMISH DOCTRINES BY A RE-SPECTABLE MEMBER OF THAT CHURCH.—Yesterday the very interesting ceremony took place in the chapel of St. Michael, Burleigh-Street, Strand. The Rev. Septimus Ramsay, minister of the chapel, officiated on the occasion

which drew together a large congregation.

The gentleman whose good sense and educated mind prompted him to take this rational way of separating from the errors of Popery is Mr. M'Carthy, a native of Cork city, and master of the Romish school at Kensington. man moving with quiet and majestic pace towards eternity! Well did the unfaithful prophet, when, with inspired vision, he saw Israel entering into the land of promise,—the triumph of his march, and the confifessor of that science in a Romanist College. His min' however, was not formed to remain in the trammels of Popish tyranny and superstition; he inquired after the Gospel truths, and, as all must who search the Scriptures diligently, he found them; and after some years of investigation he decided to emancipate himself, soul and hody

It was during the communion service that the ceremony of receiving the applicant into the fold of Christ's Church took place—when on the usual interogatories being put

PROTESTANT MEETING AT EXETER .- "On Thursday there was a public meeting in Exeter, to address a memorial or petition to the QUEEN and both Houses of Parliament, upon the subject of the Bishop's late Pastoral letter. We cannot, perhaps, more characteristically ex-Protestant Meeting, we are tempted to ask who and what were they who drew up the said Rubrics? Were they Protestants—or were they Papists? And if Protestants, what can Protestants have to fear from their enforcement? And yet all the speakers made it a leading feature of their harangues to dwell upon their Protestant principles, their Protestant feelings, and their attachment, as Protestants, to the Established Church. Surely they must have forgotten on what occasion, and for what purposes, the seve they emanated from those great and good men who, as they lived in an age when the corruptions and idolatry of Pop ry were more keenly felt than now because they had but just escaped from them, must have considered that It is altogether another question whether these Rubrics