Poetry.

DEATH.

This is a world of care, And many thorns upon its pathway lie; Weep not, then, mothers, for your fond and fair-Let the young die!

Joys are like summer flowers, And soon the blossoms of their beauty fall: Clouds gloom o'er both; brief are of both the hours-

Death ends them all!

This is a world of strife, Of feverish struggles and satiety, And blighted enterprise-what then is life? Let the strong die!

All human love is vain, And human might is but an empty sound; Power both of mind and body bringeth pain-Death is its bound !

This is a world of woe, Of heaviness and anxiety; Why cling we then to evils that we know? Let the old die!

Wrestlings with fell disease, Vain lamentations o'er departed years-Is not age rife with these? Death dries all tears!

This is a world of pain;

There is a better land beyond the sky; A humble spirit may that portion gain-Let the just die! But let those shrink with dread

Whose days have been of evil, lest they find, When all their earthly hopes are withered, Despair behind!

Let them implore for aid, A fitter record of their years to give; And lean on Him who mercifully bade The sinner live!

MISS PARDOE.

Selected.

Frem the Church Review. THE CHURCH IN THE CATACOMBS.

The Church in the Catacombs: A description of the Primitive Church of Rome. Illustrated by Sepulchral Remains. By Charles Maitland, M. D. Second Edi- piece of canvas, then sold for a few pieces tion, revised. London: Longman & Co. of silver, to be at last suspended in some the Church of the First Three Centuries.

By the Right Rev. Wm. Ingraham Kip, D.D., Miss. Bp. of California, &c. New (Concluded from our last.)

own image. He commands images to be made for the Tabernacle. (Exod. xxv, 18) He directs a serpent to be made, and set up, as a type of future things. (Numb. xxi, 8; St. John iii, 14.) This God allow. ed to remain about 600 years, until Israel abused the privilege by offering incense to it as to an idol, when King Hezekiah deto the Divine honor. (2.) Solomon, the wisest of all men, procured images for the himself miraculously impressed his own image upon a napkin (linteo) and sent it to King Abgarus, who, receiving it, was freed from an incurable disease: and more-Calvary, and gives it to St. Veronica. This reader has already been directed. also has been preserved. A statute of Christ was erected at Paneas by the wo. (Euseb vii, 18.) The later authority of positive teachings. Fathers and Councils supports this story. presentations most common in the modern | walls and ceilings of their sunless abodes. Church of Rome are not met with there at | Of the scenes from the Old Testament

labors. Not a single instance of a prayer of the story of Jonah on the same ceiling of the kind, of earlier date than the middle But in an adjoining chamber we behold of the fifth century, can be found in the him again standing in his box, with the lid only one of so early a date as that has been troubled waters. A scene which, in spite clearly made out. This is now in the of efforts to avoid such an association, Lapidarian Gallery, and is thus translated by |_ Maitland: "Gentianus, a believer in peace.

subterranean Rome?

Maitland: "Gentianus, a believer in peace.

Who lived twenty-one years, eight months,

*Roma Sub. Lib. v, cap. iv.

* This phrase in the epitaph as copied by Maitland (p. 292) is constructed thus: ET in ORATIONIS TUIS ROGES PRO NO BIS. It is not, after all, so certain as it might be that this epitaph is not of a still later date † Quoted by Milman, Hist. of Christianity, II. p. 359.

and sixteen days. Also in your prayers always brings to our recollection an old space of a few square feet, in singular dis- and the fact that he is to be seen, in at graves of martyrs, those to which we should na urally look for the "ora pro nobis," if the custom is so truly primitive as the Romanists assert, generally contain no allusion at all to prayer. Hence the advocates of the practice are driven to the last resort of interpreting the common and natural ejaculations - " mayst thou rest well," "mayst thou rest in peace," as prayers for the dead, implying, of course, a belief in Purgatory. They would also explain the fact that so very few of these prayers are found in the Catacombs by the convenient theory, that all the graves without them are the graves of martyrs, who having gone immediately to Heaven need no such supplications for their rest and peace. Perhaps a reference to the operation of such a remarkable theory as that would furnish the readiest explanations of the fact that the martyrs are collected in so large numbers by Roman writers on the

Catacombs. It is manifest, then, that these remains of primitive Christianity furnish no reasonable support for these later errors. They recognize neither creature nor image.

There is a point of deep antiquarian interest, connected with the departure of the Church of Rome from primitive usage, in the substitution of the crucifix for the simple cross. The Catacombs abound in cheerful symbols of our faith; amongst which the Cross, plain or adorned with flowers, or, it may be surmounted by a dove, stands agreeably prominent. But there is no Crucifix there. There is no painful attempt to represent the suffering of our blessed Lord or those of His followers, but everything bespeaks 'joy and peace in believing.' The Cross itself becomes the emblem of the victory over sin and death gained upon it, and of the final triumph vouchsafed through it to believers. How different the scene in later Christian Art! The agonizing Sufferer, with torn hands and bleeding side-His upturned eyes, betraying the bitterness of His anguish the distorted brow, the parted lips, whence we seem to hear the piercing cry, " My God, my God, why hast Thou forsaken me!" But we forbear; the scene is not one for the pen, much less for the pen-

gay parlor, and made the object of trite Cardinal Bona marks four important steps by which this change has been brought York: Redfield. 1854. 12mo.pp. 212. about. First, there was the simple cross of the Catacombs. Then it appears with Aringhi advances reasons for the Roman a lamb at its foot. Soon we find our Lord actice of adoring images as strange in extended upon the cross, but not nailed to their character, and quite as weak, as it, clothed, and with His hands closed in those pleaded for martyr-worship. We prayer. Then he appears fastened to it, will present his argument in a condensed still living, and with open eyes. Subseform. (1.) God himself made man in His quently to this comes the dead Christ, His head hanging heavily upon His breast.+ These latter changes afford a spectacle which all the magic of an Italian master's pencil cannot divest of its horrors. Who does not see the purity of faith, in that touching allusion to the sacrifice of the "Lamb of God who taketh away the sins of the world!" and who does not see the stroyed it, (II Kings xviii, 4,) out of regard progress of corruption in the revolting grossness of the latest developments in the history of modern Rome! Temple. (II Chron. ii, iii.) (3.) Christ sue farther this process of testing Romish usages and teachings by these primitive monuments. The field is one that will richly repay the labourer in it. Any of the larger works which contain a faithful over this miraculous image is still to be transcript of the Catacombs will be found seen at Rome. He also imprinted His to abound in incidental proofs of Rome's image on a piece of cloth, on His way to errors and corruptions. To these the

It is a far more attractive, and, perhaps, more profitable task to the student of these man who was cured of an issue of blood, paintings and sculptures to trace out their

For by them lessons of enduring value It remained uninjured some 300 years, and beauty are silently inculcated. We until Julian the Apostate threw it down are most clearly instructed by them respectand put his own in its place; but that was ing the interior, the spiritual life of those immediately demolished by lightning, who counted not their lives dear for (Sozom v, 20.) (4) The Apostles teach Christ's sake; those earnest, untemporizthe cultus of images; and Councils approve ing Christians, who so clearly realized the their teaching. The image of Christ is great truths of their system, that they could painted by St Luke; so also several of the overlook and overreach intervening death. Virgin, and Apostles, and other Saints. (5.) and lay hold by faith upon eternal life and The practice is supported by various other happiness. They were wont to regard "the arguments of less force.* Hence the idol. Resurrection of the body, and Life everatrous practice of the Church of Rome. If lasting" as realities, and not so much as this be its foundation it is most assuredly a dogmas. How constantly they had the structure raised upon the sand. The blessed thought of the Resurrection before character of the images represented in the their minds, and how fond they were of Catacombs clearly forbids the supposition dwelling upon other gracious truths of the that any such use was made of them by the Gospel, will best appear from a glance at early Roman Christians. The class of re. some of the subjects which adorned the

all. Those which are found are such as history, that of Noah receiving the dove are appropriate to be used only as symbols. returning with the token of deliverance, When has the Romanist contended for the occurs very often. A peculiar interest atcultus of the representations of the Fall, taches to this as portraved in the Catathe return of the Dove to the Ark, the offer- combs. Noah is generally seen standing ing of Isaac, of the smiting of the Rock in alone in an oblong box with a lid. His ark the Wilderness, or any other of the images is hardly large enough to contain himself. occurring most frequently in the temples of and, of course, we may not expect to find any room in it for the other persons, and The Roman antiquarians have made a the great multitude of beasts and birds. desperate effort to trace back to the Cata- Once, on the ceiling of a chamber, in the combs the use of prayers for and to the Cemetery of SS. Marcellinus and Peter, dead, and the kindred belief in Purgatory. the box appears within a small boat; of the But their success has not equalled their same pattern as the one in a representation whole range of Catacomb inscriptions, and thrown back upon its hinges, sailing on the

In the Cemetery of Priscilla the Ark as- inaccuracy, noticeable not only in these by most to look towards an imitation of sumes a circular form, and is set upon dry primitive representations of Jonah's his- Pagan art. However that may be, the land, as is usual in the other representations tory, but also in the common writings and Christians attached to the figure a meanof it. There is also a repetition of this conversation of Christians in this more ing altogether their own. scene in another part of the same Ceme. critical age. We mean the immediate There is a single representation in the tery in which Noah seems to be looking connection of the repose under the gourd Catacombs of the five Wise Virgins of the out at a window; but the painting is on with the deliverance from the great fish: Parable, which should be noticed on acthe ceiling, and is partly obliterated by a whereas it actually occurred not until after count of the singular purpose it has been grave cut in near it, so that it cannot be the second mission to Nineveh." If those made to serve by Rock, the author of clearly made out. It seems, however, to also who first committed the mistake of "Hierurgia, or the Sacrifice of the Holy approach a step nearer the truth of sacred calling the 'great fish' which swallowed Mass." The virgins are seen walking in history than the other.* In view of the Jonah a whale, could have examined the procession, each with an oil vessel in the striking discrepancy between the Catacomb works in which these primitive Christians left hand, and four of them with palms in type of this scene and the account of the have embodied their conceptions of its their right hands, the leader having a can-Old Testament, an important question form and character, they might have been dle in her right hand. Aringhi, (a thorough arises as to the original from which the induced to give it another name. It will Romanist, be it remembered,) in describing Christians copied; for it is manifest that be noticed that the appearance of this the chamber of the Cemetery of S. Agnes, they did not attempt to represent the de- monster is much like that of the mytholo- where this occurs, gives it the following scription of Scripture. Various theories gical dragons. Hence has arisen a theory, title: "Prudentes quinque virgines olei

a box, accompanied by two doves, one of assurance of their own final repose after alias, quam prudentes virgines indicari scriptions showed them to have been struck | be ended. in Apamea, during the reign of Septimius In the inumerous subjects taken from never supposed the figures represented to Severus, probably after an inundation of the New Testament, the mystery of our be any other than those of the five wise that province. On the box appeared in- Lord's Incarnation seems ever to have virgins. But Rock has discovered that scribed the first two letters (NO) of the been prominently brought forward. The they are priests sprinkling holy water! Greek name of Noah. This for a long Nativity is portrayed several times by Important light is also thrown upon the

νεωκορων, signifying curatores. of the sacred kings, but are clothed in plain sacks, and art. The Father's presence is symbolized rites and temples.† Dr. Maitland says: are either bareheaded or with simple caps, only by a hand extending from Heaven; preservation of Deucalion is the model and which can hardly pass for crowns. ments. There was no attempt to reprefrom which all the bas-reliefs of Noah have Each has his gift in hand; and, altogether, sent the features of the Father before the been imitated." But, may we not ask, they are more like shepherds than kings. 12th century. Prior to that time a hand what has become of the female figure and They are three in number in accordance plain, or with rays of light shooting from the second dove? And why did the Chris. with the constant tradition of the Church; the fingers, was the boldest essay. § The tians remove the head-covering so notice- but of the Romish theory of their regal | Son was variously represented in the Cataable in this figure of Deucalion, and repre. rank there is no confirmation here. It is combs; but the prevailing type was that cil. What a subject to be daubed on a sent Noah without it? And why entirely worthy of note that venerable Bede (De already noticed, which presents him beard-my flesh longeth for thee; and your next

exclusively Christian monuments. figured by the Patriarch's name, towards 'sacred relic.' which their storm-beaten ship, the Church,

was ever tending in her course. We must pass over the oft-repeated subjects of the Offering of Isaac, and Daniel remarkable variations from sacred history. The children in the Furnace would well repay a prolonged examination; but it must the type here adopted. It is, that the figure of the "fourth person like unto the Son of God, (Dan. iii. 24,) is invariably omitted. The nearest approach to what may be considered an attempt to represent Him is found in the Cemetery of Priscilla, where a dove descending with a palm-branch, is added to the scene. We are not aware that any one pretends to have discovered a Pagan original for this type; and yet its departure from the letter of Scripture history is not slight. The scene is expressive of the blessed result of confidence in God.

It was a touching proof of the Divine support in the midst of the seven-timesheated furnace of persecution. The trithese "children," and in use in the Church that time regarded this event.

ing Jonah into the sea-the dragon-like monster waiting with open jaws to receive him—the escape from his durance of three days and three nights-the repose under the gourd—all jumbled together within the

*Roma Sub. II, 145'
† For a description and engraving of this curious relic, see "Church in the Catacombs." p. 309
† Noan-rest. They probably had in mind also Gen. v.
29, where it said of Lamech. Noah's father: "And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands," &c.

pray for us, for we know that you are in picture of our childhood relating to a simi- regard of porportion, distance, and all the least two of the Catacomb paintings, holdlar sort of navigation by "three wise men." other proprieties of art. There is an ing in his hand a Pan's pipe, is supposed have been proposed in explanation of this with such antiquarians as Rochette, refer- vasa cum lampadibus deferentes, et ut in difficulty, but none of them are entirely ring this type to the sea-monster in the sponsi thalamum admittantur, manu ostium satisfactory. The one most generally story of the exposure of Andromeda as its pulsantes. " It is not clear what he received by antiquarians is that which as- Pagan original. But this is unnecessary. means by the last clause; for the virgins cribes the origin of this peculiar represen- There can be no doubt of the intention are not represented in the act of knocking tation to the use made by the Christians of underlying the frequent use of the story of at a door. In another place he says, in the Pagan Myth of Deucalion and Pyrrha, Jonah; since they had the authority of reference to this same picture: "In prima a fable itself derived from the Old Testa- Christ Himself for interpreting it as typical enim cubiculi tertii Coemeterii Beatea ment history. About a century and a half of Him, their Lord. Death, Hades, and Agnetis tabula, mulieres quinque una cum ago, a few ancient medals were discover- the Resurrection are its teaching. And in lampadibus, quas manu deferunt, contemed, having on them two figures floating in a portion of it they read also the clear plandae exhibentur; quibus profecto hand

> time perplexed the antiquarians, but at last simple figures of the Virgin and Child, doctrine of the Trinity. That the doctrine The figures in the box prove to be those lowliness of the Saviour's entrance into doubt. In regard to representations of the of Deucalion and Pyrrha: the box itself is the world, and with the adoring magi, persons of the Holy Trinity, the Catacombs not the Ark of Noah, but a treasury chest; in token of His divine origin. The "wise are entirely free from that bold presumption

tory is not regarded. Lazarus generally School of Christian art, with whose Ecce - Recorder. Nothing can be more evident than it is appears as a mere child swathed in grave. Homos we are all more or less familiar. The modern German artists seem to be oldest Catacombs, that the Christians there their Jewish friends never, represented as returning in a measure to the old type. set at defiance all rules of propriety in Art, present at the tomb. In a few instances The earliest professed portrait of Christ is and were not at all careful to conform their one of the sisters appears as a kneeling that of the Cemetery of Callistue, really representations to the letter of Scripture dwarf, but the usual type is that in which belonging to the end of the 4th century. history. This appears almost as remark- only Christ and Lazarus are seen. The There are, besides, various other pretend able in the instance of Jonah, and the rais- Lord generally has a rod in his hand simi- ed portraits in the possession of the Church ing of Lazarus, as in this of Noah. But it lar to that with which Moses appears smit- of Rome; such as that of St. Veronica, is observable also that they often adopted ing the Rock in the Wilderness. The faith the one painted by St. Luke, and that types and symbols of an event, as suggestive of these simple Christians did not hesitate presented by our Lord to Abgarus. T of all the circumstances of it, and represent. to represent Lazarus coming forth from the must be acknowledged that the origin of ed these in place of the proper history of tomb, obedient to the divine command, that type of the 5th century has not yet the event. We suppose this representa- notwithstanding that he was "bound hand been clearly traced out; though we are tion of Noah to be such a symbol, a sort of and foot with grave-clothes, 23 It did not forbidden by the testimony of Augustine epitome of the Old Testament history, occur to them, as it has to some who have and other Fathers, and by the fact that it There is too great a disposition on the part inherited their name, that such an obe- does not appear in the Catacombs, from of modern writers on the Catacombs to dience on his part was impossible. This supposing it to be an original likeness. search out Pagan originals for what may, is the most direct symbol of the Christian's The antiquarians who examine Christian with no greater difficulty, be considered resurrection to eternal life to be found in archaeologythrough Pagan spectacles, have the Catacombs. The frequent use of it is even ventured to derive the early repre-There is a beautiful significancy in the a happy illustration of the spirit in which sentations of our Lord's features from the frequent use of this story of Noah by the they lived and worked. Such a rude Jupiter Tonans of the Vatican. persecuted disciples of the Catacombs, expression of their belief in the future The Holy Ghost does not appear upon

type of Christ's features. what exultant feelings the Christians of ture, O Good Shepherd, who carriest a was in the martyr-age of the Church. No one can look over the treasures of place of quiet; lead me to the grass good these monumental relics of primitive Christhe Catacombs without being struck with for nourisliment; call me by name, that I, tianity. Properly concentrated and direct. the constant repetition of the history of who am thy sheep, may hear thy voice. ed, it does not fail to discover gross errors Jonah, and the remarkable character of and by thy voice grant me eternal life." and deceit, even where there is a professed the most common type of it. Sometimes Rochette has succeeded in tracing the conformity to the pure and simple faith of the whole story is crowded into one scene; Good Shepherd, to what he supposes to the first ages, and a loud pretence of spirithe boat, generally with but one or two be its Pagan original—the statute of Mer- tual infallibility. It also tends to confirm persons, including the prophet,—the cast. cury bearing a ram upon his shoulders: the opinion that we have still to look back

Compare Jonah, Chap. iii, with iv. † Compare St. Luke ii, 15, 18.

‡ Several curious specimens of this are to be found mongs! Aringhi's Hlustrations. There is one on p. 317

Maitland's works; another on p. 125 of Kip's. It does bt appear how Dr. Maitland was enabled to decide that its dwarf was intended to represent Mary rather than sartha; unless the partial agreement of her posture with lat which Mary was won't to take at Jesus' feet (Luke x. 0) here prof of his correctness in so doing. that which Mary was wont to take at Jesus' feet (Luke x. 39), be a proof of his correctness in so doing.

A beautiful specimen of this type is given on p. 177 of Part I of the Roma Sub. Others from the Cemetery of S. Agnes may be seen on p. 73 of Part II; and probably the middle figure on p. 89 is intended for Christ. B shop Kip has copied one of the finest of these on p. 120 of his little hook.

which carries an olive branch. Their in- the toils and sufferings of this life should putamus." These are Aringhi's exact words, from which it appears that he

and the letters are NEOK, a contraction of men" have none of the appearance of which mars the face of later Christians "There can be no reasonable doubt that this which Bishop Münter says are Phrygian, and even that belongs to the later monu. overlook the letters on the box? All these Locis Sanctis Libellus, chap, vii) says that less and of a cheerful cast of countenance. have been appropriate in a representation difficult to answer, if we are to consider the difficult to answer, if we are to consider the difficult to answer, if we are to consider the difficult to answer, if we are to consider the difficult to answer, if we are to consider the difficult to answer, if we are to consider the difficult to answer, if we are to consider the difficult to answer, if we are to consider the difficult to answer, if we are to consider the difficult to answer. Christians such servile imitators of Pagan- The Raising of Lazarus has already been acteristics of this type of the 5th century,

The allusion is to that "eternal rest," pre- resurrection of the body is most truly a the Catacomb monuments, except in the common symbolic form of the Dove. No Many beautiful fancies have been spun pretended portraits of the Apostles apby antiquarians, who, like Rochette and peared until quite late; yet they are seve-Lord Lindsay, have a warp of poetry and ral times represented on sarcophagi, (SS. feeling interlacing at intervals the woof of Peter and Paul especially,) each with a exposed to the lions, as they exhibit no their essays, concerning the hidden inten- book; S. Peter without the sword and tion of the artists of the Catabombs in re- keys, and S John, young and fair. These presenting Christ as a beardless youth of traditional likenesses have become fixed, The fact is an exceedingly interesting and are esteemed as the recognized types suffice to notice a single striking feature of one, but it is not easy to find a satisfactory by which these early champions of our explanation of it. So also Abraham, Noah, faith are distinguished in art. Concerning Moses, and Elias are sometimes beardless, the degree of respect due to them as such, but never so young in appearance as this we may properly concur with the moderate statement of an able Roman Catholic wri-Christians of all ages have delighted to ter: "Little authentic as they may seem to contemplate their Saviour in the character us, we ought to receive with respect the of the Good Shepherd, as described in His images which this epoch presents to us, own words: "I am the Good Shepherd; Portraits or not, they are their (Christ and the Good Shepherd giveth His life for the His Disciples) historical figures, venerated sheep." Almost every ceiling in the Cata- traditionally from generation to generation; combs was adorned with one or more il- we ought not to change them, but rather lustrations of this blessed truth, in the figure develop them."** Many features of the of a Shepherd gently carrying upon his Early Church, illustrated by the Catashoulders one of his flock. A Christian's combs, we must pass by almost unnoticed. heart cannot but be moved by such a scene. Such, for example, is the three-fold Order The sentiment so frequently expressed by of the Christian Ministry. The office of umphant song "Benedicite" ascribed to the early disciples in the repetition of this Bishop is indicated in one inscription: image is that of the beautiful apostrophe another records of Presbyter; a third a as early as the third century, shows with of Gregory of Nyssa: "Where is the pas. Deacon. And this, be it remembered,

sheep upon thy shoulders? Show me the Such, then, is the light that beams from to the childhood of Christianity, when, like the young Hercules, it earnestly struggles in its cradle against deadly foes, if we will behold the truest development of the strength and beauty of a living faith.

> Quoted by Bishop Kip, p. 141. † Roma Subterranes, H. 86. ‡ Id. II, 3.5. † Didron. "Iconographic de Dieu," For a copy of this, see Aringhi I, 221, or Maitland, p. ¶ Maitland gives a concise sketch of the history of the last two pp. 158 and 324.
>
> ** M. Robert. "Philosophis d'une Art," &c.

HOLY ASPIRATIONS.

There is no surer mark of a child of God, than longing after God. There is no more certain sign of declension, than a diminu tion of those desires. How can it be that the fire of heaven shall not burn upwards? that love shall not seek its object? that a soul whose home is in the skies, shall not desire its home? The child of God had savings given him to bear him to his Church, Sarawak, on Christmas-day. These Father's abode; and shall he never use are the first fruits of the Sakarrau Dyaks. them? Shall he never say,

"From low delights and mortal toys, I soar to reach immortal joys,"

Alas! with how many of us is it far otherwise? Instead of stretching forth after otherwise? Instead of stretching forth after God, our desires fasten upon the dust of the earth. Instead of bathing our souls in the pure atmosphere which surrounds the close vapors of six and the c close vapors of sin and pollution, how far are we from being able to say with David, As the hart panteth after water brooks, so panteth my soul after thee, O

Yet, shall the carnal heart aspire after the miserable illusious, the vain shows of earthly good, and shall the sanctified heart not as pire after its God? Shall the miser thirst for gold, and ambitious man for power, and the man of pleasure for sensual deights, and shall the child of God find nothing to excite his desires for those pure and substantial joys which are adapted to the wants of his spiritual nature?

O Christian, awake! arise! Contend not with the men of the world for their portion, but look upward and behold thine inheritance. Look at the throne and at him who sits upon it, till, borne on the wings of strong desire, thou rise to that the meaning of the whole was revealed. With the cattle in view, intimating the itself was then received there can be no what blessed moments are these when the soul thus winged, thus aspiring, seeking, finds-and finding, still it seeks its (iod, its portion, its rest; -when the very desire is bliss, and the desire satisfied but awakens more; when the soul " is filled with all the fullness of God," and in becoming full

dilates to receive a larger measure! Christian, would you know such blessedness? Turn your eyes from earth, and fasten them upon heaven. It is by looking and several of the local energy. The cause of the society was advocated by the Rev. Canon at the society was advocated by th When you can say with David, I have set the Lord always before me; you will also alone the society expends nearly £2500 per anbe able to say, My soul thirsteth for thee, my flesh longeth for thee; and your next exclamation will probably be, as his was, features, excepting the second dove, would in his time there was on the Eastern side Early in the 5th century there is found to Because thy loving kindness is better than a comparative excess of £400 in expenditure. mouth shall praise thee with joyful lips mations in the Cathedral Church, for the whole ism in this instance. It will be much bet. noticed as one of that class of symbols in which may be properly called the Byzan. while I remember thee upon my bed, and ism in this instance. It will be much bet. noticed as one of that class of symbols in the ter to explain this peculiarity in another which strict conformity to the inspired his-

Ecclesiastical Intelligence.

ENGLAND.

posal which has been made to him by his clergy, that the collections on the day of humiliation (the 21st inst.), may be devoted to the purpose of erecting and permanently endowing a church in some part of the Turkish dominions for the benefit of our countrymen, whether military or civil, thus continuing the work which was commenced by the Society for the Propagation of the Gospel in sending out additional chaplains to the army.

on every day during that week, and on Easter Monday and Sunday, were (exclusively of the Good Friday services) distributed this year in

The Morning Post subscription for providing New Testaments bound in sections for soldiers in hospitals amounts to £44. This will provide 3000 copies, each divided into seven sections or thin books-27,000 portions.-At a meeting of the Society for Promoting Christian knowledge on the 1st inst., a letter was read from the Chap lain-General, saying that 3000 Prayer-books and 3000 New Testaments, are required for the Crimea for the use of the troops, and that he will undertake to pay half the amount. The grant was made.

At Kenilworth, a house is in preparation for the temporary reception of a small number of wounded soldiers of known good character, with May 6th, Sunday, at Coteau du a view of ascertaining how far they may be qualified for the office of Scripture-readers. The plan has met with the patronage and support of Lord Leigh, and the co-operation of the Rev. Eardley Wilmot, the vicar, and many other inhabitants of Kenilworth.

The 21st of March, the Day of Fasting and Humiliation, was also the anniversary of the burning of Arch-bishop Cranmer. was made, that a subscription should be started on that day, for the founding of a Cranmer College at Oxford, for the purpose of fighting "Puseyism" at head-quarters. It is not likely that anything will come of it.

Sir John Pakington has introduced an Education Bill into the House of Commons, combining the denominational and the local-taxation fea-tures. The voluntary principle in regard to schools, seems to be given up on all hands as a failure. The question is, What other principle shall be adopted? There are three plans before Parliament-Sir John Pakington's, Lord John Russell's and the Manchester (or pure secular ist) schemes. These, in the order in which they of view), as being respectively bad, worse and

Sir Joshua Walmsley's Bill for opening the in April next. British Museum and similar places between the hours of Divine service on Sundays, has been defeated by 187 majority-which sends it to the defeated by 187 majority—which sends it to the tomb of the Capulets for a long while to come. Government opposed it—not from any pious motive, for Lord Palmerston's feelings and opinions are in favor of the Bill; but for the very sufficient reason that he is bound to be, if he can, on the winning side, and he knew the Bill was bound to be beaten.

his writings for some years past, would suppose that he had any Protestantism left to renounce. On the 13th ult., the Bishop of London con-

secrated a new cemetery at Finchley, the property of the parish of Marylebone. The ground, consisting of twenty-six acres, was purchased by the burial board of the parish. It is tastefully laid out and planted. The Church is schoolhouse and house of prayer, until the inhais fitted up with oak pews capable of accommodating 120 persons. At some distance from the 10s. Episcopal Church, there is a Nonconformist chanel. The consecrated is divided from the

No. 39

unconsecrated ground by an ornamental post and chain fencing. The total expenditure in forming this cemetery, including the purchase of the land, will amount to £20,000.

The missionaries of the Society for the Propagation of the Gospel, stationed in Borneo, met together at Sarawak on Christmas-day. The Rev. Walter Chambers, brought with him four Dyaks (Linggi, Jelapiaag, Ubong, and Moramat), whom he had had for some time under instruction and who were hantised in St. Thomas's

A letter has been received from the Rev. Dr. M'Dougal, announcing the safe arrival of the Alfred off Calcutta on the 20th of January. The missionary party were all safe and well, and had experienced "a fine-weather passage." It was

The Rev. Dr. Gregg, of Dublin, performed divine service in the Hebrew language, and preached to the converted Jews, on Sunday afternoon, in the chapel, Palestine-place.

God. My soul thirsteth for God, for the Hall, Oxon, met to present a testimonial to the living God.

Rev. E. A. Litton, M.A., their late distinguished Vice-Principal. An address which accompanied the testimonial was read by R. A. Alexander, Esq., expressive of the high esteem in which Mr. Litton was held, and of the benefits he had imparted by means of his valuable lectures. His career as a tutor has been eminently successful; by unusual kindness of manner, he has secured the affectionate regard of all his pupils, who cannot too deeply regret his removal. His who cannot too deeply regret his removal. His place of Vice-Principal it will not be easy to supply. As a scholar, he gained the highest urs the University has to bestow; and as a theologian he has few equals in the soundn of his views, or in the manly and intelligent way

n which he has ever expressed them - Oxford A York paper states that the Archbishop of York has ordered the removal of a sculptured Virgin and Child from a niche where it had been placed, in the east end of St. Martin's Church, Coney-street, York.

Two men named Wale, father and son, were taken before the Leicester magistrates on Mon-day, on suspicion of having, the one stolen, and the other received, a quantity of silver from cof-fins in vaults in a church at Mold, in Flint-

CHURCH PASTORAL-AID SOCIETY.-The first public meeting which has been held in the city of Lichfield, in behalf of this society, took place a few days ago. Archdeacon Hodson presided, supported by Archdeacon Hill, Rev. J. Graham, and several of the local clergy. The cause of Miller, of Birmingham, who attended as a deputation. It was stated that in Birmingham

106, were confirmed at the close of the afternoon service, on Good Friday: the female, amounting to 120, at the close of the forenoon service Easter Eve-Total, 226; of whom 18 belonged to the garrison. The cathedral clergy, clergy serving the different chapels of parish, and the chaplain to H.M. forces, were ENGLAND.

The Bishop of London has sanctioned a pro-Rev. A. W. Mountain, his chaplains, who received the tickets, addressed the candidates in the

thedral was, in both instances, very full. The annual Week-day Sermons on the Wednesdays and Fridays in Lent up to Passion-week, the hands of eleven different preachers, the Bishop and the Quebec clergy having the prin-

The number of communicants in the cathedral and chapels of the Church of England at Quebec on Easter Day was about 671; in the cathedral 34) or upwards; in the chapel of the Holy Trinity, 124; in St. Peter's chapel, 60; in St. Paul's chapel, 42; in St. Matthew's, 105.

DIOCESE OF MONTREAL.

The Lord Bishop of Montreal has given notice that be will hold Confirmations at the following May 6th, Sunday, at Coteau du Lac.

13th, Sunday, at Chambly. 14th, Monday, at Rougement. 15th, Tuesday, at Abbotsford. 17th, Thursday, at Farnham.

20th, Sunday, at Grimsby.
22nd, Tuesday, at Waterloo.
23rd, Wednesday, at Frost Village. 24th, Thursday, at Stukeley. On Trinity Sunday, June 3rd, His Lordship will hold an Ordination in the Cathedral Church nd during the month of June, he proposes to hold Confirmations (of which due notice will be given) in the Richelieu and Missisquoi districts, commencing at Henryville and ending at Brome; appointing the services so as to enable him to be at Lennoxville on Wednesday, the 27th of

June, in order to be present at the first meeting of the Convocation of Bishop's College. Church Society's Office, Montreal, 7th March, 1853. A meeting of the Central Board of the Church ociety was held this day, the Lord Bishop in

the Chair. The following report of the Lay Committee was presented by the Hon. Justice McCord, and ordered to be considered at the monthly meeting

'The mission at Hemmingford having complied with the requirements of this committee suggested in their report to the Central Board in November last, by placing before them sufficient assurance of means to complete the parson-age now in the course of erection, respectfully commend the Central Board to pay over to the Rev. G. D. C. O'Grady the sum voted on the 4th Jan'y, 1858, namely, £25, and a further contribu tion of £10 towards the balance of £22 15s. 4d.

The Rev. W. Palmer, Deacon, commonly known as "Deacon Palmer," has joined the Roman Church, at Rome. The Univers says that he then "renounced Protestantism." That was hardly worth while. No one familiar with his writings for some years past, would suppose mittee recommend the Board to grant their request so soon as the inhabitants shall have raised the sum of £50 required to free the pro-

fully laid out and planted. The Church is schoolhouse and house of prayer, until the inha-Gothic, cruciform, with an open bell turret. It bitants shall be able to build a suitable church. The lay committee recommend a grant of £12

> J. McCord, Chairman L. C. EDWARD J. ROGERS, Secretary.