

Poetry.

THE INFANT SCHOOL OF ST. MARKS.

From the New York Churchman.

The turf looks green on the churchyard mound, The elm's soft shade flickers over the ground;

My heart's with my childhood! Memory has flown To its early nest by our old hearth-stone;

But see! they are weary! it's past o'er them all, And now they encircle the old church wall;

THE FEMALE PARISH CLERK.

(From the Church of England Magazine.)

I do not know whether any of my readers may happen to be acquainted with the village of Caldecott, near Baldock, in Hertfordshire.

Mrs. Flint, the person above-described, whose maiden name was Mary Steet, was born and had resided at Caldecott since she was eleven years of age.

In this house, John Flint and his wife lived happily many years, during which time Mrs. Flint had become the mother of nineteen children, fourteen of whom were all living at one time.

John Flint had the misfortune of being one winter afflicted with a severe illness, and great difficulty was found in procuring a person to undertake his duties;

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At length Ambrose consented to admit the Emperor to an audience, with difficulty he was persuaded to permit him to enter, not into the Church itself, but into the outer porch, the place of the public penitents.

allow her to have a copy of the drawing for her children, with which request he kindly complied afterwards.

In the year 1833, Mrs. Flint's great infirmities would not admit of her any longer continuing her wonted duties; but she remained some months longer in the parsonage house—it was then required for another person; and a daughter of hers, who was married and settled in the village of Knebworth, not many miles distant, being in comfortable circumstances, came to fetch her aged mother home to live with her.

The office Mrs. Flint held in the village naturally made her an object of curiosity in the neighbourhood, and drew her character into notice; but, let it be remembered, it was the personal worth of that character which gained the respect and esteem of those who knew her.

BISHOP HACKETT.

He was more fortunate than the majority of sufferers in those evil days in having his life spared to the Restoration, when he was first appointed by Lord Clarendon to the bishopric of Gloucester; but declining it, in about a year afterwards was promoted to the see of Lichfield.

Enraged at this loss, his followers pointed their artillery at the building, battered down the spire, and a great part of the fabric; two thousand shot of great ordnance, and fifteen hundred hand-grenades, having been discharged against it before it surrendered.

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ST. AMBROSE AND THE EMPEROR THEODOSIUS.

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Emperor should issue an edict prohibiting the execution of capital punishments for thirty days after conviction, and that he should submit to public penance.

THE CHINESE.

The country of China lies between 20 and 42 degrees of north latitude, and between 98 and 123 east longitude—that is, it is about double the size of all Germany.

The Jesuits professed to have made great progress in the conversion of the Chinese to Christianity; but it is doubtful how far the conversion was sincere; and they have now been banished from the country for more than a century.

It is customary to ridicule the Chinese, as opposed to all social improvement. Doubtless they have their prejudices and peculiarities; but the phenomenon of a nation maintaining a continuous existence for 2600 years, with scarcely any internal revolutions, and so neutralising all external aggressions as to swallow up in themselves, will the aggressors, even when successful in themselves, as rather induce the reflecting mind to inquire, whether, as far as lies in themselves, they have not been the more understanding people.

The Garner.

JUSTIFICATION BY FAITH.

"By grace are ye saved through faith, not of works, lest any man should boast." The scriptural truth is as clear as the sun.

GOD MERCIFUL IN ANGER.

Even amidst the monuments of wrath which sadden the face of the universe, I discern both in man, and in the world he inhabits, many splendid relics of a nobler creation.

It is not, I think, possible to read the four gospels impartially, without perceiving that the tenor of their injunctions from first to last implies a direct admission of our moral free agency.

RELIGIOUS CHRISTIANS WORSE THAN HEATHENS. Those who are baptised into the Christian Church, into the faith and worship of Christ, do not only forfeit all the blessings of the covenant by renouncing or contradicting their baptismal vow, in an habitual course of a wicked and licentious life, but become obnoxious to all the threatenings of the Gospel in their utmost severity; which is a much worse state than the poor heathens are in, who never heard of Christ; for they shall not be judged by the gospel, which was never preached to them, and therefore shall not be condemned by the Gospel neither, as St. Paul tells us, "that as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law."

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PROGRESS OF CHRIST'S CHURCH.

The promise is that the gates of hell shall not prevail against Christ's Church! Have they ever prevailed? The promise was, that the least of all the seeds should grow till it length it became a mighty tree of rest and refuge for the nations? Is it not growing? The promise was that the little leaven should leaven the three measures, and is it not working its way through them by sure, though it may be by slow degrees?

MEANNESS.

Although the writers of ethics commonly oppose meanness only to anger, and accordingly define it to be "the virtue whereby we moderate that passion, so that other men may not be injured nor ourselves decomposed by it;" yet, in reality, meanness is much more extensive, and restrains, not only the sallies of anger, but of all the passions in general; for no excess of any kind of passion can be consistent with it.

"NO NEWS IS GOOD NEWS."

A saying, with all its homely quaintness, which has more force and depth in it, than we are commonly aware of. For that calm, unagitated, untroubled flow of time, which leaves little to be told, is the happiest, as well as the safest, period of our lives.

soil, and beautify the prospect, while the fame of the rapid and destructive torrent is noised abroad. In such a state, we are led from that which is without, to that which is within; from the bustle of the world, to a quiet communion with our own hearts; from what depends on the will, perhaps on the capricious and unaccountable whims of others, to that, which, under God's good guidance, we may draw upon ourselves.—Bishop Jebb.

Advertisements.

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Toronto, July 1, 1841.

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