

Poetry.

THE TOWER OF LONDON.

A Poem, which obtained the Chancellor's Medal at the Cambridge Commencement, 1844.

BY EDWARD H. BICKERSTETH, Of Trinity College.

αἶνον, αἶνον εἶμι, τὸ εὖ κέραιον.

I stood beside the waters—and at night— The voice of thousands now at last was still; Silent the streets, and the wan moon's pale light...

The heart must catch at omens, and must weave From passing meteors dreams of hope or fear; And some, my country, speak a mournful eye...

Christianity contemptible; pretending to be guided by an inward light, they despised the ordinary advantages of knowledge and learning, and were frequently most abusive in upbraiding such ministers as exerted themselves in their professional callings.

four or five years ago) about thirty-seven Indians who were the constant preachers of the gospel unto them in their own language, in which they have Catechisms, and Bibles, and Psalm Books, and other books of piety translated by the vast labours of worthy Englishmen.

of New York, memorialized the Lords of Trade and Plantations on the want of some "ministers of the church of England to instruct the five nations of Indians and to prevent their being practised upon by French priests and Jesuits; whereupon the said lords submitted a representation on the subject to Queen Anne, who, by an order in council, sanctioned their proposal...

THE PRIVILEGES AND POSITION OF CHURCHMEN.

(From Bishop Beveridge's Sermons.)

In the first place, I observe, how much we are all bound to acknowledge the goodness, to praise, to glorify, and adore the name of the most high God, in that we were born and bred, and still live in a Church, wherein the apostolical line hath through all ages been preserved entire, there having been a constant succession of such bishops in it, as were truly and properly successors to the apostles, by virtue of that apostolical imposition of hands; which being begun by the apostles, hath been continued from one to another, ever since their time, down to ours.

ENGLISH SECTS IN THE SEVENTEENTH CENTURY.

(From Bishop Short's History of the Church of England.)

In the account of this period it will be necessary to say something of the fanatics who were now numerous, and who had rendered themselves conspicuous during the previous distractions of the country. We may indeed derive some information as to the founders and the origin of some of these sects; but the history of fanaticism is so much the same in all countries and times, that it is difficult to mark any real peculiarities with regard to the several forms under which it shows itself.

THE SCHOOLMEN.

(From Archbishop Lawrence's Bampton Lectures.)

When reformation began to appeal from the fallible judgment of man, to the infallible Word of God, an abstract system of divinity prevailed, cultivated with enthusiasm by many, and respected by all, which was grounded upon the minute distinctions and subtle deductions of the Schoolmen, whose empire was no less universal in Theology than in Science.

LABOURS OF THE FIRST MISSIONARIES IN AMERICA.

(Continued from our last.)

Before proceeding to give an account of the efforts made by the Society for the conversion of the native North American tribes, it may be as well to cite the following extracts from a letter addressed to Sir William Ashurst, Governor of the Corporation for Propagating the Gospel in New England, on the present state of Christianity among the Christianized Indians state of Christianity among the Christianized Indians state of Christianity among the Christianized Indians...

COVETOUSNESS.

(From the Rev. J. G. Dowling's Sermons.)

"Let your conversation be without covetousness." The Christian may not entertain the love of money; it is altogether contrary to his profession. He may exert himself to supply his wants by his labour, he may lawfully enjoy the possessions entrusted to him by Providence, but he may not set his heart on gain. It would seem to be forbidden by the whole tenor of the New Testament, that we set ourselves to the heaping up of riches. It is not only lawful, but our duty, to lay up out of our superfluity what may be required for the time of need. A provident regard for the future is absolutely necessary in all who would not disgrace the Gospel; and it is but proper and seemly that we should, if we have the opportunity of doing so in the fear of God, provide a decent aid for such as are dependent upon us.

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