

From Keble's Christian Year.

THE EPIPHANY.

And, lo! the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. St. Matt. 2. ch. 9. 10.

Star of the East, how sweet art Thou,  
Seen in Life's early morning sky,  
Ere yet a cloud has dimm'd the brow,  
While yet we gaze with childish eye;

When father, mother, nursing friend,  
Most dearly lov'd and loving best,  
First bid us from their arms ascend,  
Pointing to Thee, in thy sure rest.

Too soon the glare of earthly day  
Buries, to us, thy brightness keen,  
And we are left to find our way,  
By faith and hope in Thee unseen.

What matter? if the way-marks sure  
On every side are round us set,  
Soon overleap'd, but not obscure?  
'Tis ours to mark them or forget.

What matter? if in calm old age  
Our childhood's star again arise,  
Crowning our lonely pilgrimage  
With all that cheers a wanderer's eyes?

Ne'er may we lose it from our sight,  
Till all our hopes and thoughts are led,  
To where it stays its lucid flight,  
Over our Saviour's lowly bed.

There, swath'd in humblest poverty  
On Chastity's meek lap enshrin'd,  
With breathless Reverence waiting by,  
When we our sovereign Master find,

Will not the long-forgotten glow  
Of mingled joy and awe return,  
When stars above or flowers below  
First-made our infant spirits burn?

Look on us, Lord, and take our parts  
Even on thy throne of purity!  
From these our proud yet grow'ling hearts,  
Hide not thy mild forgiving eye.

Did not the Gentile Church find grace,  
Our mother dear, this favored day?  
With gold and myrrh she sought thy face,  
Nor didst Thou turn thy face away.

She too\* in earlier purer days,  
Had watch'd Thee gleaming faint and far—  
But wandering in self-chosen ways  
She lost Thee quite, thou lovely star.

Yet had her Father's finger turn'd  
To Thee her first inquiring glance;  
The deeper shame within her burn'd,  
When waken'd from her wilful trance.

Behold, her wisest throng thy gate,  
Their richest, sweetest, purest store,  
(Yet own'd too worthless and too late)  
They lavish on Thy cottage-floor.

They give their best,—O tenfold shame  
On us their fallen progeny,  
Who sacrifice the blind and lame †—  
Who will not wake or fast with Thee!

\*The Patriarchal church.

† Malachi, 1st ch. 8v.

From the Christian Remembrancer.

CONVOCATION OF THE CLERGY AT ST. PAUL'S CATHEDRAL.

On Tuesday morning 16th ult., the Archbishop of Canterbury, and the Bishops of London and Salisbury, attended by Sir H. Jenner and a numerous body of civilians, in their scarlet robes, were met at the grand west door entrance by the dignitaries of the Cathedral, and proceeded in grand procession through the body to the choir, where the Litany, in Latin, was read by the junior Bishop on the Bench, Dr. Denison, Bishop of Salisbury. The grand anthem, 'The Lord God Omnipotent reigneth,' was then performed by the Minor Canons and Lay Vicars, after which a 'Clerum' was delivered in the purest Latinity by the Venerable Dr. Lyall Archdeacon of Colchester.

The *Gloria in excelsis* of Tallis concluded the imposing service, when the Archbishop, attended by the Proctors sent to represent the Clergy from each Diocese, proceeded to elect as their Prolocutor the Very Rev. Dr. Goodenough (late Master of Westminster School), Dean of Wells, to represent them in Convocation, and to present him (the said Prolocutor) to the Upper House of Convocation on Thursday the 22d ult. in the Jerusalem Chamber, to which day and place the convocation was accordingly prorogued.— There were present, besides the Bishops, the Deans of Norwich and Wells; Archdeacons of London, Huntingdon, and Colchester; the Rev. S. Smyth, J. Tate, J. Barret, J. Lonsdale, &c.; Canons of the Cathedral, and a numerous body of the Clergy, delegates from the rural districts.

The Convocation of the Province of Canterbury accordingly met on the Thursday at 11 o'clock, at the Jerusalem Chamber, Westminster. There were present in the Upper House his Grace the Archbishop of Canterbury, the Lord Bishops of London, Lincoln, Salisbury, and Hereford; and of the Lower House, about 40 members. After the Litany had been read in Latin by the Lord Bishop of Hereford, the Prolocutor, Dr. Goodenough, Dean of Wells, was presented to the Archbishop by Dr. Barnes, Canon of Christ Church, Oxford. The address, in Latin, having been made as usual by the Prolocutor, the Lower House retired into the outer chamber. After a short time, the address to her Majesty was brought by the Prolocutor from the Upper House. Its tenor was chiefly to express the loyalty and affection of the Clergy of the province of Canterbury to Her Most Gracious Majesty. In these expressions there prevailed a most hearty and sincere unanimity. A large number of the members of the Lower house of Convocation, deeply feeling the responsibility resting upon them at this first meeting of the constitutional representatives of the clergy, since the establishment of the perpetual Ecclesiastical Commission, were anxious humbly to propose to the Upper House that a clause should be inserted in the address, praying that henceforth the deliberation and sanction of the whole body of prelates might be required as a condition to any changes in the institution and administration of the Church. Two amendments were proposed respecting the Commission, but were ultimately suffered to drop. On the first, many of the members present did not divide. The second was put, and rejected by the consent of the mover and many of the supporters. Among the reasons leading to this result was an earnest desire to avoid any act which, through the exceeding perplexity arising from the undefined nature of the constitutional privileges of the Lower House, might involve them with the Upper.

Ordination—by the Bishop of London. Deacon—F. A. O'Meara, A. B. Trinity College, Dublin, for Upper Canada Clergy Society.

From the Episcopal Recorder.

M. R. WOLFF.

On Saturday the 16th inst. an application was made in behalf of Mr. Wolff, for the use of the Hall of the House of Representatives, at Washington, on Sunday, for the purpose of delivering a public lecture therein. Mr. J. Q. Adams in making the ap-

plication is reported as having spoken to the following effect.

Doubtlessly, remarked Mr. Adams, the name of the gentleman was familiar already to every gentleman upon that floor. He was one of the most extraordinary men living on the earth at this time. He was originally a Jew, and, after the most profound investigation of the Scriptures, and a patient and assiduous comparison of the Old and New Testaments, he had been brought, by the aid of a most powerful intellect, to the conviction of the truth of the Christian revelation. To the propagation of that gospel throughout the world he had ever since been devoting his powers. In the beautiful language of Bishop Heber—

"From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains,  
Roll down o'er golden sand,  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain."

Sir, said Mr. A., to this call this applicant has responded. He has visited every part of the world, which his eloquence, his zeal, his untiring zeal and influence could make themselves felt in the propagation of Christian knowledge; and now, in pursuance of his great design, he has come to our own shores, and in lectures, in sermons, and in society, has already made much progress in its accomplishment. Mr. A. said that he had heard one of these lectures in one of the churches of this city in which the reverend gentleman had detailed the course of his adventures, which had been of the most deeply interesting and romantic character; and a more profound, closely-reasoned and convincing argument upon the proofs of christianity than that contained in the lecture to which he had alluded, it had never been his lot to listen to.

Mr. A. thought that the object was one deserving that consideration at the hands of the House which had requested; and he did not anticipate that there would be any well-founded objection offered to the proposition.

*Embarkation of English Wesleyan Missionaries.*  
The London Watchman of September, 13th, mentions the embarkation of an interesting company of missionaries, who sailed for Madras on the 5th of September, consisting of Mr. and Mrs. Crowther, with their five children, Mr. and Mrs. Best, Mr. and Mrs. Jenkins, Mr. and Mrs. Male, Mr. Griffith, and Mr. Fox, all destined to labor among the Tamul population of the South of India. 'To all who are able fully to appreciate a suitable preparation for the Mission work,' says the Watchman, 'the interest of the embarkation is heightened by the fact that the five Junior missionaries have all enjoyed the benefit of a course of instruction at the Theological Institution; and that, under the tuition of the Rev. Messrs. Hoole and England, they have made a respectable commencement in the study of the Tamul and Canarese languages in which they will have to exercise their ministry.' Mr. Crowther, it appears, is a man of considerable eminence as a preacher, and of extensive literary attainments. He is to exercise, as we learn from the Watchman, a general superintendency over all the Society's Missions on the Continent of India and North Ceylon.—*Ibid.*

SCRAPS.

*Prayer.*—The plumage of the eagle serves him equal for ornament and flight. Strip him of that, and you leave him helpless and deformed as a reptile of the dust.

What his plumage is to the eagle, prayer is to the believer. Take from him this, and you fix him to the ground without any thing to adorn or support him.

*Family Prayer.*—It is the part of wisdom, as well of duty to seek the blessing of the Lord on all our undertakings; for, 'except the Lord build the house, they labor in vain that build it.' Ps. cxxvii. 1.

There is nothing to be gained by sinning, and nothing to be lost by praying.  
Work for earth is done best, when work for heaven is done first.