

Poetry.

THE CROSS LAID ON INFANTS.

And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

CHRIST'S LOVE AND OUR SINS.

(From Sermons in Passion Week by Bishop Andrews.)

Two things are to us most precious, our life and our reputation. They go arm in arm, with the lawyer, and are of equal regard, both. Life is sweet; the cross cost him his life: honour is dear; shame bereft him his honour.

THE MODERN PHARISEES.

(For the N. Y. Churchman.)

Mr. Editor.—The question Whether the ancient Pharisees were conscious of their true position in the eye of Christ? in other words, Did the Pharisees know that they were pharisaical? might suggest valuable reflections to the minds of those modern religionists who now enjoy, in their own estimation, a monopoly of all the piety extant in the world.

THE WALK TO EMMAUS.

(From a Sermon by the Rev. C. J. Abraham, M.A.)

The appearance to the two Disciples journeying to Emmaus, is full of instruction and encouragement, as it is recorded in St. Luke xxiv. (the portion of Scripture) where we read that "as they went on their way, they talked together of all the things that had happened to Jesus; and as they communed together, Jesus himself drew near and went with them."

THE STYLE OF HOOKER.

(By the Rev. R. A. Wilmot.)

From no predecessor or contemporary did Hooker derive those harmonious cadences, those sentences, so compact, and those learned idioms, that continue to charm the ear of the scholar. He built up our didactic prose, as Shakespeare our drama.

THE JESUITS.

(From "A History of Popery.")

Since the bull of restoration was issued, the Jesuits have carefully abstained from taking such a prominent part in public affairs, as would attract attention to their order. They have principally directed their attention to the establishment of seminaries; they have founded two schools in Great Britain, one at Mount Brown, and one at Stonyhurst, both of which are flourishing establishments.

REJECTION OF CHRIST BY THE JEWS.

(From Archbishop Leighton's Commentary upon the First Epistle of Saint Peter.)

They did not receive him as the Father appointed and designed him, as the foundation and chief cornerstone, but slighted him, and threw him by as unfit for the building; and this did not only the ignorant multitude, but the builders; that they professed to have the skill, and the office or power of building, the doctors of the law, the scribes, and pharisees, and chief priests, who thought to carry the matter by the weight of their authority, as over-balance the belief of those that followed Christ: "Have any of the rulers believed in him? But this people who know not the law are cursed," John vii. 48, 49.

ON RELIGIOUS FASTS.

(From the Edinburgh Christian Instructor, a Presbyterian publication.)

The general design of a religious fast, is solemnly to humble ourselves before God in confessing our sins, and imploring His mercy. When the other tribes of Israel had been overthrown in two engagements by the tribe of Benjamin, we find they set apart a whole day for this exercise, Judges xx. 26. By Divine appointment, the Jews observed a public and solemn fast, on the tenth day of the seventh month; Numbers xxix. 7-12. We find particular persons also observing this ordinance in their own personal and private concerns. David, in the calamities even of his bitterest enemies, humbled his soul with fasting; Psalm xxxv. 13. It seems even to be a dictate of the light of nature to express penitential sorrow for sin by fasting. This we find the Nuevitas did, when alarmed and affected by means of the preaching of Jonah. On that occasion their sovereign, though a heathen, "proclaimed a fast;" Jonah iii. 6-9.

THE WALK TO EMMAUS.

(From a Sermon by the Rev. C. J. Abraham, M.A.)

It is customary with the modern Sanhedrim, whose members are abundant in the writer's region, and are not altogether unknown in these States at large, quietly to "get religion" all to themselves, and to deny it entirely to those who have not taken the infection from them and in accordance with their new fangled ways. Sometimes they much resemble their sanctimonious prototype, who "went up into the temple to pray," but forgetting his business, turned his prayers into a thanksgiving for his own virtues and superior piety, "I thank Thee that I am not as this publican." It becomes us humbly to confess that we have not much piety, that we are, indeed, but "miserable sinners," and that "we have erred and strayed from His ways like lost sheep;" but it is some consolation to remember, that while we are, in fact, but little, if in anything better than the publican, yet the Master declares, "I tell you, this man went down to his house justified rather than the other," and that the holy city will not scandalize by his conduct in leaving the Pharisees, enshrouded in the superior odour of their sanctity, for the company of them who were "little better than the wicked;" that He was openly accused of being "a friend of publicans and sinners." We humbly hope that the reproach and the friendship may also, in our case, be found together.

THE WALK TO EMMAUS.

(From a Sermon by the Rev. C. J. Abraham, M.A.)

But we must remember that there was only one in the temple whose eye could take in the true dimensions of the widow's charity, while mortals looked at "the rich men casting their gifts into the treasury;" and that all Jerusalem was occupied with the rigid sanctity of the Pharisees, while the eye of the carpenter's son alone, became its divine approval upon the publican's piety. There is the same danger now that men will loudly approve, as religious, that which God condemns as leathornic; and that the evil deeds of our modern Pharisees may be forgotten by those who are listening to the empty sound of their pious words.

A SUNDAY ON BRITISH GROUND.

(From the Evergreen.)

On the northeast extremity of the State of Maine, lies the town of Eastport. From its lofty position, it commands an extensive view of the ocean-scenery, together with the island of Campo-Bello, which forms a beautiful strip of land, eight miles long and four in breadth. This island is the residence of Capt. O., a distinguished officer of the British navy. His name stands associated with many voyages of discovery, and is deservedly enrolled in the annals of British fame. The island is a patrimony which descended to him from British ancestors. To this delightful spot Capt. O. has retired to spend the evening of his days, his head already whitened with the silvery locks of age, and bearing the laurels of a justly-earned reputation and a well-spent life, devoted to the interests of his country. Moreover, he is one of the noblest sons of England's noble Church. A firm and uncompromising adherent of its principles, he here devotes much of his time and talents to the promotion of its interests. His fine old family mansion lies just on the banks of the water; and behind it, in a cluster of forest-trees, may be seen, peering aloft, the steeple of a neat little church, where the tenants of the island assemble week after week to enjoy the ministrations of our holy religion.

Ecclesiastical Intelligence.

ENGLAND.

ELECTION OF CHANCELLOR OF THE UNIVERSITY OF CAMBRIDGE. (Abridged from the Cambridge Chronicle.) In our last number we announced that on the day of receiving the address requesting him to allow his name to be offered to the Senate as a Candidate for the office of Chancellor at 12 o'clock. In the course of the evening intelligence arrived here that His Royal Highness declined to accede to the request, on grounds stated in a written communication upon the subject, and that the election had accordingly fallen to the Master of Trinity in the Chair. The Chairman read to the meeting the communication which he had adverted to, and which was in the following terms:—"The expression of the wish upon the part of so numerous and influential a portion of the Senate of the University of Cambridge, including so many eminent names, that I should allow myself to be proposed for election into the vacant office of Chancellor of that University, cannot be otherwise than highly gratifying to my feelings. Did it not appear from the proceedings entered into by others in the University there does not exist that degree of unanimity which would leave me at liberty to consent to be put in nomination, I should have felt both the greatest pleasure and pride in acceding to the desire expressed in this address, and to personally connect myself with your ancient and renowned seat of learning. It was resolved, however, by the Prince's friends that the Election should be proceeded with; that they might have the opportunity of recording their votes in His Royal Highness favour. The circular, stating this determination was signed by Dr. Whewell.