TORONTO, CANADA, THURSDAY, APRIL 1, 1847.

## Poetry.

THE CROSS LAID ON INFANTS. (By the Author of the Christian Year.)

"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."

"Well may I brook the lash of scorn or woe On mine own head to fall:
An evil mark is on me: well I know
I have deserved it all. But these my tender sheep, What have they sown, such ill to reap?
Why should a new-born babe the watch of sorrow keep?

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Stay thee, sad heart, or ere thou breathe thy plaint, And still thee murmuring tongue, And mark who climbs the hill, so meek, so faint, Whose brows with anguish wrung

On the rough way drop blood; How rushing round Him like a flood, They drag Him, fallen beneath the accursed and galling

Nor Him alone. They seize upon his way,
Early that fearful morn,
One hastening Zion-ward, and on him lay
Part of the pain and scorn,
Part of the Cross: who knows Which in his secret heart he chose The persecutors' peace, or the meek Saviour's woes?

Bowed he with grudging mind the yoke to bear, Or was the bitter sweet
For Jesus' sake? Lo, in the silent air On unseen pinions fleet
The hosts of scorn and love: With the sad train they onward move:
Owns he the raven's wing, or the soft gliding Dove?

O surely, when the healing Rood he felt, The sacrificial fire
Of Love redeeming did his spirit melt, He set where Jesus trode His steps along the mountain road, Still learning more and more of his sweet awful load.

Thou leanest o'er thine infant's couch of pain: It breaks thine heart, to see The wan glazed eye, the wasted arm, that fain ould reach and cling to thee. Yet is there quiet rest

Prepared upon the Saviour's breast For babes unconcious borne to Calvary to be blest. Nor to the darlings of thine aching heart, Nor to thine own weak soul, Grudge thou the good Cyrenian's patient part, The Cross that maketh whole Met unawares, and laid

Upon the unresisting head, The tottering feet upon the way of sorrow led. What if at times the playful hand, though weak, The nursing Father's awful crown to seek, And find it thorns, and start
With grieved and wondering call?
Who would but joy, one drop should fall
Out of his own dull veins, for Him who spared us all?

REJECTION OF CHRIST BY THE JEWS. Epistle of Saint Peter.)

of the world are usually enemies to Christ, and that claimed a fast;" Jonah iii. 6—9. esteem Christ and build upon him.

them the true method of that great work, "Ought not set apart to it. Christ first to suffer these things, and so enter into In a season of affliction, when his inward corruptions for the company of them who were "little better than Rlow 211. higher the more men seek to demolish it.

wish to have lived and died without it; finding so ing to us; Luke xviii. 12.

other way think we have some kind of belief, that atoning sacrifice He has offered once for all. hew covenant whereof he is Mediator.

CHRIST'S LOVE AND OUR SINS. (From Sermons in Passion Week by Bishop Andrewes.)

him; to testify his love, over both he passed; put his fasting; Isaiah lyiii. 8. would mete this love with the like measure! certainly with cheerfulness and delight. of his life and honour both.

and the baits of sin for ever. Now that which moved His works have been eminently useful:—"A time of and more attentive, and more diligent in his daily duus in humility, to make us everlastingly thankful."

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

that his fears were imaginary, that it was all nonsense, and imploring His mercy. When the other tribes of Israel had been overthrown in two engagements by the Iribe of Benjamin, we find they set apart a whole day for this exercise; Judges xx. 26. By Divine appointment of the same story, in substance, was given to over the love of the contribution of the contribut They did not receive him as the Father appointed tribe of Benjamin, we find they set apart a whole day and designed him, as the foundation and chief corner- for this exercise; Judges xx. 26. By Divine appointstone, but slighted him, and threw him by as unfit for ment, the Jews observed a public and solemn fast, on the building; and this did not only the ignorant multitude, but the builders; that they professed to have 7-12. We find particular persons also observing the skill, and the office or power of building, the docof their authority, as over-balancing the belief of those 13. It seems even to be a dictate of the light of that they were pharisaical? might suggest valuable the story, having it direct from one of the two congrethat followed Christ: "Have any of the rulers believed nature to express penitential sorrow for sin by fasting. reflections to the minds of those modern religionists gardens and his family to be hardly to the rulers believed nature to express penitential sorrow for sin by fasting. But this people who know not the law are This we find the Ninevites did, when alarmed and who now enjoy, in their own estimation, a monopoly of sary to add that the clergyman pronounced the whole, affected by means of the preaching of Jonah. On all the piety extant in the world. There appears to and every part and parcel of the story, to be a mere We need not wonder then, that not only the powers that occasion their sovereign, though a heathen, "pro- be equal reason to allow those and these modern Pha- fabrication, and as he thought that of five hundred

of the Church of God, though they use the name objected to the ministry and character of our Lord, Pharisee Saul, who afterwards declared the whole story to be untrue in charm the ear of the scholar. He built up our didactory to be untrue in charm the ear of the scholar. of Christ, and serve their turn with that, yet reject because His disciples did not fast, He did not repel Agrippa, "I verily thought with myself that I ought tion was signed by Dr. Whewell, himself, and oppose the power of his spiritual kingdom. their objection by denying the obligation of religious to do many things contrary to the name of Jesus of There may be wit and learning, and much knowledge fasts. He shewed that it was not the proper season Nazareth." of the scriptures, amongst those that are haters of the Lord Christ and the power of godiness, and corruptors are corruptors.

ensures and reproaches put upon him, and by giv- tion of Jerusalem; and Daniel, when he learned that thank Thee that I am not as this publican." It being him up to be crucified, and then cast into the grave, the time of its restoration drew near; Neh. i. 4; Dan. cometh us humbly to confess that we have not much and and an one of the confess that we have not much cometh us humbly to confess that we have not much cometh the complex of the and appointing a stone to be rolled upon this Stone, 9th and 10th chapters. When the apostles were sent picty, that we are, indeed, but "miserable sinners," which they had so rejected, that it might appear no forth to preach the gospel to the nations, and when and that "we have erred and strayed from His ways see that he had any farther to do in the case. Hence guished their verse. It is impossible to read a page of tested election were to be seen. The scene of the contest was of the cont more, and so thought themselves sure: but even from elders were ordained, we find that fasting was joined like lost sheep;" but it is some consolation to remember. nce did he arise, and became the head of the corner. with prayer; Acts xiii. 2; xiv. 23. It seems to be ber, that while we are, in fact, but little, if in anything, The disciples themselves spake, you know, very doubt- a proper season for this duty when ministers are or- better than the publican, yet the Master declares, "I fully disciples themselves spake, you know, very doubt- a proper season for this duty when ministers are orfully of their former hopes, "We believed this had dained to their important work. With peculiar fercorrected their mistake, first by his word, shewing implored on the persons and labours of those who are much scandalized by His conduct in leaving the Pharthan

glory?" Luke xxiv. 21—26. And then really, by seem to be gaining advantage against him, and when the wicked," that He was openly accused of being making bimatch. making himself known to them, as risen from the dead. he has, from their power and prevalence, fallen into "the friend of publicans and sinners." We humbly When he was by these rejected, add lay lowest, then sin, the Christian is particularly called to humble himhe was nearest his exaltation; as Joseph in the priself under the mighty hand of God, and to intreat His in our case, be found together. with the Character of the preferment. And thus it was merciful interposition, by prayer and fasting. The But we must remember that there was only One in

by him, they shall stumble and fall, and be broken to the hypocrites, of a sad countenance; for they dis-

Breat salvation. They are said to stumble at the word, necessary to the acceptable performance of this and scarcely two weeks old.

Scripture the rule of our thoughts concerning him, in esteeming abstinence from food an essential part of the heathen, and in perils among false brethren." All of the void within them; they hate the very coldness, the janorance, that interests. His fine old family mansion lies just on hany of us undo ourselves, and stumble and break the duty of a fast-day, or at least necessary, so long as the blindness, the carelessness, the ignorance, that the blindness, the carelessness them from Cod and the vision of His Christ.—

cross cost him his life: honour is dear; shame bereft the case referred to, to a very great degree. It does lar truths must be fatal to the cause; him his honour. In the race which before us and for not seem agreeable to the Word of God, nor to the us our blessed Saviour ran, these two great blocks, nature of this duty. Ancient Israel were charged as The cause went on conquering and to conquer; undeath and disgrace, were in his way. Neither stayed blameable for finding their usual pleasure on days of diminished crowds flocked to the standard of truth;

it, are the lively image of all the after-births of sin, to which he belonged, for talents, learning, and piety. At length a young man was observed to be more them to disobey was partly pleasure and partly pride: religious fasting is a time for one's afflicting his soul, ties. Soon he had purchased a Prayer-Book, which -pleasure; oh "the fruit was delightful to see" and by denying himself even those lawful comforts, which he often had in his hand. Soon, but not a week to "taste:" pride; "ye shall be as gods;" (Gen. iii. 5.6.) he may freely use at other times. The rules for ab- since, the clergyman's attention was directed to him. having shame poured on him for our wretched pride: that what measure of it would be helpful to some for them." and Scriptural view of this subject."

The general design of a religious fast, is solemnly to grace of Jesus, we should devote ourselves more en-(From Archbishop Leighton's Commentary upon the First humble ourselves before God in confessing our sins, tirely to God, saying, come, and let us join ourselves that his fears were imaginary, that it was all nonsense, victions to the Position of the Characteristics of the pound and told min it was all contents, the young man and nad told min it was all contents and young man and nad told min it was all contents and young man and nad told min it was all contents.

> THE MODERN PHARISEES. (For the N. Y. Churchman.)

the world are usually enemies to Christ, and that contrivers of policies, those builders, leave out of Christ in their building, but that the pretended building the Church of God, though they use the name of Christ, and character of our Lord, birds, and character of our Lord, birds, and contrivers of the Church of Christ, and character of our Lord, birds, and contrivers of the Church of Christ, and she thought that of five hundred such that of five hundred this address, and to personally connect myself with your such falsehoods, it might be well to depart from his is easily the creation, and as he thought that of five hundred this address, and to personally connect myself with your such falsehoods, it might be well to depart from his is evidently recognised as Divine. When the Pharisees of the Church of God, though they use the name objected to the ministry and character of our Lord, birther the contrivers of policies, those builders, leave out this address, and to personally connect myself with your such falsehoods, it might be well to depart from his is evidently recognised as Divine. When the Pharisees of the Church of God, though they use the name objected to the ministry and character of our Lord, birther the creation of the creation that occasion their solutions and these hought. They is even the creation of the christ, and as he thought with one falsehoods, it might be well to depart from his is evidently recognised as Divine. When the Pharisees of the creation, and as he thought with one falsehoods, it might be well to depart from his is even the creation of the c

isces, embalmed in the superior odour of their sanctity, ness, at the hands of

The misery of them that believe not is expressed

Ostentation, in a special manner, is to be avoided in loudly approve, as religious, that which God condemns

were wrong in taking this view of the subject. The of life the crowds, some of whom had been as sheep join with His, and their bitter cries with His, and yet of our holy religion

Hebrew and Greek originals, evidently imply absti- who were almost strangers in any place of public wor- love; their heart for the most part is still cold. May day, during the summer of 1838, in company with the nence from food. It is true, in Matthew xv. 32, the ship. Puseyite, Romanist; Popish, abominable, &c., be, God is trying them, and turning away His counterage captain, and to attend the religious services of this Two things are to us most precious, our life and word νηστεις, and Acts xxvii. 33, the word ασιτοι, both &c., were the tenderest epithets by which the little nance in mercy, not in wrath. "Who is he among consecrated house of prayer on British ground. The our reputation. They go arm in arm, saith the law- rendered fasting, do not imply a total, but a partial band were assailed. Everybody predicted that it you that feareth the Lord and that obeyeth the voice bright sun rolled joyously through the clear, transpayer, and are of equal regard, both. Life is sweet; the abstinence from food; though it must have been, in must fail; that such plain preaching of such unpopu-"When lo ! a wonder came to light," &c.

it was discovered to every one's surprise, friends and shoulders under the cross, and endured it, to the loss Abstinence from food, in whole or in part, as our all, that the people really had a hankering after the of his life; set his foot upon shame, and despised it, health and circumstances will admit, is fitted, by the plain truth, which had become a great rarity and pure to the loss of his honour. Neither one nor other, life blessing of God, to determine the mind more entirely novelty; sectarians began to come home; the indiffeor honour, held he dear, to do us good. O! if we should to the spiritual exercises of a day of fasting. As this rent became earnest; unbelievers and sceptics came hazard but one of these two for any creature living, service is, in some measure, to be viewed in the light to listen and confessed that they learned; "fools who how much ado would we make of it, and reckon the of a free-will offering, it is not necessary that the came to scoff, remained to pray;" nearly three thouparty eternally obliged to us! or if any should venture whole day should be always devoted to it; but only sand dollars were subscribed to build a Free Church them for us, we should be the better every time we such a part of it as we may find suitable-still remem- in a manufacturing village where hundreds, especially saw him. O that it might be so here! O that we bering, that it should not be performed as a tusk, but of the young, are almost homeless; and as soon as the clergyman heard of Mr. Upjohn's "intolerance" in in his Passion, the love of us triumphed over the love A most respectable divine, the Rev. Thomas Bas- taking his own business in his own hands, he resolved to ton, of Etterick, has written well on this subject, in his ask him and nobody else for the gift of a plan; numbers One view more of both these under one, and we Memorial Concerning Personal and Family Fasting officed themselves and their children, and entered the

shall by these two discover two other things in our- and Humiliation. What he says on the subject of Church of Christ by the door of Baptism; and only selves, for which very agreeable it was he should suffer abstinence, as belonging to this duty, I shall extract. last Sunday beheld "a jailor and his household," i. e. these two; that by these two of his for those two of It is hoped that the plain and homely style of this a father, mother, and four children so enter together. ours, he might make a full satisfaction. It will show truly excellent writer will not disparage, in the view As the success grew, so of course increased the oppoa good congruity between our sickness and his salve, of any, his most judicious and valuable sentiment.— sition; and the clergyman acquired the infallible rule to the establishment of seminaries; they have founded also with a choice selection of English divinity. between our debt and his discharge. The mother-sin, the lived and wrote in the earlier part of the last centhen, the sin of Adam and Eve, and their motives to tury. He was indeed a great ornament to the Church cry.

his Passion, for our pleasure his pain; and for our pride all: for fasting not being a part of worship, but a means preachers had called on him, and one of them advised enduring pain for our wicked lust; in his humility, to be used only as helping thereto. But it is certain, the clergyman, "that was good advice; beware of and painful death, expiating our unlawful pleasure; Yet ought they not, in that case, to indulge themselves of the Church for a year less or more, had gone once lowing deserves implicit credit. and by his sustaining shame, satisfying for our shame- in the use of meat and drink, with the same freedom to a sectarian meeting on —— Plain, and had there, ful pride. Thus may we, under one, behold ourselves as at other times; but to use a partial abstince, alter- at once, obtained "serious impressious." He unconand our wretched demerits, in the mirror of his Pas- ing the quantity or quality of them, or both, so as they sciously, quietly, and pharisaically assumed that the Church, and they set to work most vigorously on consion. Gregory saith well; "how greatly he loved us, may thereby be afflicted as the Scripture expresses it, Church and her services were nothing, and that all verting the court, which very dutifully yielded to the must be told us to keep us from distrust; and what Levit. xxiii. 29. Thus Daniel, in his mourning, ate the young man's seriousness or "convictions" had strong arguments of the sovereign, except one maid of we were when he so loved us, must be told us, to hold no pleasant bread, neither came flesh nor wine into his arisen from that one hour, spent in that meeting-house honour, who adhered most resolutely to the Protestant mouth; Dan. x. 3. This appears to be the simple on that desolate and melancholy plain. A gentlemen principles. After some time, a young gentleman arquietly observed, when the circumstance was after- rived from Vienna at Anhalt Cöthen, to make some It should be our principal concern that the heart be wards mentioned, "that is no wonder, the sight of stay there, and he pertinaciously exerted himself to properly affected, in serious reflections, deep humilia- that plain would make any man feel serious." But win the young lady's affections; he succeeded, but tion, unfeigned repentance, and fervent prayer. With the "deacon" went on to inform the clergyman that when marriage was spoken of, he declared that as he was penitential and grateful feeling, and depending on the he understood that he (the clergyman) had then seen a Roman Catholic, he could not in conscience unite parish, and pious hands were lifted up in lamentation been reconciled to the ancient church, and to assure terms:—
"The expression of the wish upon the part of so nuover "the ruin of souls by one called a Christian her that he had paid his addresses to her for the good congregational preacher, whose influence alone had phrase, or tenor of speaking and writing, extending to

PLAIN TRUTH.

THE WALK TO EMMAUS.

(From a Sermon by the Rev. C. J. Abraham, M.A.) with the Church of Christ; when it is brought to the same is the case when he is brought into difficult and lowest and most desperate condition, then is our silence, when we confess that his glory is the case when he is brought into difficult and his construction and encouragement, as ame is the case when he is brought into difficult and his construction and encouragement, as the temple whose eye could take in the true dimensions it is recorded in St. Luke xxiv. (the portion of Scriphine is our silence, when we confess that his glory is the case when he is brought into difficult and his construction and encouragement, as the case when he is brought to the same is the case when he is brought into difficult and his construction and encouragement, as the case when he is brought to the same is the case when he is brought into difficult and his construction and encouragement, as the case when he is brought to the same is the case when he is brought into difficult and his construction and encouragement, as the case when he is brought into difficult and his construction and encouragement, as the case when he is brought into difficult and his construction and encouragement, as the case when he is brought into difficult and his construction and encouragement, as the case when he is brought to the newble Earl recorded in St. Luke xxiv. (the portion of Scriphine is our silence, when we confess that his glory is the case when he is brought into difficult and the case when he is brought into difficult and the case when he is brought into difficult and the case when he is brought into difficult and the case when he is brought into difficult and the case when he is brought into difficult and the case when he is brought into difficult and the case when he is brought into difficult and the case when he is brought into difficult and the case when he is brought into difficult and the case when he is brought into difficult and the case when he is brought into difficult and the case when he is brought into difficult and the case wh lowest and most desperate condition, then is deliverembarrassing circumstances, and in which Divine diture appointed for the Holy Gospel on Easter Moninexplicable, his greatness above our capacity and the temple whose eye count take in the temple whose ey and at hand; it prospers and gains in the event, by rection and assistance are peculiarly needed. Living rich men casting their gifts into the treasury;" and day); where we read that "as they went on their way, reach." In this sustained majesty of utterance the bore testimony to the estimation in which he is held all the practices of men against it. And as this corthe practices of men against it.
The men casting the practice of the practices of the pr piety. There is the same danger now that men will we not reminded of the blessings of private intercourse kles in brighter epigrams; Barrow sheds more bril- Earl Powis," into which the cards containing the voters Ostentation, in a special manner, is to be avoided in observing religious fasts. This is the daution of as load a rock of offence;" because they will not be saved by him, they shall stumble and fall, and he broken to picture the first of t pleces on him, as it is in Isaiah, and in the Evangelists: but h.

These reflections have been chiefly suggested by a

spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written celebrated exclamation—"This man, indeed, deserves

the hypocrites, of a sad countenance; for they distinct the hypocrites, of a sad countenance; for they distinct the hypocrites, of a sad countenance; for they distinct to the empty sound of their pious words.

These reflections have been chiefly suggested by a and heard it; and a book of remembrance was written celebrated exclamation—"This man, indeed, deserves ists: but how is this? Is He that came to save, be
These reflections have been chiefly suggested by a and heard it; and a book of remembrance was written before Him, for them that feared the Lord and that the name of an author. His books will get reverence fast. Verily, I say unto you, they have their reward.

These reflections have been chiefly suggested by a and heard it; and a book of remembrance was written before Him, for them that feared the Lord and that the name of an author. His books will get reverence fast. Verily, I say unto you, they have their reward. We cookson, M.A., of St. Peter's College, for the sad state into which, as a religious people, before Him, for them that feared the Lord and that the name of an author. His books will get reverence for the sad state into which, as a religious people, before Him, for them that feared the Lord and that the name of an author. His books will get reverence for the sad state into which, as a religious people, before Him, for them that feared the Lord and that the name of an author. We cookson, M.A., of St. Peter's College, for the sad state into which, as a religious people, before Him, for them that feared the Lord and that the name of an author. We cookson, M.A., of St. Peter's College, for the sad state into which, as a religious people, before Him, for them that feared the Lord and that the name of an author. His books will get reverence the sad state into which, as a religious people, before Him, for them that feared the Lord and that the name of an author. His books will get reverse the sad state into which, as a religious people, before Him, for them that feared the Lord and that the name of an author. His books will get reverse the sad state into which, as a religious people, before Him, for them that feared the Lord and the sad state into which, as a religious people, before Him, for the sad state into which, as a religious people, before Him, for the sad state into which are sad state into which are sad state into which are sad state into which tion a destroyer of men? He whose name is Salvation and low is this? Is He that came to save, belast. Verily, I say unto you, they have their reward.

When they have their reward.

When they seem to be lapsing with frightful rapidity, and some thought upon His Name?' Are we not in some by age, for there are in them such seeds of eternity,

Earl Powis. The upper end of the Senate-house was cut there if the rest be like this they shall endure till the last if the rest be like this they shall endure till the lost of the rest be like they shall endure till the lost of the rest be like they shall endure till the lost of the rest below they are rest below to the rest below they are rest below to the rest below to th destroyer of men? He whose name is Salvation, proves he destruction to any? He does not
prove such in the such as the state of the promise, and see its fulfilment
that, if the rest be like this, they shall consume all learning.'

We seem to be lapsing with frightful rapidity, and some thought upon this Name? Are we not in some wash thy face; that thou appear not unto men to fast, warning voice, be it ever so feeble, ought to be raised that, if the rest be like this, they shall consume all learning.'

When two or three are gathered together in last fire shall consume all learning.'

We seem to be lapsing with frightful rapidity, and some thought upon this Name? Are we not in some washing the body by a barrier, at one end of which voters was afford to the promise, and at the other ergess was afford to the promise. The presence of the promise are the promise and the promise are the promise and the promise are the promise and the promise are the promise. The property promise are the promise are the promise and the promise are the promise are the promise are the promise and the promise are the promise ar prove she destruction to any? He does not the such in himself; his primary and proper use is the father, which is in secret; and thy against the hideous corruption. Let us therefore not the such in himself; his primary and proper use is but unto thy Father, which is in secret; and thy against the hideous corruption. Let us therefore not the promise, and see that thou appear not unto men to fast, against the hideous corruption. Let us therefore not the promise, and see the promise, and see that thou appear not unto men to fast, against the hideous corruption. Let us therefore not the promise, and see the promise of the promise, and see the promise of th the former, to be a foundation for souls to build and Father, which seeth in secret, shall reward thee open- be startled when the disease is laid bare by a knife, My Name, there am I in the midst of them." But upon; but they that, instead of building upon ly;" Matt. vi. 16—18. After we have performed that may seem to be ruthless, but which, in the hands their eyes were at first holden, and they knew Him A SUNDAY ON BRITISH GROUND. him, will stumble and fall on him, what wonder, being the duty, we should beware of valuing ourselves on of the truly tender surgeon, unwillingly wounds and not—and is not that often our case? Nay, He is now not—and is not that often our case? Nay, He is now not—and is not that often our case? firm a stone, though they be broken by their fall! account of it; spiritual pride should be repressed; and that only because it hopes to cure. Multitudes, in very night us—He is here, and we know Him not: and Thus we see the mischief of unbelief, that as other we should be led to walk more humbly with God than this land, are now so weary of the imposture which why, but because of the weakness of our faith? And On the northeast extremity of the State of Maine, Thus we see the mischief of unbelief, that as other sins disable the law, it disables the very gospel to save us, and the sold that on the left for the friends of the Frience: armed with the missing and turns life itself into death to us. And this is or any duty, it is abominable in the sight of God, and the missing and after a struggle to get through it, in which to the missing and after a struggle to get through it, in which misery, not of a few, but of many in Israel; many unprofitable to ourselves. The temper of the Pharidivine origin of Christianity herself. They have been although He cry aloud to us, and entreat us to come gether with the island of Campo-Bello, which forms a barrier, and after a struggle to get through it, in which that hear of Christ, by the preaching of the gospel, which to hear that ever they heard that sound, and shall lament that ever they heard that sound, and shall was hown to them in the breaking of bread, to the min the breaking of bread, to the min the breaking of bread, to the min the breaking of the British pays. His peaks the greater part of the British pays. His peaks the greater part of the day the greater part of Breat an accession to their misery, by the neglect of so

Sincerity of mind, and upright views, are absolutely

Sincerity of mind, and upright views, are absolutely

In mustration of these views we will now "a sound, us that take is no way to come to the perfection of the sound, and upright views, are absolutely unvarnished, tale deliver," of facts, some of which are of his friends consequently rose to a great height. At the In illustration of these views we will now "a sound, us that there is no way to come to the perfection of a distinguished officer of the British navy. His name ause the things that are therein testified concernChrist, they labour not to understand and prize

Christ, they labour not to understand and prize

They are said to stumble at the word, necessary to the acceptable performance of this and scarcely two weeks old.

They are said to stumble at the word, necessary to the acceptable performance of this and scarcely two weeks old.

They are said to stumble at the word, necessary to the acceptable performance of this faint of his friends consequently rose to a great height. At the every duty. The glory of God, our own spiritual advantage, and that of others, we should have distinctly contained to him the numbers, however, at different points in the contest, then the forevert desires and as a contained to the word, and the w ing the things that are therein testified concernchrist, they labour not to understand and prize aright.

In a certain village an effort to establish a Free vantage, and that of others, we should have distinctly aright.

In a certain village an effort to establish a Free vantage, and that of others, we should have distinctly aright.

Church had been in progress some two years.

The land is a partitude is a But; but either altogether slight them, and account and constantly in our view; and all our hope of endeavour was made in that simple, earnest, straight
or for the progress some two years. The ustraight them, and account and constantly in our view; and all our hope of endeavour was made in that simple, earnest, straight the view of the evening of his days; question: we profess to no more than approximate core and constantly in our view; and all our hope of endeavour was made in that simple, earnest, straight the view of the evening of his days; question: we profess to no more than approximate core. The foolishness, or misconceive and pervert them, and account and constantly in our view; and an our nope of endeavour was made in that simple, earnest, straight acceptance should be founded on the mediation and forward, open manner which is the fitting garb of truth. The Jews stumbled at the meanness of Christ's atonement of our Lord Jesus Christ. The sacrifice Not the least show of compromise with any known "Did not our hearts burn within us?" Oh! we have age, and bearing the laurels of a justly-earned reputabirth and life, and the ignominy of his death; not of a "broken and contrite heart," is pleasing to God error was thought of for a moment. Expediency, the been talking and walking with Christ all our lives, and been talking and walking with Christ all ou ludging of him according to the Scriptures; and we in another in a he is the Saviour of the world; yet not making the It is inquired, Whether our forefathers were wrong ship. The effort, of course, was soon "in perils by some carnest hearts there are that feel the painfulness mising adherent of its principles, he here devotes mising adherent of his time and talents to the promotion of its

word fasting, and the words corresponding to it in the without a shepherd; for they gathered in chiefly those that is not the steady flame of a never-dying light and It was the privilege of the writer to spend a Sunnothing but continued prayer and self-diligent exami- which fell upon the ear with a pleasing cadence.

> THE JESUITS (From " A History of Popery.")

failed in their projects for obtaining the chief direc- not soon forget the deep interest with which he init promised an estate equal to the highest. Behold then in stinence from meat and drink cannot be the same as to They met; and he informed the clergyman that two revival of popery, and from all the authentic information was attention was at his shame and reproach. Behold him in his patience, to dispose and fit us for extraordinary worshipping, is him to "Beware of false prophets." "Do so," replied efforts have not been wholly without success. At the This was nearly all that the minister said tented with a mere nominal conformity, and that their between them. We returned home, just at the close the "Lord of life" suffering death; the "Lord of that end, would be great hinderance to others.— directly to him, or of him. What was his surprise, glory," vile and ignominious disgrace; saith the prophet of him, (Jer. xi. 19.) as "a lamb pitifully slaughwould disfit and indispose for duty, are not called to
cial gathering, where he met three preachers, a conmerely a form of government. Various anecdotes when the last lingering rays of the setting sun were tered:" "as a worm," (Psalm xxii. 6.) saith he of fast at that rate. In their case that saying takes place, gregational "deacon" gravely sat down and informed have been related of the means used to procure such flinging their golden radiance over the waters of the himself, spitefully trod upon. So by his enduring pains Hosea vi. 6, 'I desired mercy and not sacrifice.'— him that the young man who had attended the services acquiescence; we have reason to believe that the follow. And, as our bark glided swiftly along; we

Anhalt Cöthen were induced to join the Romish there."

THE STYLE OF HOOKER. (By the Rev. R. A. Wilmott.)

which his place and influence had given wings and currency.

But he informed the senior warden, he could not senior warden, but he informed the senior warden, but he informed the senior warden, but he informed the senior warden, he could not senior warden, but he informed the senior warden, he could not senio The appearance to the two Disciples journeying to know, that we know him not, as indeed he is, neither shout, and a low groan; and precisely

(From the Evergreen.) our necks upon this rock, mistaking Christ and the religious services, peculiar to such a day, are conind judging that enough, not endeavouring to make our for the glory of God, for the salvation of their bathe themselves in the drops of His blood, that trickle a neat little church, where the tenants of the island down from His hands and wounded side. Their tears assemble week after week to enjoy the ministrations ours, and to embrace him upon the arms of that godly men who preceded us in the Church of Christ, own souls, and that they were feeding with the bread down from His hands and wounded side. Their tears assemble week after week to enjoy the ministrations

light? Let him trust in the Name of the Lord and and surrounding objects. Here and there might be stay upon his God." Thus spake the Prophet Isaiah: seen groups of the islanders, neatly attired, going up but may be, this coldness; this blindness in the pre- with gladsome step to the house of Rod: They all sence of Christ, more probably arises from some secret seemed to join in the devout prayers and sublime ansin that we know not of, perhaps that Satan hath hid thems of our noble liturgy; with deep devo ion; the from us. We are proud, disobedient; covetous, self- chants and even the collects of our service being indulgent; self-confident, self-willed, self-deceived: accompanied with the soft toiles of the seraphine, nation of our hearts and conduct measured by Christ's could not but feel that though far away from the fural Cross, will find out the enemy. We anost persevere, church of my childhood, where I had always been acand He will send at last His angels to roll away the customed to worship, I was nevertheless at home; stone from the door of the heart, and we shall see since the same prayers; consecrated by the use of by-Christ risen with Mary the penitent, and Peter the gone ages, and the same strains of our beautiful liturgy, which rise from our own native altars, were here wafted to heaven:

We had the privilege of listening to an excellent practical discourse from a Connecticut clergyman; and having joined in the concluding prayers, we re-Since the bull of restoration was issued, the Jesuits turned again to the house of our friend Capt. Ohave carefully abstained from taking such a prominent Having partaken of his princely hospitality, we repart in public affairs, as would attract attention to their paired to the fibrary of the captain; which is well order. They have principally directed their attention stocked with the treasures of nautical science, and two schools in Great Britain, one at Mount Browne, Though a layman, the captain is deeply interested it and one at Stonyhurst, both of which are flourishing these subjects; and devotes much of his leisure time establishments. In France they have completely to the prosecution of feligious knowledge. I shall tion of education, and they have been equally unsuc- quired with regard to the history and progress of the cessful in their efforts to obtain the direction of mis- Church in America. He spoke with much warmth sions. They are, however, zealously labouring for the and enthusiasm of many of our Bishops; remarked tion we have been able to obtain, we think that their tion to the Church-that the Church in America and same time, it must be added, that the Jesuits are con- not but exist the most cordial and friendly feelings thought of that eternal sabbath, on which the surf About twelve years ago, the Duke and Duchess of shall never go down,-for "there shall be no night

## Ecclesiastical Intelligence.

ENGLAND.

ELECTION OF CHANCELLOR OF THE UNIVERSITY OF

(Abridged from the Cambridge Chronicle.) In our last number we announced that on the day of our publication His Royal Highness Prince Albert would receive 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 Highnes declin-

the clergyman in a day or two, in the heart of his own over, the lover came to congratulate her on her having we have adverted to, and which was in the following

over "the ruin of souls by one called a Christian of the soul, marriage being out of the soul, be otherwise than highly gratifying to my feelings. it not appear from the proceedings entered into by others in the University there does not exist that degree of unanimity which would leave size at liberty to consent to be put in nomination, I should have felt both the greatest

THE POLLING: Lord Christ and the power of godliness, and corrupters of the worship of God. It is the spirit of humility, and obedience, and saving faith, that teaches men to esteem Chair and the power of godliness, and corrupters of the bridechamber fast while the bridegroom and are haters of the power of godliness, and corrupters of the bridechamber fast while the bridegroom observed anxious faces and bustling fault of the young man, the preacher was convinced in the whole was a fiction. And now, Mr. Editor, bridegroom shall be taken away from them, and then obtain it? Gray proposed an inquiry to Nichols, wheat of the story currency and circulation, and, by the story currency and circulation.

It is customary with the modern Sanhearin, whose the story currency and circulation, and, by the story currency and circulation.

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It is customary with the modern Sanhearin, and, by the story currency and circulation.

It is customary with the modern Sanhearin, whose the story currency and circulation.

It is customary to the story currency and circulation. But the vanity and folly of those builders' opinion

But the vanity and folly of those builders' opinion

But the vanity and folly of those builders' opinion

But the vanity and folly of those builders' opinion

But the vanity and folly of those builders' opinion

Characterise, and saving faith, that teaches then to get reagion and to them, and then shall they fast in those days.' Luke v. 33—35.

Therefore, and saving faith, that teaches then to get reagion and to them, and then shall they fast in those days.' Luke v. 33—35.

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Therefore, and saving faith, that teaches then to get reagion and the transfer of the wonderful part of the saving faith, that teaches then to get reagion and the transfer of the wonderful part of the saving faith, that teaches then to get reagion and the shall they fast in those days.' Luke v. 33—35.

Therefore, and saving faith, that teaches then to get reagion and the shall they fast in those days.' Luke v. 33—35.

Therefore, and the transfer of the saving faith, that teaches then the infection from them, and then the wonderful part of t Pears in this, that they are overpowered by the great it is the duty of Christian, the case, "any man of common decency," far more a christian preacher would at once have made the only reparation in his power, the head corner-stone. They cast him away by their miscensures and reversely and presented any many at the wanty and folly of those builders' opinion. The afternoon strangers showed them-solves the state and concerns, and much more a Christian preacher would at once have made the only reparation in his power, the head corner-stone. They cast him away by their miscensures and reversely and presented no small presented no small

this article. When I add that it was the same Preacher who publicly ascribed the first Nestorian Tacitus has it in a different manner.—

The scene of the contest was of course the Senate-House, the doors of which were opened about a quarter before ten. To those who know anything of those Senate-House The scene of the contest was of course the Senate-House, ten. To those who know anything of those Senate-House assacre to the influence of Bishop Southgate, and The French writers, particularly Bossuet, copied the displays, it is hardly needful to say that the galleries were tell you, this man went down to his house justified when better informed declined to retract, you will antique with great success. Hooker caught the case of the important work. With peculiar fertell you, this man went down to his house justified when better informed declined to retract, you will antique with great success. Hooker caught the case of the important work. With peculiar fertell you, this man went down to his house justified when better informed declined to retract, you will antique with great success. Hooker caught the case of the important work.

The corrected their middle of their important work. With peculiar fertell you, this man went down to his house justified when better informed declined to retract, you will antique with great success. Hooker caught the case of the important work.

The corrected their middle of their important work when better informed declined to retract, you will antique with great success. Hooker caught the case of the important work when better informed declined to retract, you will antique with great success. Hooker caught the case of the important work when better informed declined to retract, you will antique with great success. Hooker caught the case of the important work when better informed declined to retract, you will antique with great success. Hooker caught the case of the important work when better informed declined to retract, you will antique with great success. Hooker caught the case of the important work when better informed declined to retract, you will antique with great success. Hooker caught the case of the important work when better informed declined to retract, you will be a success. Hooker caught the case of the important work when better informed declined to retract, you will be a success. The contract work when better informed declined to retract, you will be a success. The contract work when better informed declined to retract, you will be a success. The contract work when better informed declined to retract, you will be a success. The cont vention needs to be dealt with, without all squeamishter's philosophical works, the resemblance will be apparent: "Dangerous it were for the feeble brain of and as the votes were taken by cards dropped into boxes man to wade far into the doings of the Most High, whom, although to know be life, and joy to make mention of his name; yet our soundest knowledge is to know that we know him at the distribution of his name; yet our soundest knowledge is to being dropped into the Prince's box, up rose a deafening throw that we know him at the distribution of his name;

> them after having recorded their votes. These passages were guarded by men with staves, as if it were by no and grave Doctors might want a little gentle coercion to

Lord Powis	129
Prince Albert	93
Majority for Lord Powis At 12 o'clock the poll stood thus—	
Lord Powis	214
Prince Albert	148
Majority for Lord Powis	e noblé es
Lord Powis	301
Prince Albert	219
Majority for Lord Powis	82