

Poetry.

A REMINISCENCE OF WESTMINSTER ABBEY. ON ST. PETER'S DAY, 1847.

Let me be glory in the church by Christ Jesus throughout all ages.—Rph. iii. 21.

THE CHURCH'S FALSE FRIENDS. Her beauty shines, and her eyes are bent.

THE OPEN ENEMIES. Church of the Lord! the spell is melted now.

HER PRESENT ASPECT. Not with misguided aim, and faltering eyes.

MORNING AT THE ABBEY. On Westminster the early sun gleamed bright.

THE SERVICE. Re-echoing from yon high-arched roof.

THE VICARS. Then thrilled each heart, as that high antique lay.

THE COMMUNION. Then Faith came forth, with golden offerings fraught.

A PARTING VOLUNTARY. Bright day of holiest memory! many long

The next time he was summoned to attend a Visitation, it was happily within his own Mission.

It has been said that Mr. Stuart was in the habit of visiting such settlements within reach of Kingston.

At his death there were but six Clergymen in the whole Province of Upper Canada; there are now, thank be to God, one hundred and twenty.

aside for ever,—not without indulging in a smile at their absurdity,—but influenced by 1 Cor. viii. 13.

He was once sitting on his favourite rock, by the water side, in front of his house, when two Yankees,

Dean Berkley in Rhode Island. (From Updike's History of the Narragansett Church.)

A letter written in Newport, and published in the New England Journal, Boston, Sept. 3d, 1729, says,

The connection of Dean Berkley with Trinity Church calls for a passing notice of his sojourn in Newport.

Mr. Stuart never shrank from the labour and expense of these Missionary visits; and though he admitted that the Mohawks were docile, and ready to crowd

The state of religion in the Colony at that time was very deplorable, owing principally to the want of Clergy; and Mr. Stuart expresses his regret that they were precluded by the act under which the American Bishops were consecrated from obtaining Missionaries

Towards the latter part of his life he had said, "If I can be instrumental in sowing the seed, and preparing an uncultivated soil for more skillful labourers

This venerable servant of God died on the 15th of August, 1811, in his seventy-fifth year; "but," says one of his contemporaries, "he still lives in the hearts

"I have nothing more than mere boyish reminiscences of the Canadian Clergy. Their peculiarities of manner and dress, &c., amused my idle mind, which, at that age, took little note of essential qualities."

When we are to ask at God's hand for the food of Martyrs and Apostles, of which they partook in deep humility and awe, as the very Body and Blood of the Son of God, we must need tremble at our own unworthiness.

bleeding for his faith and humility. But we are not in the same circumstances as that Centurion; we are rather like the blind man whom Christ commanded to be called unto Him, that He might heal him.

Then the answer is:—What, child, is the balance thine? Think the pot and measure? If I say, thou shalt be Mine, Finger not My treasure.

Wonderful indeed are the secrets of God's pity and love to us sinful men; that the Son of God should lay down His life for us; that He should knit us unto Himself as very members of His Own Flesh and Blood;

What then is the balance thine? Think the pot and measure? If I say, thou shalt be Mine, Finger not My treasure.

Does he think that he can follow the Centurion's example, and let others draw nigh to Christ in his behalf, while he counts himself unworthy to approach

Christ calls us to Him—calls us to Him, that He might purify us, and make us partakers of His spiritual food. We must not, we dare not, refuse to come.

THE BLIND SLAVE IN THE MINES. (From the Hampshire Express.—Littell's Living Age.)

The following incident was related by President Hitchcock, in a sermon preached in the college chapel, (Amherst, Mass.) last Sabbath, on "The Moral Dignity of the Christian Character," and was a beautiful illustration of the subject.

"I will be in heaven in the morning." "On advancing our lamps, we found the passage closed by a door, in order to give a different direction to the currents of air for the purpose of ventilation.

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earth. But that bright and blessed hope of a resurrection morning shall not deceive you. The Saviour in whom you trust shall manifest himself to you, even in your deep darkness; and at the appointed hour, the chains of slavery shall drop off, and the double night which envelops you shall vanish into the light.

"I would add, that on inquiry of the pious slaves engaged in these mines, I found that the blind old man had a fair reputation for piety, and that it was not till the loss of his eyes that he was led to accept of a Saviour.

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Some of this practical atheism is as common as speculative atheism is uncommon; and there are many persons guilty of these faults, more or less, who call themselves Christians, and fancy themselves Christians.

As nations subsist by trade, so trade subsists by integrity. In traffic and commerce, upright dealing is an indispensable duty; and over-reaching and defrauding is a vice, as the pagan monarch will inform us.

But if it be a fault to take unreasonable advantages in our dealings even with those who are upon their guard, and are supposed to be as skillful as ourselves, and who trust in their own judgment and abilities, it is far worse to impose upon the ignorant and the necessitous, and to wrong those who have a good opinion of us, and place an entire confidence in us.

Of the same bad nature is giving wrong counsel and hurtful advice, knowingly and wilfully, to those who have an opinion of our superior skill, and apply to us for direction. As likewise all dishonesty in offices of trust and confidence.

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is punished; nay, that one is punished only out of love to the other. And (believe it) there is hardly any one so much a child, but has sagacity enough to perceive this. Let no melancholy fumes, and spites, and secret animosities pass for discipline.

These things I thought fit to remark about the education and educators of youth in general, not that I have any thoughts or desires of invading their province; but possibly a stander by may sometimes look as far into the game as he who plays it; and perhaps with no less judgment, because with much less concern.

MISLEADING THE BLIND. (From a Sermon by Archdeacon Jortin.)

In all our worldly affairs and intercourse with others, as we ought to act fairly, justly, and honestly towards

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Hawkins's Historical Notices of the Missions of the Church of England in North America, p. 220. Follows.

George Herbert's Poems.