

Poetry.

THE BOY WHO TOLD A LIE.

The mother looked pale and her face was sad,
She seemed to have nothing to make her glad;
She silently sat with tears in her eye,
For her dear little boy had told a lie.

He was a pleasant affectionate child,
His ways were winning, his temper was mild,
There was joy and love in his soft blue eye,
But oh! that dear boy had told a lie.

He stood by the window alone within,
And he felt that his soul was stained with sin;
And his mother heard him sob and cry,
Because he had told her that wicked lie.

Then he came and leaned by his mother's side,
And asked for a kiss which she denied;
He told her with a penitent sigh,
That he NEVER would tell another lie.

Then she took his small hands within her own,
And she bade him before her kneel gently down;
And she kissed his cheek while he looked on high,
And prayed to be pardoned for telling a lie.

FIFTEENTH SUNDAY AFTER TRINITY.
SEPTEMBER 8, 1850.

THE EPISTLE.—(Galatians vi. 11—18).—The concluding verses of this Epistle to the Church at Galatia, allude to one portion of the Mosaic law, the observing of which the Judaizing teachers more particularly desired to impose upon the Galatian converts, namely, the rite of circumcision. These zealots possessed no love to the law, because it was spiritual, just, and good; nor any attachment to the holiness of its precepts, and the strictness of its requirements. They desired only to avoid persecution, to keep up a good appearance before men, and to reconcile a conformity to the Jewish rites with a profession of Christianity. The believer glories in the cross of Christ; by faith in which he is enabled to endure persecution, to resign all gratifications of self, and to become crucified unto the world. No external rites, no institutions, however excellent in themselves, neither circumcision nor uncircumcision can avail any thing to render a Christian man justified before God. Nothing can be effectual to the securing this blessing, but the new creation of the heart, by the regeneration of baptism, and the renewal of the Holy Spirit, and the putting on the new man, which after God is created in righteousness and true holiness.—“And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God.”

THE GOSPEL.—(St. Matt. vi. 24—34).—This is a part of the Sermon on the Mount. Our Lord declares to the assembled multitudes the bountiful care of Providence over all the works of his creation. The rich variety of nature; the perfection of beauty, displayed in the flowers of the field and the fowls of the air; the tint of the lily, and the texture of the plumage; all prove the power, wisdom, and goodness of God. Each element teems with life. The tenant of each element, from the minutest insect to the hugest monster of the deep, finds provision for its wants. The rain for the earth, the moisture for the plant, the food for the animal are all bestowed by the same bountiful and Almighty hand. How much more shall man, to whom all these things have been put into subjection, be the object of his care, provision, and love. Man, made in the first Adam a little lower than the angels, may, in the second Adam, be crowned with glory and honour. Man, visited by a Redeemer, though a child of condemnation, suffering, and sorrow, may be the child of God, the joint heir of Christ, the inheritor of the kingdom of Heaven. Seek ye first the kingdom of God and his righteousness, and all these things, that ye have need of for your bodily wants, shall be added to you. The Church hath selected this Gospel as it corresponds to the Epistle of the day. The impossibility mentioned by St. Paul of pleasing both Christian and Jew, God and the world, is attested by the declaration of Christ Himself, “No man can serve two masters.”

Review.

THE HOLY TRINITY:—The Sermon before the Convention of the Diocese of Connecticut, assembled at the Convention of St. James's Church, New London, on the Feast of St. Barnabas, 1850, by the Rev. JOHN WILLIAMS, D. D. President of Trinity College.

From a note prefixed to the Sermon, we learn that, “St. James' Church, New London, is one of the finest specimens of the Decorated or Middle Pointed style, which this country affords. It is cruciform, with a detached spire at the northwest angle of the nave. This is of stone to the very summit, and by its beautiful proportions and details, adds much to the massiveness of the general effect of the Church. Indeed from whatever point the pile is viewed externally, there is received an idea of vastness and solidity that is most impressive. Nor is this feeling at all diminished upon entering. The absence of galleries, the height of the edifice, the deep “valley” of the roof, where the dark open work of the rafters stands in bold relief against the beautiful ground-work of blue, the spacious Chancel with its side screens and gorgeous window, all unite to awaken a strong feeling that “this is none other than the House of God.” A useful adaptation of open work above the columns of the nave, produces, without sham or artifice, somewhat of the effect of a clerestory. The division of the Chancel

into a Chancel prower and side aisles, by the screens mentioned above, is peculiarly worthy of commendation.

“In the northernmost of these divisions, stands the monument of BISHOP SEABURY, whose remains repose in a vault of mason-work, in the crypt beneath. To this place they were removed, from their former place of burial, on the 11th of September, 1849.”

To those who are acquainted with Dr. Williams's writings, it will be unnecessary to recommend this Sermon. It was delivered on a very interesting occasion, which is very happily alluded to at the commencement of the Sermon, which is from the text, 1st Tim. iii. 9, “Holding the Mystery of the Faith.”

“These solemn services are joined together here, on this auspicious day. A “holy and beautiful house” has just been duly consecrated, to the sole service of the God of Hosts. A Council of His Holy Church have here assembled in His name and presence, to break together the bread of unity, before they enter on their wonted labors. The Apostolical Commission in its inferior degree, is to be derived upon a new member of the threefold Ministry.

“It is not often that such services are so united; and it renders the preacher's task in selecting his topic, a difficult one. For what may appear to be adapted to the one occasion, may not seem to be so to the others. Still, if I mistake not, there is one great “Mystery of the Faith,” to which all such services recall us, the sum and substance of all Divine truth, the foundation and source of all Christian Theology. For to whose high service is this glorious temple now forever given up? In whom have we, as members—in our several positions as ministers and people—of an integral portion of the Church of God, pressed our firm belief? Whose name is this soldier of the Lord, who will to-day go forth in his Master's service,—whose name is he to bear about with him, in all his labours, uttering it, as the warrant of admission to the Saviour's kingdom, and the brief expression of the Gospel faith? No man can miss the answer. The service, the belief, the name, is that of Father, Son, and Holy Ghost, the Trinity in Unity.”

Unlike many sermons which are preached and published, on the wonderful mystery of the ever adorable Trinity, the author does not attempt either an explanation or illustration of the doctrine itself; but believing that the time foretold by Bishop Seabury had arrived, when the doctrine of the Holy Trinity should in New England be extensively corrupted and denied,—he, after briefly stating the doctrine as it has been received from the Primitive Church, and is now held by the Anglican Church, proceeds to consider the general forms of error prevalent in the present age, and then speaks of the modes by which the Church guards us from all error in reference to this essential doctrine—and right well does the learned author treat his subject. We think that if the Sermon was published in a cheap form and circulated widely, it might have the blessed effect of saving many unstable Churchmen from the quicksands of Socinianism and its too frequent consequent infidelity.

PROCEEDINGS OF THE FOURTH OF JULY, 1850, AT BURLINGTON COLLEGE.

An interesting pamphlet containing the orations and speeches delivered at Burlington College, on the Fourth of July last, a day which has a double interest to the members of that College, it being the anniversary of its establishment. There is a wholesome, healthy tone in the several addresses, but we think Bishop Doane was not influenced by his usual good taste, when he likened the United States to “A hale and vigorous old man.”

THE COLONIAL CHURCH CHRONICLE FOR AUGUST.

It is a great pity that this periodical is not better known in this Province. The articles are all of an exceedingly interesting character, and well written. In our leader last week, we made some remarks on the article in this number, on the Constitution of the Canadian Church, which certainly is of a somewhat different character to the generality of the articles which appear in the *Chronicle*. In the present number there is a good article on Natal, the new Colony to the South-east coast of Africa—the papers on the Tinnevely Mission are continued with the usual correspondence and intelligence.

THE SNOW DROP, a Juvenile Magazine, edited by Mrs. CUSHING, and Mrs. GURNEY—Montreal: New Series.

This is a monthly periodical of 32 pages, with the usual kind of articles found in similar publications,—Tales and Stories, Songs and Poetry, Natural History and Geography, Mechanics and Mineralogy. The religious character of the Book appears to be of that nondescript character which intending to please all, will satisfy none.

SARTAIN'S UNION MAGAZINE for September: Philadelphia—Cosgrove, Toronto.

The number before us is embellished with three Steel engravings, and twenty-three Wood cuts. Some of the Wood engravings indicate that our

neighbours are improving in this branch of the arts. The likeness of Fredericka Bremer, is very pleasing, and just comes up to the idea we have formed of her from her writings.

THE SCOTTISH MAGAZINE AND CHURCHMAN'S REVIEW: August, 1850.

Is occupied chiefly with articles on the subject of the Prayer Book, which is now engaging so much of the attention of our fellow Churchmen in Scotland.

WHY AM I A CHURCHMAN?

(From the Village Churchman's Magazine.)

“Long be our Fathers temple ours,
Woe to the hand by which it falls;
A thousand spirits watch its towers,
A host of Angels guards its walls.”

I.—Because I believe the doctrines of the Church of England to agree exactly with the word of God. They teach me to believe in—

- 1.—Man's lost condition as a sinner.
- 2.—Justification by faith alone in our Lord and Saviour Jesus Christ.
- 3.—Sanctification by the Holy Spirit.
- 4.—The necessity of good works, as an evidence of faith.
- 5.—The Holy Scriptures, as containing all things necessary to salvation.

All which doctrines, being clearly contained in the articles, homilies, and liturgy of our Church, establish its scriptural character.

II.—Because I believe the form of Government, the orders, and ordinances of the Church of England to be more strictly in agreement with Apostolic usage, and the authority of Holy Scripture, than those of any other denomination of professing Christians.

III.—Because the three-fold distinction of Bishops, Priests, and Deacons, was acknowledged, and was scarcely called in question for one thousand five hundred years after the death of Christ; nor, so far as we are aware, was there any Christian Church without a Bishop during that period.

IV.—Because I do not consider the personal holiness of a man a sufficient warrant for his taking upon himself the office of a Minister of Christ,—for if this were so, the minute directions which the Apostle Paul gave to Timothy and Titus, to enable them to make a right choice of the persons whom they were commissioned to “ordain,” must have been unnecessary.

V.—Because I believe the Liturgy of the Church of England to be such a scriptural form of sound words, that I feel convinced the fault is in myself, and in the deadness or worldliness of my own heart, if I fail to derive from it that benefit, which, through the help of the Holy Spirit, it is so well calculated to convey.

VI.—Because I believe the Liturgy of the Church of England to be a more edifying form of public worship, than that which is in use amongst any other community.

VII.—Because I believe I am much safer within than I should be without the pale of the Established Church, whose scriptural, pre-composed, fixed form of prayer effectually prevents the introduction of false doctrine and heresy into the worship of God: against which evils I cannot be equally secure where an established ritual is not adopted.

VIII.—Because while I believe that it is no proof, of itself, that the Government of a Church is right, when God blesses the labours of her Ministers, I cannot but consider that the measure of success which the Lord has vouchsafed to the faithful preaching of his word in the Church of England, is, conjointly with other evidences, a powerful argument in its favour.

IX.—Because I believe the Church of England has been, and still is, the great Bulwark of Protestant Christianity in this kingdom,—in an especial manner, “the pillar and ground of the truth;” so much so that I consider the overthrow of the Established Church, would be well nigh fatal to the religion, morals, and welfare of this country.

X.—Because while I believe that the Church of England is not “founded on acts of Parliament,”—as its enemies falsely say.—I believe it to be the bounden duty of the rulers of the Country to establish and maintain a scriptural church for the benefit of those over whom the Providence of God has placed them in authority: which Church I consider it my duty to support.

XI.—Because I believe that if I left the Church of England, without good and sufficient cause, I should be guilty of sinning against Christ, by disturbing that spirit of love, unity, and peace, which as a professional follower of the Lord Jesus, I am under the strongest obligation to promote. (Ep. 3, iv. &c.)

XII.—Because the Scripture enjoins me to “mark those which cause divisions,”—unnecessary divisions in the Church,—and to avoid them.”—Rom. xvi. 17, and 1 Cor. i. 10.

XIII.—Because I see no reason to join any other body of professing Christians on account of any superior piety, consistency, or usefulness which they exhibit, over and above that which distinguishes the “true Churchman” of the Establishment.

XIV.—Because I perceive that the abuses with which other religious denominations are infected, are greater than any which can be alleged against the Church of England.

XV.—Because I believe that none of the causes exist which would justify my leaving the Church of England; which causes I conceive to be—

Idolatrous worship.

False doctrine.

Or things indifferent to salvation being imposed by the Church upon its members, as essential thereto.

On these accounts, therefore, I am a Churchman. Does the reader of this feel dissatisfied with his spiritual condition, and does he find that he makes little progress heavenwards? Let him not deceive himself with the thought that the fault is in the Church and its ordinances. No the fault is in himself, and in his own “deceitful and desperately wicked heart, which is ever ready to delude him as to the true source of the evils which he feels, and as to the only effectual remedy for them. The enmity of his own “carnal mind” to God, is the real cause of his spiritual weakness and his comfort; and this evil, so far from being removed by joining some dissenting communion, and by becoming the subject of that religious excitement which, it is to be feared, deceives so many to their eternal ruin, is only likely to be aggravated thereby. The true and only remedy for spiritual evils lies in seeking reconciliation with God, through the meditation of his Son Jesus Christ, in the giving up of the heart unreservedly to Him, and in the endeavour to “bring every thought into subjection” to His holy will. Believing, as the writer does, that the ordinances of the Church of England are well qualified under the Divine blessing, for the attainment of these objects, he is, and hopes to remain,

A CHURCHMAN.

ESTHER MERLE; OR THE NURSERY MAID.

CHAPTER V.

Esther saw more of Fleet than any of her other fellow-servants. She often brought her work into the nursery. The more Esther saw of Fleet, the less she liked her. It was a particular order of her mistress that the lower part of the nursery window should never be opened; and Esther never did so, even though once or twice sorely tempted to look at a gay procession which was passing by.

One morning that Fleet was there, a band of music and some dancing bears passed. The children were, of course, anxious to see them, but Esther could not manage it for them, as there was company in the house, which prevented their going into the hall. Fleet said, “Open the windows.”

Mistress doesn't allow it,” said Esther. “Oh, but she won't know—surely they won't tell. Would you tell, Augusta?” said Fleet, pulling the child to her.

“Miss Augusta is no tell-tale, certainly,” said Esther. “But I hope I never do anything behind my mistress's back that I would not do before her face.”

“Indeed! don't you?” said Fleet contemptuously. “I do then; and tell or no tell, I shall just push open the window.”

Up went the window, and Fleet looked out—Augusta and Laura, too, put forward their heads though Esther said they had better not.

After it was all over, and the bears and music out of sight, Fleet said she would make a doll's frock for Augusta if she didn't tell, and Laura should have a piece of sugar if she, too, would hold her tongue. The children promised they would not speak of it.

Esther was silent. She thought to herself, “It is not my doing—I'll not interfere.”

A week or so afterwards, Augusta begged Esther to let them open the window, again promising not to tell.

“No, Miss,” said she, “I shall do no such thing; I shall obey your mamma's orders.”

“Dear me!” said Fleet, who was sitting by, “whether I would or no? If orders are reasonable, all very well. But to say I shouldn't open a window?—I would do it!” And when she went on talking of her mistress before the children, in a way very improper for them to hear, Esther felt that it was wrong, and she saw Augusta staring at Fleet, and listening eagerly to every word. She ought to have stopped at once—she ought to have discouraged Fleet from coming so much into the nursery. But it was a change for her. Fleet was amusing, and Esther, though quite above acting so herself, forgot her responsibility, and her duty towards the children, quieting her conscience with the thought “that it was not her business!”

One day Esther was told that some one wanted to speak to her: so going to her kind friend Miss Marston, and asking her to please to mind little John for a moment, she ran down. What was her surprise and joy at finding her mother! Mrs. Merle had begged for a seat in a neighbour's cart; she surely longed to see her child and where she lived. There was also another reason—she was very much alarmed about Margaret, and had determined to see if she could get her as an out-door patient of the hospital, where all necessary attention and medicines and medical skill could be obtained.