Poetru.

THE LITTLE BELL. FROM THE GERMAN OF SCIDD.

The King is on his death-bed, he bids them call his son, He grasps the stripling by the hand, and, pointing to the throne, "My son," he feebly faltered forth, "yon royal seat is thine, Yet, ere thou donn'st thy father's crown, think on these words

Alas for Fancy's dreams! too soon thou'lt find how few its

tures played,
"Now will I prove how sickly dreams my doating sire betrayed!" High o'er the loftiest pinnacle that crowns his hall of power,
Where wassail, rest, or reverie dispute the passing hour,
A bell, a little bell he hangs, its brazen chimes to breathe,
Each time it liestly him.

How cankering care forsakes his couch, how blissful is its lord.

flung, Yet something stirs within his breast—the bell remains unrung of their own religion than the members of other reli-

But an envoy stands before him—tears with his tidings blend— "Baser than basest foe is he, whom thou hast called thy friend!" Again a fond, fond dream is his! he deems her heart his own!
"Now let my bliss, my matchless bliss, to all the world be known!"

But lo, his minister draws near, with face foreboding woe:
"Alas, my liege, and is it thine, nor truth, nor trust to know:'
Sorely his soul is chastened, yet hath he not his land,
With ith many a princely treasure there, and many a gallant band? airer, I ween, no realm than his e'er pranked beneath the sun,

Cord,
He snatches up his trusty mail, and buckles on his sword.
Already care hath thinned his locks and dimmed his eagle eye,
Yet ever silent rests the bell, the little bell on high.
And should a transient gleam of bliss illume his withered brow,
Scarse thinks he to awake its tones—it sways unnoticed now— Scarce thinks he to awake its tones—it sways unnoticed now—
He feels his sands are fleeting fast—he lays him down to die;
When from without unceasingly he hears a wailing cry.
"What means those sounds of sorrow, what means that note of

"Ah, Sire, our father leaveth us—his children weep below!"
"My children, bid them enter!—lov'd they their lord so well?"
"Oh, Sire, could life but ransom life, their ready blood would

But many a stout and sturdy heart is eager thronging in,
Once more to bless his dying lord—once more to see his King—
"Ye lov'd me then, my children?" and thousands faltered
"Ave."

-Sharpe's Magazine.

OF CHURCHMEN.

Fredericton, delivered at his Primary Visitation.)

at its origin, struggled with them in a much greater their different and contrary systems with equal confidence. I fear the effect upon minds of this description is a very great indifference to all, an indifference

of no moment, and are felt to be of no moment by the of others. They are not properly Church-members parties themselves. I confess this is to me incredible. the community to whom their religious peculiarities

by that means wasted, so that the web which one sion for the flesh," reign without check among us. spins by day, the other unravels by night, it does not Even at mid-day festive parties are held, in which the Spirit of God has evidently descended, waste more than half their strength in undoing the good which sels for the Holy Communion, nor a Linen Cloth, nor

ed; neither to be diminished nor enlarged by mankind? of Revelation, and their brethren, out of courtesy,

vince. How fearful soever the evil I have been de- low him, and minister to him of their substance. O Indeed, so intensely interested was I in the Service, after the work of disunion and confusion which his scribing, we share it in common with all parts of the that God would give us to see more of this blessed that it was with difficulty I could suppress my feel- ambition and vanity have wrought, he looks complaworld. It is our common weakness, reproach, and spirit: that he would root out heartless doubt, and ings when the notes of the organ were almost drowned cently and confidently forward to the welcome of Athenians, who were eager "to tell or to hear some punishment. There is, however, among many of the hollow suspicion, and grovelling deceit from among us: by the full burst of these native worshippers, who, "Well done, thou good and faithful servant." It new thing," (Acts xvii. 21 v.) In the present day of members of the Church in this Province, (and I am that he would give us truly to believe that there is a from having been once cannibal savages, were now never for a moment enters into a mind so fully pre-

inclined to think that the evil is felt in other Provin- God, a heaven, a hell, a future state of retribution: uniting in the praises of God." ces,) a surprising apathy, a want of conscious energy, that he would teach us to make our Prayer Books real without which nothing good or great can be accom- books of prayer; our houses, houses of prayer; and plished, and a remarkable absence of public spirit.— would make our hearts his home: that he would grant displayed; and intimating a desire to know what had never knew. And will the Lord know, does he recog-This may in some degree be imputed to the bad poli- to all who bear the Church's name to be honest Churchmen and consistent Christians!

THE PRAYER-BOOK AN AID TO MISSION-

rosity of the Society for Propagating the Gospel,

which did not insist from the first, that the people

should do their part in maintaining a religion to which

little paid. There can be no doubt that on the whole

the balance of wealth lies on the side of the Church

greatly fear that its members, taken as a whole, con-

tribute less to the steady and continued maintenance

which it might be invidious to name, a large number of

viduals give very liberally; and all that is done, to

their honour be it spoken, is done by them, and they

are called upon to give again and again. Yet those

give, but always have an excuse ready: in truth, they

feel little interest in religion, and they know that Eng-

land is ready to help them, and they forget the fearful

account which they will soon have to give. So great

is their ignorance, that they obviously regard the funds

of the Venerable Society for the Propagation of the

Gospel as a kind of patrimouial inheritance laid up

for themselves and their children, of which they are

robbed, when it is not granted to them, forgetting

that they are only pensioners on its bounty, that it re-

ceives now no support from Parliament, and that every

body of Christians is bound to contribute to the main-

tenance of their own Clergy, and the support of their

gratitude to that noble Society, the nurse of all our

Missions, that this Province, which has received so

largely from its funds, should occasionally, if not

statedly, render it pecuniary assistance in return. I

am persuaded that by many it is still regarded as a

kind of government fund to which it is wholly unne-

For though the Mother Country has her own duty

to fulfil, nothing is more clear, than that, as long as

we are wholly dependant on the charity of others, we

shall never effectually maintain and propagate our own

consider it a matter of small importance whether it be

upheld or no? Are not they who remain in a Church

ment upon the property of Churchmen, for the sup-

port of their own religion. The burden would then

offices is observable. Had it not been for the generous

often be neither Communion Table, nor Font, nor Ves-

Books for the Offices. Even at present, in some

Man, the creature, despises his Creator, and pays him

Yet lest I should seem to discover no bright spots

It would indeed be only an act of justice, as well as

own charitable institutions.

cessary to conttibute.

ARY LABOURS. (From "Illustrations of the Prayer Book.")

The Prayer Book has been translated into most of the languages of Europe and Asia, into many of those of Africa and Oceanicea, and into several of the aboriginal tongues of our own continent; the number of permanent. It is evident that much is received, and es annually distributed cannot amount to less than half a million; and, as "God has made of one blood all nations of men for to dwell on all the face of the of England, yet, after making every allowance, I earth," they thus endeavour by the diffusion of catholic truth, and in humble dependance upon Him without whom "nothing is strong, nothing is holy," to unite them also within the fold of one universal and Apostolic Church, "having one Lord, one faith, one baptism, one God the Father of all, who is above all, and through all, and in all."

It was remarked at a late anniversary of the London Prayer Book Society, that dissenters in that country, surrounded by all the means of grace, had their little who do nothing are often very well able to afford to prejudices against the Church, but that if they went prevail respecting the value of liturgical forms to the deed, that a doubt could hardly be rationally enter- in the assemblies of the faithful." tained of their importance under other circumstances. Upon the understanding of the untutored heathen, darkened through the ignorance that is in them, the truths of Christianity exert a feeble influence, and line upon line, and precept upon precept, are generally required before any lasting impression can be made .-Something is absolutely necessary to fix their wave'ing and imperfect ideas; and, as might have been anticipated, experience has shown that the Prayer Book is as well adapted to their wants, as if it had been originally intended for them; -teaching them how to pray, and supplying a form of devotion, in which all the fundamental doctrines of the Gospel are fully embodied, and methodically brought before their view; while the short distinct prayers into which it is divided are easily retained in the memory. The late Dr. Morrison, the Chinese Missionary, himself a dissenter from the Church of England, was so strongly impressed with its importance, that he even translated the more necessary portions before he had completed the version of the Scriptures. In a letter to the English Board of Directors under whom he acted, he says,-"I have translated the morning and evening Service just as they stand in the Book of Common Prayer, without supporting it, even more guilty than they who altering only those parts which relate to the rulers of general remedy with any hope of its being adopted. The only true remedy seems to me to be an assesswished me to modify them, so as to render them more suitable to our peculiar circumstances, but as they possess here no authority beyond their intrinsic excelence, and are not binding upon the practice and conscience of any, and as they are not exclusive, I judged it better to preserve them as they are. Additional helps may be afforded, if they should not be found adequate. The heathen at first require helps for social devotion, and to me it appeared that the richness of phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord Jesus Christ, were so many excellencies, that a version of them into Chinese as they were was better than to remodel them."

The testimony thus borne, is amply confirmed by facts in reference to the aborigines of our own country, and the experience of church missionaries abroad. An instance of recent occurrence among the former, is thus related by Bishop Polk:-"The lady in charge of the school for the Cherokee nation, and who is a missionary of the "American Board of Commissioners for Foreign Missions," having laboured among that people for above fifteen years, assured me that she found nothing so well adapted to her purposes as the Book of Common Prayer. The whole arrangement was well suited to impress the truths of the Gospel on the heathen mind, and particularly the regular recurrence of the same language and ideas in the Sunday

Bishop Chase visiting some years ago an Indian tribe discovered a copy of the Liturgy, published in 1787, by the venerable Society for Propagating the Gospel in Foreign Parts; and was informed that they had been enabled thereby to conduct their public devotions every Lord's day, during a long series of years. of wealth to the salvation of their souls. Indifferent He protracted his sojourn beyond the Sunday following, and united with them in their worship. "By proceeding," he observes, "with all the prayers, as the though they may be Church-goers. They abstain from the Holy Communion, deeming themselves unfit Church has directed, the whole congregation through an aged reader, could join in repeating and offering up the same petitions with myself, they in the Indian, full of such broken reeds, who, when we lean upon and I in the English language. My mind was most favourably impressed towards these poor people; and my attachment to our primitive Liturgy was mightily trengthened by this instance of its great utility on this unholy state of mind. Parental discipline is Without such a help, how much of the missionary labour is lost, like oil spilt upon the ground, without a vessel to contain and preserve it. Had it not been for this Prayer Book, the worship of God would, to all human view, never have been perpetuated to the

According to the Rev. Mr. Yate, "the Liturgy of the Church of England, as translated into the language of New Zealand, has been next to the preaching of the Gospel and the use of the Holy Scriptures, one of the most efficacious means of Christian instruction. It is so simple, expresses so well the wants, both spiritual and temporal, of the people; and like the Bible, from whence a large part of it is derived, it so exactly meets every case, that it comes home to the experience, the heart, and the conscience; tends to awaken the unconverted, and is a source of consolation to the distressed sinner under his convictions, while the more advanced, are edified by the spirituality of its petitions. My mind is more than ever convinced of the essential value of a liturgical seivice, to a people so uneducated, so unused to prayer as the any decent parlour in the Province. The Canon New Zealanders.

"It is a gladdening sight to see and hear the natives mercy-seat of their God and Saviour."

of our position as members of the Church in this Proburial, would treasure up his holy sayings, would folwith the greatest possible propriety and devotion.—
duties of those who were posted by the will of God,

tice and experience make way for our Church beyond pointed to him. other forms of ecclesiastical government, by the ex- How utterly did God disapprove, through the mouth tance especially to the young and immature Christian extraordinary spiritual gifts, but went out of their and the strength she affords to the native convert. I way, and abused them to the selfish purpose of obabroad, the first thing they would do after making a said practice and experience produced these results, taining the lead of a party. He tells them, that how-

WITH THANKSGIVING.

(From "Sermons for Sundays, Festivals, and Fasts.")

We know who is our Redeemer, and we know that He is our King. We know that He reigns in Heaven. We know that His ministers are with us on earth, and that they do His work not in their own strength, but by His Spirit that works in them, and with them .-We know that He accepts our sacrifice of praise and thanksgiving. We know that He feeds us with the flesh of a sacrifice, of which they had no right to eat who served the Tabernacle (Heb. xiii. 10)—the great Offering for sin. We are come not to the flames and thunders of Mount Sinai, at which Moses himself trembled, and the people could not endure them, (Heb. xii. 18,) but into the Church of God, which is one with the Church in heaven, in which God dwells, and brings us near to Himself, so that we can approach Him readily and constantly by a new and liv-

ing way (Heb. x. 20). Thousands of Churches are one holy Temple in DIVISIONS of CHRISTENDOM and DUTIES leave it? I am unable at present to propose any the land. These I am printing, together with the which His people meet before Him. Millions of worth which His people meet before Him. Psalter divided for the thirty days of the month. I shippers, in all parts of the world, are one congregaintend them as helps for social worship. Mr. Milne tion, for they are one Body in Christ. "O house of let us walk in the light of the Lord." Come all ye who name the name of Christ, and gather yourselves together in His name, "to render thanks for the benefits you have received at His hands, to set forth His most holy praise, to hear His most holy word, and to ask those things which are needful for oody and soul." Come and rejoice together in what He has done for you, when His Church celebrates the great acts of His life on earth, or the work of His Spirit in His saints and martyrs. Come and partake of the sacred feast He makes you. Come and join with angels and archangels, and glorified saints, in celebra-

Come—unless you mean to turn away from Him—to show, by your unwillingness to be with Him, that you do not care to be found among His people at the last day. Come, if you wish the joyful sound of His praise to ring from land to land, and the earth to be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Come, unless you are content to be among the people that forget God. (Hab. ii. 14; Is. xi. 9; Ps. ix. 17.)

But come remembering into whose presence you are coming. Come determined to "walk in the light of the Lord." Not as those who walk in darkness and "hate the light, neither come to the light, lest their deeds should be reproved." (John iii. 20)— Come and be ready to live in the light. Submit yourselves truly to Christ, take His yoke upon you, and learn of Him. (Matt. xi. 29.) Remember, until rejoice in Christ, and keep hidden malice in your of the world and of the flesh.

presence. "Let every one that nameth the name of Amen, even so, come, Lord Jesus! Christ depart from iniquity!" (2 Tim. ii. 19.)

STRAYING FROM OUR APPOINTED SPHERE.

(From "The Ministry of the Body," by the Rev. R. W. Evans, B.D.)

great majority of Parishes, not is there even a font of any durable material. Such are the results of leaving at prayers. Religious worship is generally conducted other men's affairs, and is thus at once unprofitable in under the same blot; and one a stranger, not of the chillness. How different from the pride of Paris—the by a baptized native Christian. Their language con- the post assigned to him, and a hindrance in that seed of the Jews; signifying him to be a Saviour of Madeleine, which we visited the next day, elevated on veys in its tones something peculiarly devotional. which has been assigned to another. The proper all nations, and even of the vilest sinners. But we broad platforms of steps, a huge Grecian building of The Confession, the Lord's Prayer, and other parts of duty of his post is too palpable for him, too much know not his riches or our own poverty; therefore we white stone, like an Athenian temple without, like a our beautiful Liturgy, sound in the native tongue, matter of fact and of common-place. He finds it too run not to him. We perceive not that we are lost and gaudy music-room within! The interior is still unreally awe-inspiring. Every morning and evening, material, too much of a confinement for his enlarged perishing; therefore a Saviour is a word of little relish. finished; but all glowing with purple and gold, withthe chief and the slave, the once cannibal warrior, and that duty which clearly the smiling babe, are to be found prostrate before the calls upon him for exertion on the spot, is idly lies upon us, and the wrath that for it hangs over us, Speaking of the same people, Captain Jacobs, of of usefulness, just as the doll is thrown out of the tinual thought, till we were resolved in it, "Is this neglect their own holy cathedral; but no wonder; the East India Service, observes, "never did I witness window by the child that cries for the moon. And to Saviour mine?" And to the end we might find him self is ever rebuked before the embodied presence of Separation can never consist with a thorough discernment and the melancholy conclusion of the absurdity, and devout assembly, even does their love evaporate in words: were Christ again a more attentive, orderly, and devout assembly, even does their love evaporate in words: were Christ again as the grave of vanity, the Madeon earth, these faithful souls would pour the spikenard in a Christian country. The whole congregation ap- after having run about the country on his self-elected run to him.

Yet this sad division is not, in my view, the worst on his sacred head, would anoint his body for the peared to join in the singing, and in the responses, apostleship, and intruded with his own will on the possessed with the notion of its own merits, that there surprised at the composure and resignation which he have prophesied in the Lord's name, but whom He produced so happy an influence, the sick man drew nise, any one who thinks to work out of his own from under his pallet of straw a copy of the Prayer station? The man may, perhaps, point to some strations of regard, but whom they almost idolized. Book, and assured him it was that which had prepar- seeming good for a sign, but he shuts his eyes to the And this state of feeling has arisen, not because he is ed him for death. A similar instance is related by positive evil. He may point to following crowds, but deficient in talent, or indolent in study, or because one of the English missionaries to Greece. He pre- does being followed by crowds place God at our head? his discourses are feeble and meagre, incapable of sented a copy of the Prayer Book in Romaic, to the Let him be assured that the man who steps out of his enlarging their acquaintance with divine truth, but daughter of a noble family. The misfortunes of her proper station can no more know the Lord, and so simply because they possess him. The charm and kindred, preying upon her spirits, had impaired her be known by Him, than he who knows the Lord will freshness of novelty in his manner, which was once so health, and she sought consolation in the prayers step out of his station. To do that is at once to attractive, has passed away. The same tones of voice of the Liturgy. During a painful and protracted ill- ahandon the very appointed spot of mutual recog- falling constantly on their ears, weary and pall. They ness, she kept it constantly beneath her pillow, and nition; for where is it, but in the very execution of are restless for a change, and like the pampered epicure the last hours of her life were spent in reading and our duties under his grace, that the acquaintance is sated with delicious viands, they long for an alteration either begun or maintained? For there is required of their diet, and can turn from the most luxuriant Facts without number might be adduced in further proof of this position, for every people to whom a missionary has been sent, would furnish abundant illus- count the daily opportunities peculiar to the station Such a disposition has ever been favourable to trations; but not to increase unduly the size of the in the confidence of faith; in dependence upon divine schisms. Something new has ever been sought after, present work, it will suffice to quote in conclusion, the help, in reliance on heavenly promises. In short, as although every thing new in religion is a grand imperevidence of Bishop Wilson of Calcutta, in whose ex- well might the Jewish priest have sacrificed outside tinence. Whatever does not bear upon it the stamp tensive diocese, the converting power of Christianity the Temple, as the Christian priest offer the sacrifice of antiquity in doctrine or precept, is erroneous. has been of late years, so signally displayed. "Prac- of His body on that spot which the Lord has not ap-

> cellence of our Liturgy, her spiritual devotion, her of his Apostle, the doings of men who had even been stability, her safeguard against innovation, her assis- commissioned by Him through the manifestation of translation of the Bible, would be to translate the bat I look higher; it is the Grace of our Lord Jesus ever God may have used them for his purposes, yet Prayer Book; and whatever difference of opinion may Christ which descends on the means of His own ap- their relation to Him, and His to them, is no closer, pointment, and on the primitive forms of devotion, no higher, than what exists between the man and the inhabitants of Christian countries, it would seem in- which from the birth of Christianity, have been used trumpet which he sounds, or the cymbal which he strikes. Are these instruments profited by such use, and are they not laid aside as soon as done with? It THE CHRISTIAN COMING TO CHRIST is possible, therefore, to make a very showy display out of the bounds of our station, and yet be very far from the blessing of God.

The work of his station will always be drudgery to the spiritualist. It is a severe task to the indolence, the vanity, the love of novelty and notoriety, which are generated by his speculative flights; and, therefore, that part of the building which was assigned to him in the edification of the glorious temple of the Lord's body is neglected. Its architecture was too familiar, perhaps only a plain course of stone, while he would be at pointing a pinnacle; and the labour too mechanical, perhaps only laying a stone, when he would be carving one. He, therefore, abandons his work to set up for himself, and builds a castle in the air, a true modern architect's castle, fantastic, incongruous, uninhabitable, and found to be in every body's way. But even this soon makes way for some other fabric of the fashion of the day, equally unsubstan tial, equally absurd; and the builder is succeeded by other builders equally vain, equally giddy, equally babbling the dialect of Babel, equally at home abroad, and abroad at home, and carnalizing the spirit by the proud attempt to spiritualize the body.

THE DIVINE SAVIOUR.

From "Lectures on the First Nine Chapters of St. Matthew's Gospel," by Archbishop Leighton.)

The book of the generation of Jesus Christ. Many great volumes of history have been written of states and kingdoms of the earth, and lives of famous men, and the reading of them may delight and inform the mind; but what are they all, how empty and comfortgeneration of Jesus Christ. This is the gospel, the desireth new, for he saith the old is better." (Luke less stuff in respect of this history! The book of the alone good tidings to all nations and all ages; still v. 39 v.) fresh, and equally good news from one generation to another. Had not the Virgin borne this Son, we must say, all of us, "Good for us we had not been

Now, that so many ages were run by, before his coming, HIS will, who chose that point of time, is suficient reason. But, 1st, We may perceive by this, that the faith of the church and people of God was exercised in the expectance of this promised seed, in whom all the nations should be blessed.

2dly. And the esteem of this rich gift raised (and well did he deserve to be) the desire and hope of the nations. Thus the Lord hath been pleased, in other great favours, to use this way to reveal them in the promise long time before the performance; so, a son feeding and fanning divisions, allured by the glare of to Abraham, and the deliverance from Egypt, and that every meteor, and led on from one illusion to another. other from Babylon long before the captivity.

the truth, that God searches the heart, and knows the preceding ages, as if he had already lived and died the Lord doth not accept them." (Jer. xiv. 10 v.) most secret springs of all you do. Do not a thing and rose again, A Lamb slain from the foundation of "The man that wandereth out of the way of underwhich you would wish to hide; for to think of hiding the world; for he sees through all generations and suc- standing, shall remain in the congregation of the it from Him is worse than folly; it is to deny Him. cessions of times, and all things in them are always dead." (Prov. xxi. 16 v.) Think not you can rejoice in Christ, and not rejoice in alike present to his eye. But in the meantime, while Let us then check a fickle and fastidious temper, as righteousness. Think not you can rejoice in Christ, and do the deeds of darkness. Think not you can the first the church was held in prefiguring shadows, this was their grand desire, that he might appear in the flesh; punishment of schism. still looking and waiting when the day should break, hearts, or deceive your neighbour for gain. - Think and the shadows flee away. And thus in the Song of THE CHURCH OF NOTRE DAME, AT PARIS. not you can rejoice in Christ, and delight in thoughts Solomon may we take that wish (ch. viii. 1.), Oh! that thou wast my brother! And though the time The light of God's countenance shines through all seemed long, yet the vision was for the set time, and creation: it cheers the martyr in his dungeon, it glori- then it spake, and lied not; and he was coming for- blinded, and quite stunned, to the front of the venefies the unknown or despised saint, it detects the ward in the succession of time, hastening as a roe on rable cathedral; an open space, indeed, but more wicked in his hiding-place. Yes, whether he wrap the mountains, skipping from one age, from one one hill resembling a filthy inn yard, than the approach to one himself in the shade of night for theft or murder, or to another: as here we have it, Abraham begat Isaac, of the most famous churches in Christendom, where in the depths of deceit for fraud and filthy lucre, or in Isaac begat Jacob, &c. And this is now the great every kind of filth was allowed to accumulate, and the splendour of wealth for pride and oppression, and wish of his spouse, the church, and of each particular rubbish might be cast, not in secret, but under the carelessness, or in the show of religion itself, to stand soul espoused to him, that he would come again as he great eye of heaven. Not a trace of reverential care well with men by his hypocrisy. It is under this eye hath promised; and he will do so. What a sweet gave token of Christian picty or antiquarian sentiment; that you are called to venture upon holy ground, or echo there (Rev. xxii. 17) of Come! The Spirit says but the poor old majestic pile, neighboured by dirty rather, God has placed you within His courts, and Come, and the Bride says Come; and he says, (ver. cafes and bankrupt-looking shops, seemed left meekly reminds you that you are walking in them, and in His 20), Behold I come quickly; and they resound again, to vindicate its claim of respect before heaven, like

sinners, that the sweet smelling balm, that the oint- notion of an enormous building, from Victor Ilugo's ment poured out, that draws the virgins to love him; great romance, of which it is the scene; but abundantly sweet in the mouth and in the ear, and life in the recompensed by the sense of dim antiquity which is heart. A Saviour, for he shall save his people from conveys with more hoary power than any pile which I their sins. The Jews were his people once in a par- recollect, not in ruins. Its square grey turrets are the How sad a case is that which now so com- his name as their refuge, are his people, and he hath whom have shivered away the crumbling stones for monly prevails, when a man, having excited his am- engaged himself to be their Saviour, whatsoever kind their posterity to "make their bed and procreant bition by a future prospect, proportioned in bril- of people they be, and whatsoever kind of guiltiness of eradle in;" and the low archways over the humble liancy to the tawdriness of his self-conceit, leaves the sins they bring with them. And for that reacon, as is portals beneath them, seem carved out of wood which duties of his proper sphere unfulfilled to interfere with observed, are named in this his genealogy, persons has been charred by the action of fire. The interior those of another, setting himself up as a bishop over grossly stained, and the woman too, is specified, all is naked and gloomy, and struck us with a vault-like and capriciously torsaken for some imaginary occasion ready to fall on us and sink us, this would be our con- glory. For such a gew-gaw as this, do the Parisians

A FASTIDIOUS DISPOSITION. (From " A Guide to Church Fellowship.")

All men, in one respect, resemble the ancient usually prevalent, and calls for, on the part of Christians, more than usual precaution. It is by no means uncommon for some congregations to grow in a few years tired of the minister, whom they once not only welcomed amongst them with the strongest demon-

and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls, (Jer. vi. 16 v.)

To gratify the corrupt appetite for novelty, men of guided or designing minds have tried, and tried alas! too successfully, every kind of artifice and manœuvre. Spiritual empiricism, has been as rife, as popular, as well attested and recommended, as the quackery for corporeal maladies. Indeed, in proportion to the absurdity and extravagancy of its nostrums. to the hardihood and vain confidence of its experimenters, have mankind yielded to the delusions. He must be slenderly acquainted with the history of our race, and but little observant of what is now passing around him, who does not know that these devices are some of "the depths of Satan," (Rev. ii. 24 v.) whose maxim it is "to divide and to destroy." To sober and serious Christians, it is a source of anguish to witness many of the doings of the present day, which are carried on under pretext of superior illumination and sanctity, to see going forward amongst some sectaries, as much arrogant pretension, pharisaical conceit, boasting of miraculous gifts; and these things supported by artful illusions, and followed by as gross credulity and obstinate folly, as ever characterized any age of mankind.

Let us dread then, the idea of the mental dissipa tion which disposes to such feverish excitement, and which may render us a prey to such wild illusions. Let us fear to mistake the frenzy of the passions for the renewal of the heart. Let us testify a decided abhorrence of the wretched impostors who in order to "make gain of godliness," (1 Tim. vi. 5 v.), are intent upon exciting certain theatrical emotions of horror, and producing in the Church feelings and conduct, which seem to be the renewal of the ancient orgies of demons; ofttimes so dethroning reason from its empire in the minds of the young, as to render them incurable maniacs, and acting the most mournful of all tragedies, without the spectators thinking there was any tragedy acting at all. Let trepid voice. St. Paul lays it down as a characteristic of "Those who cannot endure sound doctrine," that "they heap to themselves teachers having itching ears." (2 Tim. iv. 3 v.) A prudent and faithful Christian will resist all importunities, even once, to desert his pastor, to run after new teachers, however they may be lauded or he may be solicited. If his heart be in the right place, he will feel no inclination to listen to them, "No man having drunk old wine straightway

It is much to be lamented that some professors are so vagrant in their habits, that instead of adhering to their own communion, they are always wandering about from place to place. Every new preacher or new occurrence calls them away from their own sanctuary. By this means they foster the spirit of fastidiousness in which they indulge; they listen only to be gratified and excited; they never profit. "As a bird that wandereth from her nest, so is a man that wandereth from his place." (Prov. xxvii, 8.) Such persons are always, spite of their self importance, the most ignorant in divine things; "ever learning and never able to come to the knowledge of the truth." (2 Tim. iii. 7 v.) They are always captious, carping, carried away with overweening conceit of themselves, "These are spots in your feasts of charity." (Jude 3dly. He was equally from the beginning, in his 12 v.) "Thus saith the Lord-they have loved to you can remember it with joy, because you are doing father's view, for the interest of believers, in all those wander, they have not restrained their feet, therefore

(From Sergeant Talfourd's Vacation Rambles.)

Through such avenues we threaded our way, half Christianity in its earliest days, rising above the scorns But thou shalt call his name Jesus. That is the and the abuses of the world. I was disappointed in name that refreshes the fainting spirits of humbled the size of the edifice, having received a shadowy ticular way; but all Jews and Gentiles that run unto haunts of innumerable birds, former generations of

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Pancy perchance hath pictured fair this vain weak world of ours, cy of the Mother Country. It arises, also, partly, without doubt, from the noble yet sadly-abused gene-In niggard drops it yields its bliss, in swollen streams its woe;
But few scant drops 'mid thousand streams have been thy sire's
to know."

He said and slept for aye—the youth his words hath heeded not; Fair as the rose which blooms in May deems he his lordly lot. He mounts the throne, whilst scornful smiles athwart his fea-

they professedly belong. Yet the voluntary system of support seems peculiarly liable to a capricious and fitful charity, which promises much more than it ever intends to perform. Whatever be the causes, the Each time it listeth him to touch the cord that sways beneath. That will be sound, that thro' his realm the news may spread facts (though painful) are too notorious to be denied, and to conceal them is to render the evil fixed and

Foodly he deems no day shall pass, but, that that little bell,
Touched by his willing hand, the tale of cloudless bliss shall tell.
And brightly dawneth day by day, yet ere that day is o'er,
The hopes that morning ushered in, at sunset smile no more:
Oft towards the cord the princely youth his eager glance hath

gious communities. In several parts of the Province, Now deems he his a well-proved friend, what gift with that can "Sound forth, thou brazen herald thou, for who so blest as I?" Churchmen, it is well known, do nothing for the support of the Church, or next to nothing. A few indi-

For God and man, to do it grace, their goodliest had done.

He hies him to the lattice, and he looked far and wide,

And his royal eye is flashing, and his bosom swells with pride.

Now will he joyous to the cord, now will he sound—but lo,

Within the hall are hurried steps—a messenger louts low:

"Sir King, see there, see there, yon flame that riseth high and

Our dwellings burn, our maidens flee, before the foeman's spear !" Ah, caitiff slaves!" bursts forth the King, and stead of silken

The dying monarch caught the word—he raised himself on high, And seized the cord—to Heaven one prayer his upturned eyes

Then bade the bell peal loud and long, and, smiling, sunk to faith. And do we esteem that faith so lightly, as to

harge of August 24, 1847, by John, Bishop of

be felt most by those who are most able to bear it, Whatever may be the evils affecting our present and the charitable efforts of individuals would be apposition, they are not new to the world. Christianity plied in aid of poor and really destitute places. It would be at the same time very ungrateful to degree. Only it had then one great advantage which deny that an increasing disposition to co-operate for we have not. It was then embodied in one definite the good of the Church has been manifested for some and acknowledged system which was matched against time past in many quarters, and that the liberal sums the world, and which suffered, bled, and prevailed—
Now men of the world ask, which is Christianity?—
Which is the true Bible? Which is the right Bishoped. And in saying what I deem it my duty to say
shoped. shop? Which is the true Pastor? Which is the on this point, I must not be understoood to reflect on real thing? Or is there nothing real after all?—
From this statement you will see that what orators at eration; but to speak of the united efforts of the public and the property of the prope public meetings declaim upon with so much effect, whole body of Churchmen, which I consider to be very the union of Christians in agreeing to differ, because far below what might easily be accomplished, and they despair of agreement, is in reality not a good, but would be accomplished, if men were as eager to praca very frightful practical evil, an evil certain to be tise religion, as they are to dispute about it; or if made worse, if not incurable, by the commendations their gifts were made on a systematic system of charibestowed on it. It has produced a great deal of secree infidelity, and will produce, I fear, a great deal ish on themselves. And I take this opportunity of There is a vast body of persons, who live entirely out of what is called the religious world, who are intelligent, thoughtful people, very keenly watching all that is now going on around them, and very principles, to make some permanent provision for the much dissatisfied with all sects and all parties. They Church in the place where their fortunes are made, or see a great number of persons claiming not only to be their estates lie, out of the property which God, not Christians, but in this country to be separate churches, all disunited, often at open variance, never communicating with each other, yet in possession of the mocked; but that whatsoever a man soweth, that shall same Scriptures, and appealing to them in support of he also reap." The root of the evil no doubt lies in that hollow worldliness, which makes men prefer the acquisition

amounting to contempt. It may be said, perhaps, that such differences are to their own salvation, they care even less for the good No rational pious persons would form separate communions for what they believed to be trifles, not to receive it, and perhaps justly; yet they take no founded on their religious convictions. But where is pains to become better and holier. Our Church is do not appear of moment? Of so great moment that them, pierce us through and through with empty prothey are often represented by them as the key-stones mises never made good to those who have depended to a right understanding of the Scriptures, and of the

It is again supposed that by the division of Christ- wholly relaxed, so that little children become their endom, more good is effected on the whole; the divided bodies stimulating each other to greater efforts.

There would be more reason in this, if their efforts were all directed to a common point: but when a vast years. Excess in eating and drinking, and an inordiedification of this now interesting people." deal of this energy is exerted against each other, and nate love of pampering the appetite, "making proviappear that we gain anything by our "unhappy divi- use of an inordinate quantity of wine is encouraged, What satisfaction is it to learn that in one and among both the younger and older members of Place Roman Catholics have become Protestants, and society strong drink in immoderate quantities is conand in another Protestants have gone over to Rome; tinually used. Among some a great want of honour that here the Church has gained on the Wesleyans, is observable in the ordinary transactions of life. In and there the Baptists have prevailed over the Church, if the equilibrium of division be maintained on the whole, and good pious men, on many of whom the gifts of the two great Societies at home, there would

others wish to do? Nor is the evil much amended by many of the funadministering the Lord's Supper would not be used in damental doctrines of the Gospel being held in common by all: for if any be denied, can there be, in the which requires a Font of Stone is neglected in the fulness of the Apostolic sense, "one Lord, one faith one baptism?" Where is this residuary Christianity great majority of Parishes, nor is there even a font of anctioned in the New Testament? Is not the "everevery man to do "that which is right in his own eyes. lasting Gospel," a systemfixed, limited, and determinless reverence than he exacts from his fellow-sinners Can that be a satisfactory state, when particular bodies of Christians make their selection of the truths to himself. in our horizon, I thankfully acknowledge that there agree not to press points of difference, which themare those whose reverential love seems ever ripening, selves, nevertheless, believe to be revealed? We may who are found daily in the temple, blessing and praisthankful that many truths are held in common: but if they were held as they ought to be, our joint ing God: who are never absent from the Heavenly nterest in them would unite us in Church-fellowship. Board: whose hand never grows weary in charity, nor ment and holy love of religious truth.