

YOUTH'S DEPARTMENT.

A HYMN.

See the kind Shepherd, Jesus stands,
And calls his sheep by name;
Gathers the feeble in his arms,
And feeds the tender lamb.

He'll lead us to the heavenly streams,
Where living waters flow,
And guide us to the fruitful fields,
Where trees of knowledge grow.

When wandering from the fold we leave
The straight and narrow way,
Our faithful shepherd still is near,
To guide us when we stray.

The feeblest lamb amidst the flock
Shall be its shepherd's care;
While folded in our Saviour's arms,
We're safe from every snare.—*Ep. Rec.*

TEACHER'S ABSENCE A SCHOLAR'S GRIEF.

Are you a teacher, and remiss in your attendance? Listen a moment to the recollections of one, who, for many years enjoyed the instructions of a Sabbath School.—When scarcely five years of age I was placed under the care of a pious teacher, and from her I received my first durable impression of divine things. Never shall I forget the deep tenderness with which she talked to me of a Saviour, and of the sinfulness of my heart, and the change it must undergo, before it could be fit for the society of angels. Never can I forget all this, or the thrilling interest it produced in my infant mind. Sabbath after Sabbath she talked to me of the goodness of God, and kindly pointed out the way in which I might become like him, and the dangers to which I might be exposed in after years, except I had Him for my guide. Her words so new, became very sweet; and I often longed for Sabbath morn that I might listen to them again. But then there was for me one source of grief. My teacher's delicate health sometimes detained her at home; and nothing could exceed my disappointment when this occurred. I would watch for her until every other class was supplied, and then, with a feeling of utter loneliness, resign myself to tears or repeat my lesson to a stranger who knew nothing of my feelings. Years have rolled away, and the tall grass has long waved over the grave of my teacher, and I, though young, have the same responsible charge. But her faithfulness has often incited me to diligence, and led me to adore that Providence which placed me under her care; and when sickness, or the chilling wintry blast has whispered; "Stay to-day from thy class," that feeling of disappointment and loneliness would return; and bring my waiting pupils before me. Teacher, have you ever felt it? Be punctual, be faithful; and then when you come to review the map of life it may not seem all a desert, but the hours you have spent with your class, will appear here and there, like many a green oasis, that has refreshed your own soul and the souls of others. Here you can know but in part; in heaven you may see the ultimate result of your wisely directed efforts; and who can describe those holy throbbings of joy the you may feel, as you see families trained up in the way of holiness,—youth triumphing over the allurements of sin, and hear the victorious song of the pilgrim as he treads the "dark valley of the shadow of death."—*Ibid.*

To sow in the temperate zone and reap beyond the tropics, is a somewhat singular thing, yet is constantly done; for the great East India ships, in imitation of the Dutch, who first introduced the practice, have small gardens in wooden boxes on their sterns, where the seed, acted upon by a heat increasing daily, shoot in a surprisingly rapid manner. In these the number of crops in a year are more numerous than in any spot on earth, for the gardeners, if so indeed, can command almost any temperature.—*Gos. Mes.*

ABSOLUTION.

One of the portions of our daily service which has attracted no inconsiderable odium is the declaration of absolution. We meet with a definition of the term in M Knight, in his note upon James v. 16, which we think worthy of regard, and as he was a presbyterian, his exposition will not labor under the suspicion of episcopalian prejudice. In explaining the text he says—"There is no mention here of absolution by the priest, or by any other person. Absolution, in the sound sense of the word, being nothing but a declaration of the promises of pardon which are made in the Gospel to penitent sinners." This is precisely the view of the Church when she declares that God "pardoneth and absolveth all those who truly repent and unfeignedly believe his holy Gospel." To the same purpose is this language of the excellent Dean Comber, in his notes upon this part of our Liturgy:—"We hold out," saith he, "a daily pardon, but we sufficiently exclude the ungodly, because we declare it only belongs to the penitent. Yet though the minister is to judge charitably, the people are to examine impartially, because though the servant cannot, the master can distinguish between the penitent and impenitent. And though the minister shall have a reward for his charity, the obstinate sinner shall not have the benefit thereof. Let it therefore be your care to examine your hearts and repent truly, that so you may not only have pardon from man, but from Almighty God also; for he that truly repents and then comes humbly to receive his absolution, shall have God sealing it to him." Again—"Repentance and faith," says the same writer, "are by Christ, and the apostles made the conditions of all the Gospel promises, and without them no absolution can be had." Here is sufficient to show what the Church designs by this portion of her services in this particular; and let every worshipper consider, while he hears this "declaration of absolution," the condition upon which it can do him good,—and so let him examine himself whether he repent truly of all his past transgressions. He that repenteth, confesseth and forsaketh his sins, is the only one who can appropriate this pardon to himself.—*Gos. Mes.*

INTELLIGENCE.

From the Episcopal Recorder.

CONVOCATION OF THE CHURCH OF ENGLAND.

There have been, in many quarters, the expression of a strong desire for the revival of this body with its proper powers. Among others, the following petition from nearly five hundred of the clergy in Ireland, has recently been presented to the King:

"We, the undersigned clergymen of the United Church of England and Ireland, deeply impressed with a sense of the many and great dangers to which it is exposed, and of your Majesty's paternal solicitude for its welfare, humbly submit to your most gracious consideration—

"That the present circumstances of the Established Church, no longer supported, as heretofore, by a Legislature exclusively Protestant, call imperatively for the adoption of such measures as may be calculated to confer upon it that stability of which it has been thus deprived.

"That your petitioners are persuaded that no measure is likely to be effectual either for increasing its spiritual efficiency, or extending its ministrations, unless accompanied by a restoration of the primitive privilege of Synodal Government, by which the internal arrangements of the Church might be administered, union and efficiency produced, and the collected opinions of its members authoritatively declared.

"That, in asking for a government by synods, diocesan, provincial, and national, your petitioners only claim the rights of the Church from the very earliest period; and press for a return to the usages that prevailed for centuries in the general Church, and more particularly in that part which has, under the Divine blessing, existed in these realms.

"That, in thus claiming a right which is enjoyed by all other religious denominations in the empire, more especially by the Established Church of Scotland, whose internal polity is so admirably and beneficially administered by its own legitimate councils,

your petitioners would deprecate every idea of erecting an independent jurisdiction, or exercising any power but in strict subordination to the constituted authorities of the State. To them they would be 'subject, not merely for wrath, but for conscience-sake.' But while they would cheerfully 'render unto Cæsar the things that are Cæsar's,' your petitioners would humbly solicit from your Majesty's paternal care the privilege of self-direction, government, and control, in the matters relating to the internal discipline of the Church, and its spiritual conduct and efficiency."

The late Bishop of Salisbury.—It is stated in the English papers that the late venerable and excellent Bishop of Salisbury has bequeathed to St. David's College, which owes its existence mainly to his unwearied perseverance and liberality while Bishop of St. David's, the whole of his valuable library consisting of many thousand volumes, "with the exception only of such books as Mrs. Burgess may think proper, immediately after his decease, to select for her own use and benefit." The Bishop has also left the sum of 3,000l. 3 per cent. consols, upon trust, that out of the interest thereof, 40l. per annum should be applied to the maintenance of the Burton, Mrs. Martha Moore's, and the two Eldon Scholarships in this college; the remainder of the interest to be paid to Mrs. Burgess during her life, and after her death to the use and benefit of the principal, professors and students of the same. It is due also to Mrs. Burgess to state, the Bishop having expressed an intention of leaving 500l. to the college for the purpose of providing a suitable room for the reception of the books, and also of presenting it with a copy of Owen's portrait of himself, in possession of Corpus Christi College, Oxford, though he had not reduced his intention to a written injunction in his will, she has most liberally declared her purpose of fulfilling his wishes in both these particulars.—*Ibid.*

Convention of New Jersey.—The annual Convention of the Protestant Episcopal Church in this diocese, was held in St. Mary's Church, in this city, during the present week, commencing on Wednesday morning, and closing on Friday morning. There were present 29 of the Clergy, and 46 lay deputies, representing 26 parishes—the largest Convention that has been held in the diocese. The Sermon at the opening of the Convention, was preached by the Rev. Mr. Morehouse. The Bishop's address was delivered on Thursday morning, and contained, beside the customary statement of Episcopal acts, many passages of peculiar and affecting interest. Particularly so were the references to the decease of the venerable patriarch of the American Episcopal Church, and of the Rev. Mr. Holmes, a respected and beloved presbyter of this diocese. The Rev. Messrs. Tanser, Williams and Germain, deacons, were ordained Priests. The Rt. Rev. Dr. McIlwaine, Bishop of Ohio, was present on the second day of the session, and preached in the evening. Two new Churches were admitted into union with the Convention, viz. Grace Church, Newark, and St. Stephen's Church, Willingborough, in this county. The corner stones of 4 new Churches have been laid, and four previously commenced, have been completed and consecrated.

There have been ordinations by the Bishop during the past year—4 to the order of Deacons, and 6 advanced to the Priesthood.

The Constitution for the diocese was considered and adopted. The Convention had an early session on Friday, when morning prayer was read by the Bishop at five o'clock, and the adjournment took place at 8 A. M., after the singing of the 133d Psalm, and the Episcopal Benediction. The business of the Convention was conducted with much spirit and with perfect harmony. Resolutions were passed, commending St. Mary's Hall to the patronage of the Church. The prospects of the Church appear to be in the highest degree encouraging. Its members dwell in peace, being as men of one mind in a house, and the Churches, walking in the fear of the Lord, and in the comfort of the Holy Ghost, are multiplied.—*Burlington Gazette.*

Church Rates.—The number of petitions to Parliament against the proposed scheme for the abolition