Poetry.

THE ANGEL AND THE CHILD. FROM THE FRENCH, BY JANE NEBOUL. An angel form, with brow of light, Watched o'er a sleeping infant's dream, And gazed as though his visage bright Was there beheld as in a stream.

"Fair child, whose face is like to mine, Oh, come," he said, "and fly with me; Come forth to happiness divine, For earth is all unworthy thee.

"Here, perfect bliss thou cans't not know; The soul amidst its pleasures sighs; All sounds of joy are full of woe; Enjoyments are but miseries.

"Fear stalks amidst the gorgeous shows And, though serene the day may rise, It lasts not brilliant to its close, And tempests sleep in calmest skies.

"Alas, shall sorrow, doubts and fears Deform a brow so pure as this? And shall the bitterness of tears Dim those blue eyes that speak of bliss?

"No, no! along the realms of space, Far from all care let us begone; Kind Providence shall give thee grace

For those few years thou mightest live on. "No mourning weeds, no sound of wail, Thy cheerless spirit shall annoy; Thy kindred shall thy absence wail, Even as thy coming gave them joy.

"No cloud on any brow shall rest, Nought speaks of tomb or sadness there; Of beings like thee, pure and blest, The latest flower shall be most fair."

The angel shook his snowy wings, And through the fields of ether sped, Where Heaven's eternal music rings-Mother, alas! thy son is dead!

Selected.

From the Church Review.

MODERN SPIRITUALISM. 1. New Testament "Miracles," and Modern "Mira- bound to subject them to experiment before Senior Classes in Cambridge Divinity School, New York: Partridge & Brittan. 1855.
3. Modern Spiritualism; its facts and fanaticisms,

pendix, by E. W. Capron. Boston: 1855.

The Apocatastasis: or Progress backwards. A simply as to the cause of the phenomena, new Tract for the Times. By the Author. Burlington, Vt.: Goodrich. 1854.

upon a regular review of either of the rel with us unless we make out a case of books whose titles are given above. As supernatural action. Not the Spiritualists; contributions to letters or to science, for therein we are unwillingly compelled none of them, except the last, has merit to agree with them. Only while they enough to entitle it to any consideration; maintain that the work is of God, we hold and the Apocatastasis is so unfortunate in it to be of the devil. Now under this agreein its method and its tone, as greatly to ment as to the fact, there is no longer any diminish the claims upon our attention, necessity for investigations of it, nor could which the obvious learning, and we think right intention of its author would other- alter our conclusion as to their origin. The wise have entitled him to receive. There is however a great deal in his book that will repay the reader. The author is evi- the Spiritualists rely. They have, besides, dently a thinker, and a man of learning; nothing to rely upon, except their own but his work impresses us, as designed internal persuasion of the truthfulness of more to display his learning, and give vent the evidence. We could obtain no other to a somewhat elephantine jocosity, than evidence, and are incapable of conviction singly intended to combat and explode a most dangerous delusion with the sound the truth and finality of revelation makes arguments of eternal truth as revealed to the internal persuasion of the Spiritualists us by God; the only arguments that in an impossibility for us. We hope to do such a matter can avail. Modern Spirit- something to make it equally impossible for ualism professes to be a revelation from others. the Most High God in its facts and its teachings. It is therefore, (even if it be altogether a delusion of the disordered intellect, in its beginnings) entirely too serious in its consequences for ridicule, however learned. We fear that it presents so much which is attractive to the mind and to the affections of men, that ridicule will only re-act to increase the number of its adherents. We hope that the learned author will take this point vance the end, which we are persuaded he desires as earnestly and on the same

grounds as ourselves. We stand upon the firm foundations of controversy, as things to be disputed by deavor to answer them.

we are about to give undue importance to a very small matter; and so far as our influence extends, hold out a temptation to some minds to examine it experimentally, we propose to examine. whose present contempt of it would have Here, moreover, we consent to meet the prevented them otherwise from touching Spiritualists on their own ground. All of the unclean thing. But the examination, them who are not wilful cheats attribute which, in the course of duty, we have all the phenomena to spiritual agencies; been compelled to make of it, has led us and unless they all, without exception, can to the conclusion that it is a matter of such be convicted of insanity, they are unfrom setting before hearers and readers- generally such as not to make the idea of that by timely warning, on the grounds of their insanity in the highest degree imthey may be delivered from what already invites them with no fair t voice. If what are called spiritual manifestations went nothing beyond Rochester-knockings, table-tippings, and such like "tom-foolery," we lives and uniform reputation, their condi-

might be able to see that it was perfectly consistent with our duty as clergymen and reviewers, to treat its pretensions with silent contempt. Or, if the dealers in it, and managers of it, were confined to the characterless men and women, who advertise their exhibitions for a fee, and the set of equally idle and vicious persons whom alone they would then interest, we might suppose the case one which, like fortunetelling and the exhibition of model artists. were fit only for the interference of the District attorney and the chief of police. But this is not the state of the case. Such disreputable persons as these are, questionless, very prominent in the matter. But, besides them, is a large, and we fear, fast increasing number of others who are honest in their doings and upright in their intent; persons of the very highest repute for morals, information, and sagacity; not easily deceived, and far above the suspicion of deceit, who are enrolled among the believers and doers of the Modern Spiritualism. Grave senators have stepped from the halls of legislation, and ermined judges come down from the judgment seat to dabble in the dreadful intercourse with spirits; and it is even said, (and that not on judge Edmond's authority alone,) that the highest rank of our hierarchy is not unrepresented among them either as an operator in the phenomena, or as a believer of their divine origin. It is impossible for us or for any, knowing this state of things, any longer to decline looking at the matter, excusing ourselves on the ground of its essential meanness. It is a very grave matter whether it be a delusion or whether it be a fact; a point which we hope will be made sufficiently clear, in the progress of our article.

In the outset, however, we are bound in fairness to say, that we have not personally witnessed any of these manifestations. Holding them, as upon our stand point, we are compelled to hold them to be the work of the devil-nothing short of cases of demoniac possession-we could not voluntarily witness them unless some duty called us where they were without making ourselves partakers of the sin of If we had, or could have, any doubt about the things themselves, or about the cause of them, we admit that we would be cles," the comparative evidence for each. The Nature of both. Testimony of a hundred witnesses. An Essay, read before the Middle and facts upon the evidence of the parties. Senior Classes in Cambridge 1854. pp. 101. by J. H. Fowler. Boston: 1854. pp. 101. We judge their work on their own statement of it. Our readers, who do not George Dexter, M.D. Vol. II. Third Edition. believe the "fact," are the only ones (if any) who are entitled to call our fairness in question. Not the Spiritualists themhave been wont to despise Spiritualism as a We do not propose to spend any time thing too contemptible for notice may quarany number of witnesses of the phenomena spirits would assure us that they are messengers of God. Upon these declarations on the other ground-for our persuasion of

Nor can our readers charge us with too great readiness in admitting our belief of the reality of the alleged facts, and of their supernatural origin in the face of such evidence as establishes these facts, unless upon the ground either of their present impossibility, or an antecedent improbability so strong as to make the admission unphilosophical-or, admitting the facts-the presentation of a theory of physical causes sufficient to account for the phenomena. into consideration, and in a future edition, which we have no doubt will be called for, which we have no doubt will be called for, be calculated rather to frustrate than adshow of reason; and whether we agreed with Professor Faraday and others in their reasonings and conclusions about them or not we might be held unphilosophical to two things—neither of which we shall admit the supernatural character of the phenomena. But the case becomes very selves Christians, as we suppose all such different when it is alleged, and we find to admit them both; the infallible truth, ourselves constrained to admit the truth of and the finality of the Scriptures. But the allegation—that living persons do daily while we will not bring these points into and hourly receive communications by writing, by voice, and by raps, or in any any to whom or for whom we write, we way, from beings announcing themselves shall anticipate some o jections to the to be the spirits of departed persons. In business we have taken in hand, and en-Some of our readers may suppose that spiritual one is the only possible solution of the problem. And then the question is whether the spirits at work are good or had spirits, which, moreover, is the point

tion of health, their present occupations, human animal, not having the faculty of men's minds on the cardinal points of the and the confidence which they still com- reason, are incapable of mania in any truth and finality of His own holy word. mand in the community, all go to forbid form, it being a disease of the reasoning Let us then appeal to the bible itself. the idea of insanity, or indeed of any faculty. Nor, of course, can it be main- These spiritual manifestations (as we have ordinary form of monomania. But even tained, that independent of any domestic said) are no new things, now for the first n the idea that the victims and practicer possession of the swine, a power was time heard of. They are as old as the of this iniquity are monomaniaes—that is miraculously exerted upon them, by which days of Saul, of Moses, of Job, and of the supposing them to be perfectly sane on their animal instincts were so perverted, garden of Eden. Why God has permitted every other subject but this, but in regard that they ran down the steep hill into the them, we may be altogether unable to deterto it utterly demented, the question cannot sea and were drowned; since that would mine. Nor is it now the question. It is only be avoided; what is the cause of the impeach the evangelists of the grossest as to the fact, whether He has or has not particular monomania? Now nothing as yet inaccuracy of statement, or else our Lord ever permitted them before now. And if known concerning the phenomena or the himself of a trick, with purpose to deceive. the fact of such permission be made out, causes of diseased mental action at all He expressly gave the devils permission to the "onus" is on the deniers to show satisfies them, but the very theory of the enter into the swine; and the evangelists affirmatively that the present condition of Spiritualists themselves, which we are, tell us expressly that they did so. Nor the world is such as to make the idea of a

nistory, of reason, or of revelation. On He addressed them as persons—that is, as ful fashion in the present day. Nor can the contrary, history and revelation both thinking, willing, responsible intelligences. they find any basis for such a conclusion, much that supports it.

their spiritual and supernatural character. ravings of the Pythoness upon the tripod, And upon these grounds the sole question and the whole more modern history of is: are they of God, or are they of the witchcraft-we suppose that these things

only the truth, but the whole truth of God; of thinking, willing, speaking, acting locoif there be any truth not contained in it motion, &c., &c. which it is either necessary or useful for 2. He is a spiritual person; therefore, so that the scriptures we have-admitted to be His Word -leave us any ground to believe that they are final; our conclusion, that these spiritual manifestations are the many to the same effect. work of the devil cannot be proved Indeed, then they would cease to be at all which would not otherwise belong to it, the devil in possessing them as clearly and Except for the doctrine of the finality of promptly as others not so affected. revelation, infidelity may, by the help of Let us apply these data to the question the evil one, establish any denial of the before us. The main facts of Modern

tate to deny the possibility of such a thing and irreconcileably hostile thereto. thew viii., Mark v., and Luke viii.

denying the possibility of such a thing at the devil. any time is logically compelled to deny the truth of the whole history. Because, sion by other considerations:

however reluctantly compelled to admit, again, except on grounds which go to the present permission of diabolic possession that they are both spiritual and super- falsity of the history itself, can it be pre- inadmissible. They must establish, affirtended, that what is in this case called the matively, such a difference between the And to that theory, which satisfactorily devils is only an evil influence or principle, present and the old states of the world, in accounts for all the phenomena of "Spirit- an obstinately perverse and vicious dispo- favor of the present, on the score of virtue, ualism," we do not see that any sufficient sition. Our Lord addressed not the men as will entirely exclude the idea of God's objections can be alleged, on the ground of but the devils, who spake by the men. love, exercising discipline after this dread-

assure us that Modern Spiritualism errs Now passing by-only for want of time only in calling itself "modern." Nor do to notice them—many other cases in Holy virtue. They will not find it in the amazthe absolute determinations of sound reason | Scripture as well as abundantly authentipresent anything which contradicts the cated ones from profane history—the case theory. On the contrary, as we shall see, of Saul, of Joh, of the Witch of Endor, and the appearance of the prophet Samuel-We allow, then, the facts. We allow the necromantic arts of the Egyptians, the

are clear: We plant ourselves, as we said, upon 1. The devil is a real person; not a the basis of the Holy Word of God, as mere influence or principle or disposition being the true and final revelation of in a person; and that he has the same himself to man. Unless the bible be not powers as belong and attach to all persons

man to know for his salvation; if there one who can act without being seen; that remain anything which God purposes to he can act upon our bodies, and affect our make the subject of a revelation, whether spirits in ways, that however inexplicable the same be or be not necessary as a part of to us, are none the less certainly true, the knowledge whereby men are to be saved; because we do not understand the mode of

3. It is historically proved that he has done so; this narrative being only one of

4. The character of such acts of the devil is different from the symptoms and important, however interesting they might phenomena of merely diseased or destroyed be to the mere psychologist. But only in ellect. The victims of domestic posseshen. Because they do pretend to teach sion are both more and less than crazy us something important as bearing upon persons. They are impelled to act, not the question and the character of the simply by the erroneous processes of their luture state, above and beyond what is own minds, and the depravity of their own revealed in the Holy Word. At the same wills, but by the force of a mind and will, time they admit the truth of Scripture, as which are not their will at all, which se ze a revelation from God, but deny its finality. upon them and use them, sometimes with-Grant that the Spiritualists are very bad out their consciousness, causing them to theologians. So is the devil: but no one say and do things, not of themselves; pretends that he is crazy. The evil one things that do not always impress their that we should find the pr also denies the finality of revelation. From memories, or involve any other faculty tions of diabolic possession precisely analthe scene in Eden to that upon the Temple of their minds; so that while they are fully ogous in form to the ancient instances. and the Mount, in temptations, down to in the extremity of demoniac possession, the present day, that has always been the they may be able to use their mental facullevil's argument. This it is which gives ties (as crazy persons are not) on all Spiritualism a character of importance, matters that do not touch the purpose of

taith upon the same basis as the bible Spiritualism are certified on the evidence, itself, for aught that human reason is able not only of the actors in the business, who to determine concerning its utterances or are called "mediums," but also of most its proofs. Superstition may add any fig-credible persons who have been led by ments of any character to the divine curiosity or a purpose of scientific investi leclarations, and the devil may work lying gation to witness them. Tables and other wonders to authenticate them, so as to heavy articles of furniture have been moved eceive, if it were possible, the very elect. without the application of any physical He may, and we think does, work such force at all adequate to produce the offect. wonders now. But, standing upon the Certain peculiar sounds are heard at times basis of the truth and the finality together, and places, when and where human or of God's word, it is our own fault if we be material agency in the production of them that as the matter is ordin rily confined to lieved, as of God, and certain things to be

TORONTO, CANADA, JULY 5, 1855. which is idolatry, communicated by the recent discoveries of the auriferous fields of California and Australia. They will not find it in the magnificent developments of Modern Science that have brought the matter and the mind of the ends of the earth together. They will not find it in the wide spread extravagance and luxury f modern wealth; that, from its very nature, fosters in man, more than anything else, the devil of selfishness and pride. uestion, our position that God has hereto-They will not find it in the family, where he discipline of humanity is to set aside. ore permitted the devil to act in the way ve suppose him now to be acting in the as that now there is no such thing as case of "Modern Spiritualism." youth, nor even a step between infancy To be concluded in our next. and manhood. They will not find it in the institutions of the State; where, practially, everything tends to sink the idea of individual responsibility before God into Ecclesiastical Intelligence. the aggregation of collective irresponsibility to anything but the self-will of an autocrat, majority, or a mob. They will not find t in the Church, where brother contends From the John Bull. with brother, and bishop wrangles against pishop, not in the spirit of love, lut in the

> Nor is it necessary, or to be expected, The only question is, whether, in any previous age of the world, the Almighty has permitted the devil not only to walk to and fro upon the earth, seeking whom he may devour, but also to affect the bodies and minds of men-the whole complex humanity-in any more direct and palpable way than by instilling evil desires, and strewing men's paths with temptations and pportunities for the gratification of the fallen nature. Admitting the truth of the sacred volume, the fact that God has done o aforetime is not an open question.

Take the case of Job; here we have the

levil empowered by God to try a good

spirit of party. Where then are they to

ook for it? or how can they avoid the

conviction—that for wise purposes, wise and good purposes, because His purposes—

God has, in these days, permitted the

levil to resume the exercise of power long

abeyance-or that the evil one himself,

n his deep but malicious wisdom, discovers

in our days the policy of certain operations,

which for long ages ho is supposed to have

man by the sudden and complete loss of property and children; and, best remarked, sing as his instruments in the destruction men whose minds he influenced to that end, and also exercising control of some leceived. Not otherwise, for in such case is, if not clearly impossible, yet in the kind over the elements of nature; "the we should be left without the necessary highest degree improbable, and in which fire from heaven" and the "winds;" protections of human infirmity; and that action of electricity or any other known making them, too, contribute their help to cannot be true except we deny the truth, material force does by no means adequately the general ruin. Furthermore, the devil the mercy, and the goodness of God. account for the phenomena. Add to smote Job with sore boils from the sole Demoniac possession must be allowed to which, in divers ways, by audible voices, of his foot unto his crown." Now, whether e a possible occurrence at any time, and by writing, and by a system of telegraphic these sore boils" were or were not any of under any circumstances of the world, so signs, spirits announcing themselves by the varieties of the ordinary phlegmonous long as there remain upon it considerable name, as the departed human beings have tumor, so called, or some other eruption numbers of men who are not the subjects made to the mediums, and through them, unknown before or after to pathology, it is of the kingdom of Christ. The most that to other living persons, communications, perfectly plain that they were not the can be concluded from the failure of his- disclosing their own condition and occupa- results of any morbid action. Job had not tory, for a series of ages, to record cases of tion, and that of others, in the unseen world, a disease of any kind—the result of acciit, is only as to its probability during those and making revelations in regard to it, not dent or exposure, or of any interruption of periods. Moreover, (except in such in- only beyond, but different from, what is the healthy condition and functions of his tances as the present, or others which declared concerning it in the Scriptures, body. His affliction was purely superhave come down to us,) we are to observe, and announcing certain things to be bespecial permission. And in that work, the individual affections, its occurrence does done as unto God, which are not so com- devil, himself a spiritual person, being not enter into the scope of general history; manded and taught in the bible; which unseen, made himself felt, in affecting the so that the silence of authentic records, things, though the mediums pretend that matter of Job's body, under circumstances during any period, however protracted, they are consistent with the gospel, (that is does not amount even to an adverse proba- such of them as are now or have hereto- it, of any diseased or morbid action. The bility. Infidelity, however, does not hesi- fore been persons of repute) are yet directly purpose of the Almighty, in granting such a power in this case to the devil, is aside now or at any time; and they, who in Of course, therefore, there is a reason from our present topic. The knowledge spite of the evidence, deny the reality of for these facts, a cause for these effects; which we have on that point from the the facts of Modern Spiritualism, regarding seeing that nothing can be without a cause Sacred Word no more accounts for Job's the whole as a mere delusion of a few of being. If natural causes, by which we condition on natural grounds than our monomaniacs, avow the same belief. We mean causes referrible to any category of ignorance of the Divine purpose in the must therefore spend a moment upon it normal, material or spiritual agencies emand be taught of Scripture in regard to it. ployed in the material or moral government us against the idea of their being super-We shall refer to only one case—that of of the universe, are entirely insufficient to natural. Rather, the force of the arguthe Demoniacs of Gadara, recorded Mat- account for the the effects, we are justi- ment is all the other way: our ignorance fied in regarding them as supernatural and of the means whereby these things are Let it be noted, that we are now arguing spiritual. This cause, then, is either God done going to no other end than to against the infidel allegation of the impos- or the devil. It cannot be God; because strengthen our convictions of their supersibility of demoniac possession at any time, if it be, then the bible is not His holy naturalness. Joh's case is one in which not so much to convince infidels of their word, and we have no revelation of the the devil, having received permission from error, as to satisfy objectors to the pres. Divine Will at all, which it is impossible God, did supernaturally affect matter and ent possibility of the same thing. Here to believe; or else the revelation we have was a case in which the devils which had is not final, and thus Christianity is at once entered into human beings were com- disproved, which it is also impossible to present inquiry: First, that God, for wise manded by the Lord to come out of them, believe. The bible is God's word, and it ends of his own has heretofore permitted import as the pulpit and the religious doubtedly right in so doing. If they were and permitted, on their own prayer, to is his final revelation. Therefore "Spiritpress may not, on any such ground, refrain few in numbers, or their antecedents were enter into a herd of swine. Infidelity, nalism" is not of God. Therefore it is of so throws upon those who object to our But let us fortify that inevitable conclu- such a present condition of the world and men in it as makes the supposition of

independently thereof; and also to control, handle, and use other matter-the "fire from heaven" and the "wind from the we have recorded with the lightning and the winds, it must be allowed that he can move tables, where nothing is to be overwilderness." If he can do such things as come but the simple law of inertia of matter. And, if he could instantly produce upon the whole matter of Job's body "sore boils from the sole of his foot unto his crown," he certainly can cause a living hand to seize and hold a pen, and involuntarily write words, with which the mind of his instrument has no connection. Nor will it be a sufficient answer to reply that table-tappings and knockings, and writings with a pen are things beneath the dignity of such an operator. How do we knew? seamen frequenting this port, will be supplied Any incendiary can set fire to a man's by the opening (at Mr. Dumlin's wharf, below the of such an operator. How do we know? house. Any villian can hire a set of bravos and desperadoes to set upon innocent people and kill them. Boils, however people and kill them. Boils, however painful, are generally regarded as very contemptible forms of disease—very small although a portion thereof has been already conmatters. Yet we find all these things ndicative to our reason of somewhat small ngenuity and power of invention in the levil used in the case of Lab. No many levil, used in the case of Job. No means in behalf of the spiritual welfare of a class who s contemptible in any hands which suffices or its end. And the employment for any observance and of receiving religious instruction, we feel confident that the charity of a for its end. And the employment for any end of means of any kind beyond what is sufficient thereto is an argument, not so much of the wisdom of the operator and the dignity of the operation, as of the contrary. We have dwelt at this length upon the case of Job, because it answers completely all the points of the objections we ave anticipated, and establishes, beyond

MISCELLANEOUS CHURCH INTELLIGENCE.

without giving a proper place for pity and ben- in the middle of the church. evolence. Some acquaintance with economic science was likewise valuable to the preacher. phrase logy. Another fatal error in preaching was that of underrating the capacity of the people. The sole object of all preaching was occupied a conspicuous position. They had the opportunity of addressing the individuals most On the wall at the back of the Altar, immeremarkable for wealth, rank, talent, and influwas the chief sateguard of universal Christen-Holy Catholic Church depended, under God, upon the branches of the Angelical Communion On the north wall of the Chancel is a white their ministerial duties, not of preaching only, of those the tablet commemorates. but of them all, would by God's help, chris-

SOCIETY FOR THE PROPOGATION OF THE GOS-PEL.—At the second meeting for conversation of the members and friends of the Society for the Propogation of the Gospel on Tuesday week, about 100 Clergymen and laymen were present, and Glasgow. The last meeting of the season will take place on Tuesday, June 19.

St. Paul's, Knightsbridge .- On Thursday veek the Bishop of London met the Hon. and Rev. R. Liddell and Mr. Westerton, at St. Paul's Knightsbridge, for the purpose of inspecting the floral decorations objected to by the latter. After a careful examination his Lordship expressed his approval of them.

CONSECRATION-By the Bishop of Winchessite of the old one, at an expense of 6,659L, the channel being rebuilt by the Provost and Fellows of King's College, Cambridge, the pat-

rons of the living, at a cost of about 850l. FOUNDATION STONE LAID-Of a new district Rev. A. S. Canney, late Curate of All Saints,

SERVICE FOR WORKING MEN .- Notice of an early service, at half-past six, on Trinity Sunday, consisting of the litany, and a sermon, followed by the celebration of the Holy Eucharist, specially for those who "dislike coming to Church at a later hour of the day, in their working dress," has been given at St. Paul's,

Rector of Saint Clement Danes, in the Strand, administered public baptism to ninety-three children of different ages without the fee usually paid for the performance of that essential and solemn rite. It is much to be lamented that many poor parents are from want of means to pay the fee of 1s 6d., hindered from having fee of 1s 6d., hindered from having their children baptised in many of the metro-politan parishes where this fee is demanded, and the Rev. Mr. Mason having, during his visit amongst the poor of Saint Clement Danes, ascertained that so many children of its poor ded to take a religious paper, and don't under-were unbaptised, determined that the non-pay- stand why they cannot be afforded as cheap sa

schools of the parish, two of which Sunday

TESTIMONIALS.—Testimonials of affection and in the East; to the Rev. W. H. Lewis, by the Schools and Church, Bury, on his leaving; to the Rev. E. Brownrigg, by the parishioners of Ellingham, on his leaving.

COLONIAL.

FLOATING CHAPEL FOR SEAMEN .- In about inclined plane) of a Bethel ship which has been generously placed at the disposal of the Revd. Mr. Carden by a friend to the church. The tributed, the reverend gentleman licensed to the community whose temporal welfare only, is mainly dependant upon the mariner, will not be

sought in vain. Contributions may be addressed to the Quebec

UNITED STATES.

CHURCH OF THE HOLY INNOCENTS, ALBANY .-The services of this Church, which had been suspended for a fortnight, owing to the decorations which have recently been effected in this most interesting building, were resumed on Trinity Sunday. Our readers may not all of them be aware that the Church is indebted to the quiet, unobtrusive munificence of one layman for the possession of one of the most man for the possession of one of the most beautiful and thoroughly expressed specimens of Ecclesiastical Architecture in this country. It was erected to the glory of God in honour of the Holy Innocents, and in memory of his own children, by W. H. DeWitt, Esq., of Albany: it is situated in a part of the city where church accommodation was much needed, and the seats are free and unappropriated for ever. The engaged during this week in the visitation of the Clergy of his Archdeaconry at St. Paul's Church, Covent-garden. The sermon preceding the Charge was dispensed with in initiation. the Charge was dispensed with, in imitation of the course pursued by the Bishop. The Charge consisted of an essay on preaching, and on the errors by which it is rendered ineffective:

The first general error was want of faith. Preaching was disparaged, and ironical praise. Preaching was disparaged, and ironical praise bestowed on short sermons. The next error was that of overlooking certain qualifications luc.s." with seven burners, each burner forming which the work of preaching required. Amongst these were command of language and readiness of expression. Another qualification for a many ways—we need not explain it; the mystic preacher was acquaintance with at least the seven is, if possible, a more expressive and comelements of modern science, to some extent of prehensive symbol than the sacred triangle. nce, and in particular of the philosophy of with three burners; they are placed immediately morals, for which the study of the works of under the corbels that support the trusses of Bishop Butler would be found most valuable, the roof, and diffuse an agreeable light throughnot so the study of Archdeacon Paley, whose out the whole building, avoiding the offensive system made prudence the only motive of virtue, glare which gas-burners produce when placed

The Chancel has been decorated in the polychrome by Doremus & Akeroyd of New York. Touching the composition of sermons, haste in | The groundwork of the roof is deep blue, powdered with gold stars and white lilies altern as unappropriateness of subject, and entiquated The rafters and other timbers are of a buff tint, with the mouldings "picked out" in white and colours, and their plain faces enriched by foliated arabesque work in green and red. The edification. The Clergy of this Archdeaconry battlemented cornice is very rich, and the cor-

diately under the Chancel triplet, is a beautiful ence in the kingdom. A majority of the Legis-lature were their parishioners The Church of England, opposed to superstition and bigotry on gilded in old, but intelligible English, a text the one hand, and to infidelity on the other, from Rev. v. 13, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon dom. The advancement or decline of Christ's the Throne, and unto the Lamb for ever and

the several quarters of the world; and in this marble monument in memory of the founder's widely influential communion their position was children. It is exquisitely carved, and the de most important. The effective discharge of sign is conceived in a spirit worthy the purity within a simple arch are four wreaths of lilies tianize and evangelize the heart and centre of of the valley, entwined "each within each, like home's soft sympathies"-" Sisters and Brothers." In the centre of each wreath is the name and age of those innocents whom God in his wisdom had so soon removed to a better land. In the point of the arch is a polished floriated cross, and at its base is a lamb sleeping. Under this monument, and gilded in the same manner as the text over the Altar, is inscribed the beautiful and appropriate Collect for the Holy Innocents' Day. These decorations add considerably to the beauty of the interior, and are designed with a purity and chasteness of flauntiness and tawdriness sometimes chargeable to painting in our churches. The recent improvements, as well as the original design for the church, have been entrusted to Mr. Frank Wills, architect, of New York.

Miscellaneous.

SUBSCRIBERS, AND THOSE WHO OUGHT TO Church in Prince's-street, to be dedicated to St.

Andrew, providing accommodation for about

We intimated last week that we had, in

years past, increased our subscription list by BE SUBSCRIBERS FOR A RELIGIOUS NEWSPAPER. our personal solicitations. While engaged in this work we were brought in contact with all sorts of Churchmen, and had occasion to hear numerous opinions respecting the various papers published in the Episcopal Church. In some respects, the employment was a very good school for us, and we now propose to give our readers the benefit of our experience.—Perhaps some one will find himself described and see the working dress," has been given at St. Paul's, Brighton.

PUBLIC BAPTISMS OF INFANTS—ST. CLEMENT DANES.—On Whit Sunday, during evening service, the Rev. J. C. Mason, the newly inducted the true initials of the persons indicated.

Mr. A. is a wealthy farmer—himself and wife is himself well posted up in regard to all the "sad accidents" and "horrible murders" of the day,