

Original.

“We readily give to the following the ‘‘ spare corner’’ asked for it by an old and valued friend and zealous Churchman, who says ‘‘ it was written just thirty years ago.’’

FOR ASCENSION DAY.

Lift up your heads, ye Heavenly gates!
 Prophetic song! the Royal strain:
 Lift up—the King of Glory waits,
 Receive your absent God again.

And nations which had not their birth,
 And tongues which knew not then a name,
 Repeat the song, and through the earth
 The triumph of their God proclaim.

Hail! King of Glory—Saviour—Lord!
 Eternal champion! who alone
 Conquest hast won without the sword,
 Bought with no blood except thine own.

Victor of victors, o'er the grave
 Triumphant—thine the glory be;
 Who died from death our race to save,
 And won our immortality.

For Thou didst burst the gates of hell,
 Captivity hast captive led:
 Before Thee sin and Satan fell,
 And death subdued restored its dead.

See cloud-borne He ascends the sky,
 A throng of angels round Him waits:
 Hark! their triumphal shout—Lift high
 Your heads, ye everlasting gates.

O! God of unexampled love,
 Redeemer, Mediator! now
 Enthroned in highest Heaven above,
 Before Thy Mercy-seat we bow.

To Thee, beyond what lips can tell,
 Our hearts and souls their offering raise;
 And while the pealing organ's swell
 Is mingled with our song of praise.

High may the homage of our zeal
 Like incense of the morning rise:
 And be the anthem's solemn peal,
 Our well accepted sacrifice.

The Church Times.

HALIFAX, SATURDAY, MAY 7, 1853.

ASCENSION.

THE closing scene of our blessed Lord's sojourn on earth, was presented to the notice of the members of our Church on Thursday last, in the appointed services for celebrating his glorious return from the abodes of sinful men to the house of ‘‘ his Father and our Father, his God and our God.’’ The collects for that day, and for next Sunday, embody, in beautiful and spiritual language, the practical influence which this wonderful event should exercise upon the Christian mind, and give forcible expression to the yearnings of the new born soul. We are there instructed to pray that we may not be left ‘‘ comfortless’’ in this world of tribulation, but that, now that Christ is exalted with great triumph into his kingdom in heaven, he would send us the Holy Ghost to comfort us and exalt us to the same place whither He has gone before.’’ And in the mean time, while clothed with ‘‘ that corruptible body which presseth down the soul,’’ and subject to that sore conflict between flesh and spirit, which every Christian daily feels, we are led to pray that we may, even now, in heart and mind, ascend to the heavens, and with Christ continually dwell.’’ May these spiritual supplications be accompanied on their way to the Throne of Grace, from the lips of the millions of our Communion who will have uttered them at this Season, by that ‘‘ fervency of spirit,’’ which through a Saviour's infinite merits will insure their acceptance on high! We take the following notice of the festival from the work of a standard ritualist of our Church:—

‘‘ Forty days after his Resurrection, our blessed Saviour publicly ascended with our human nature into heaven, and presented it to God, who placed it at his own right hand, and by the reception of those first-fruits sanctified the whole race of mankind. As a thankful acknowledgment of which great and mysterious act of our redemption, the Church hath from the beginning of Christianity set apart this day for its commemoration; and for the greater solemnity of it, our Church in particular hath selected such peculiar offices as are suitable to the occasion; as may be seen by a short view of the particulars.

‘‘ Instead of the ordinary Psalms for the morning, are appointed the viiith, xvth, xxist; and for the afternoon the xxivth, xlviith, cviiith. The viiith Psalm was at first designed by David for the magnifying God

for his wonderful creation of the world, and for his goodness to mankind, in appointing him to be Lord of so great a work: but in a prophetic sense, it sets forth his more admirable mercy to men, in exalting our human nature above all creatures in the world, which was eminently completed in our Saviour's assumption of the flesh, and ascending with it to heaven, and reigning in it there. The xvth Psalm shews how justly our Saviour ascended the holy hill, the highest heavens, of which Mount Sion was a type: since he was the only person that had all the qualifications which that Psalm mentions, and which we must endeavour to attain, if ever we desire to follow him to those blessed mansions. The xxist, or last Psalm for the morning, was plainly fulfilled in our Saviour's Ascension, when he put all his enemies to flight, and was exalted in his own strength, when he entered into everlasting felicity, and had a crown of pure gold set upon his head.

‘‘ In the first Lesson for the morning is recorded Moses's going up to the mount to receive the Law from God to deliver it to the Jews, which was the type of our Saviour's Ascension into heaven, to send down a new law, the law of faith. The first Lesson at evening contains the history of Elijah's being taken up into heaven, and of his conferring at that time a double portion of his Spirit on Elisha; which exactly prefigured our Saviour, who, after he was ascended, sent down the fulness of his Spirit upon his Apostles and Disciples.’’

CANADA CHURCH NEWS.

We copy the following items from one of the Quebec Secular papers.

The recent departure for England of the Rev. Principal Nicholls, of Lennoxville College, is rumoured to be in connection with contemplated arrangements of some importance in the Diocese of Quebec, to which the district of St. Francis has recently been annexed, by letters patent. The probable return of Bishop Mountain, as Metropolitan, will render it undesirable that his Lordship should retain his other offices of Archdeacon and Rector of Quebec, whilst the growing importance of the Eastern townships suggests the necessity of a new Archdeaconry. It is expected accordingly that Mr. Nicholls, who is closely related to the Bishop, and for whose arrival his Lordship will wait, will receive an Oxford degree of Doctor of Divinity, and be raised to the dignity of Archdeacon of St. Francis, unless the Rev. Mr. Wood's senior pretensions should indicate him for the post. The Rev. Official Mackie, whose amiable disposition and talents have made him deservedly popular, and who has twice administered the Diocese during the absence of the Bishop, will, it is supposed, relieve his Lordship of the Archdeaconry of Quebec, and ultimately succeed to the Episcopate; whilst the Rev. A. Mountain may become Rector of the Parish, in the gift of the Society. The financial arrangements required by the changes will not be facilitated by the threatened withdrawal of the Clergy Reserves, but the objects are of a nature to leave little room for doubt that all difficulties will be overcome—especially if the great Church Societies at home favorably entertain the scheme. In all cases the Bishop would retain his salary of £1000 sterling, now allowed by the home Government.

CONFERENCE.—It was stated by the Lord Bishop of Toronto at the general meeting of the Diocesan Church Society last week, that it was his intention to convene a Conference of the Clergy and Laity of the Diocese in the month of June. As however, his grace the Archbishop of Canterbury has promised to introduce a measure respecting the government of the Colonial Church, it has been deemed expedient to postpone this Conference till that measure has been passed.

TRINITY COLLEGE, TORONTO.—At a special meeting of the Council of Trinity College, held on Saturday the 9th inst., at the request of Alexander Burnside, Esq., that gentleman attended for the purpose of handing over to the Corporation of Trinity College a cheque for the amount of £4000, and also the Title-deeds of certain lands adjoined to the College grounds (valued at £2000), of which he at the same time executed a conveyance to the College. On so doing Dr. Burnside expressed the interest with which he had viewed, from its commencement, the attempt to establish a Church University, and the gratification he experienced from the conviction that the College would, under the Divine blessing, fulfil the expectations of its founders. He stated that, in putting the College in immediate possession of land and money, which he had originally designed to bequeath by will, he was but cheerfully embracing the opportunity of relieving himself from further anxiety on a subject of great moment, and expressing, in a man-

ner most grateful to himself, his kindly feelings towards the rising institution. He felt however that, while he was thus discharging a special obligation under which he had brought himself, as a subscriber to the College funds; there were other obligations under which he lay to one who had the success of The College very much at heart, and that of these he could never hope to acquit himself. He was deeply sensible of the privileges he had enjoyed in having been honoured for so many years by the friendship of the Bishop of Toronto, and of the advantage which he had often derived from his Lordship's kind and prudent counsels. He spoke with great feeling of the relation in which the Bishop had stood to him as his spiritual guide, and of the benefit which he had experienced from his ministrations in the pulpit and at the altar. These were services which he could never requite, but he rejoiced to know that they would be recompensed hereafter.

The Bishop in reply warmly thanked Dr. Burnside in the name of the Corporation, for his noble act of munificence. The gift was in itself a noble one, but its value was greatly enhanced by the effect of its example upon others. The success which had attended the effort to erect the College was, in a great degree, owing to the fact that Dr. Burnside had placed his name for so large a sum at the head of the Subscription List. His Lordship thanked Dr. Burnside for the very kind manner in which he had spoken of himself, though he could not consent to accept as his due the high eulogium which had been pressed upon him. It was, however, matter of satisfaction to believe that he had in any way contributed to his welfare or comfort, and he was well assured that the act by which Dr. Burnside had marked that day, would be at all times a subject of pleasing reflection to himself, as well as a most important benefit to others. His Lordship then moved the following Resolution, which was seconded by the Chief Justice, and carried unanimously:

Resolved,—‘‘ That the thanks of the Council of Trinity College be given to Dr. Burnside on the part of the Corporation for his munificent Donation of a grant of land in the immediate vicinity of the College grounds, valued at £2000, and of the sum of £4,000 in money paid in by him at the Board this day, making together £6,000, a gift of very great importance to the Institution at this early stage of its progress; and of incalculable value as an example to all who have the means of affording such substantial encouragement and aid to the cause of religion and learning.’’

In seconding the above resolution the Chief Justice observed.

That the munificent gift which the Council had been called upon to acknowledge was without a parallel, as he believed, in the history of the Province, at all events in the history of Upper Canada. On no occasion had an amount so large been given to any charitable institution by one individual in his life-time. He trusted that Dr. Burnside might long live to enjoy the grateful esteem of those whose design he was so effectually promoting, and to witness the benefits resulting from this generous devotion of his wealth.

The Bishop further intimated that the attention of the council would be called to the consideration of some plan by which the name of Dr. Burnside might be permanently associated with the fund which he had added to the endowment of the College.

The ninth of April was, at Dr. Burnside's express desire, selected for the transaction of the important business which it has been our pleasing duty to record, in consequence of his entering on that day on his 78th year. We may be permitted to congratulate Dr. Burnside on having thus emulated, by an act of piety and charity, the anniversary of his birth; and on having, amid the sufferings and infirmities of age, distinguished the day, of whose successive return the poet mournfully exclaims ‘‘ less and less white its mark appears,’’ by a mark far whiter than any by which the hand of youth even in its happiest hours, records the possession of health and the enjoyment of pleasure.—From the Canadian Churchman.

The following is a more particular account of the escape of the Bishop of Quebec than that before published:—

‘‘ In our latest English papers we observe an account of a dreadful accident on the Great Western Railway, on the 26th ult., by which one of the Directors was killed, and a number of passengers seriously injured. The train had just passed under the bridge a short distance on the London side of the Ealing station, and was traversing that portion of the line known as the Ealing cutting, when the travelling porter observed that the first of the three first class carriages was off the rails and swinging to and fro in a very alarming manner. He instantly turned round to the driver, who looking round at the moment, and observing something wrong, shut off the steam and reversed the en-