From the Churchman. MAY-DAY. MORNING.

All hail! The breeze of this bright morn, The notes of early birds, Whose joyous songs from yonder thorn With fairer grace my thoughts adorn. And charm them into words! Oh, ever from the land of dreams May I be called away Br sounds as sweet-by happy gleams, As radiant as the cloudless beams That hail this "first of May!"

No traces of the plenteous rain, The last of April showers, That all night on the lattice pane Whispered a low and mournful strain, Save that on leaves and flowers, The drops from Heaven still glisten clear,-Thus ever in my heart, May the dark storm of fault and fear Leave but the pure repentant tear, Fresh graces to impart !

The sun has climed the zenith height With steady, fervent ray; While from the open paths so bright, To lonely bowers of shuded light, We gladly turn away. Ah, when arrives the glorious hour, That to my waiting heart Shall bring renown and fame and power, The faithful spirit's promised dower May I unharmed depart

From mad Ambition's ardent strife, And, grateful for release, Turn to a calm, secluded life, With hely thought and purpose rife. In sweet content and peace!

NIGHT.

'Tis night-but night so warm, so fair, It : eems a purer day : Through scented groves the gentle air Lifts the dark leaves, that, sheltered there, With the soft moonbeams play,---While shadows flit all solemnly, Called by its lightest breath, Like spirit forms across the lea, Bringing the mournful thought to me, Of the still night of death.

Oh, when the shades of life's last eve Around my spirit fall, \* May Memory on her records loave No wrongs the parting soul to grieve, No shadows to appal; But to my heart, in radiance bright, The earnest faith be given, To gild the loneliness of night -With glimpses of the fadeless light, The perfect day of Heaven!

# Selected.

NO. II.

" Then spake JESUS to the multitude and to His

Plain and necessary Christian duty. Oh-They then held the offices in those Divine viour's precept. The Disciples were not account of these Divine institutions which they then administered.

apon us-namely, That we must submit against them, and endeavored to reform verselves to duly constituted authority, them.

even when that authority happens to fulinto the hands of wicked men. Thi practical rule is without all manner c doubt Divinely sanctioned in the chapter before us. No disciple of the Loni Jesus may knowingly or wilfully disregard it. Reader, have you been duly hapized? Then you are a Disciple of the Lord Jesus Christ, bound to believe and de all that He has taught. Consider this Hiprecept therefore; and take heed that you do not live in disobedience to it, as so many are doing all around you. Consider that if our obligation to obey our rulers came to an end as soon as we could see anything evil in their characters, how soon would all the bonds of Society be loosened and broken asunder. If a Parent, for instance, be wicked, may his children be therefore disobedient? If a King be a wicked man, may his subjects be therefore rebellious? Surely not so. Obedience is due and ought to be given to all their lawful commands, without any regard to their private character, for conscience' sake towards God; just as servants also are taught by S. Peter to be subject to their masters, " not only to the good and gentle, but also to the froward." But nothing can teach us so plainly, and with such infinite sanction, as the words of our Saviour in the passage before us. Only read the rest of the chapter, and see in what very severe language our Lord upbraids and rebukes the hypocrisy, and the blindness, and the evil character of the Scribes and Pharisees. Personally considered they could not be respected, but yet officially considered they were to be obeyed. Properly constituted authority was to be obeyed, although in the hands of evil men. This then is a maxim expressly sanctioned by Divine wisdom.

How strong this makes the argument of the member of the Church against many who now separate themselves ! For what do the common objections against the Church amount to which the Dissenters are fond of making? They say, There is this or that abuse in the Church; such and such a corruption exists in it; this clergyman is a worldly man; that clergyman neglects his duties; and another shows that his heart is not truly converted to God. In a word, There are many abuses in the Church; there are many evil men amongst its ministers. Now here the principle taught us by our Saviour in the chapter hefore us comes in and sets us free from all difficulty at once, and points out to all the disciples of the Lord Jesus how they ought to act. Was the Jewish Church in a pure and perfect state in the days of our Saviour? Were there no abuses in it, no corruptions? Were there no evil men among those who sat in the seats of authority? Yet, whilst our Lord warned His Disciples not to follow the evil example of those evil men. He taught them to respect the institutions that they administered, and to obey the authority that they possessed. Our Lord gave no liberty to His Disciples to separate themselves, and to make for themselves a new brotherhood, on the plea hat the Jewish Church was in a corrupt ON THE SUBMISSION DUE TO LAWFUL AUTHORITY. State. The Jewish Church was a Divine institution, and although its rulers might happen to be evil men, yet it was not law-Disciples, saying, The Scribes and Pharisees sit in happen to be evil men, yet it was not law-luses' seat; all therefore whatsoever they bid you ful to separate from that Church, nor to observe, that observe and do." (S. Matt. xxiii. disobey the lawful directions of its rulers. In exactly the same manner, whatever Here our Lord delivers to all His Dis- abuses or corruptions may now exist in ciples an exceedingly important rule .- the Church in England, however inconsis-Here is a great principle, given and sanc- tent may be the private character of some tioned by Divine authority. Have we not of its rulers and ministers (although no one much need to guide ourselves by this rule can say, with the least shadow of truth, almost every day we live? For want of that the Church in Eugland is in as corrupt having considered this great principle, many a state as the Jewish Church was at the members of the Church are often at a loss time of our Saviour's life in it), yet, because on many points, and know not what answer the bishops, sit in the Apostles' seats, be-

to give to those that oppose themselves. cause the Church is a Divine institution, Many hesitate and doubt, and many go because the Bishops of the Church now wrong, all their life long, through want of sit in the places of rightly constituted knowing this great rule of conduct taught authority, having succeeded the Apostles us here so distinctly and forcibly by our in a regular line, according to the very Divine Master himself. Let us now, with method appointed by those Disciples, therean humble and teachable mind, consider its fore all the disciples of the Lord Jesus in nature, and then its application to ourselves. England are under the plainest obligation to abide in communion with them, and to observe and do all their lawful commands. The precept of our Saviour in the verses according to the principle so strongly enbefore us teaches, first of all, that submistion to duly constituted authority is a very passage before us. The Bishops have most undoubtedly succeeded to their sacred serve the reuson on which our Lord office in the Church of Christ with far frounds His precept: " The Scribes and more regularity than the High Priests did Phorisces sit in Moses' sent." They oc- to theirs in the days of our Saviour; for cupied at that time those offices of author- the High Priests were not then appointed ity which had been established by Moses to their spiritual office exactly according to with Divine sanction. They were, in the original institution, on account of the some true senses, the successors of Moses. interference of the Roman power. Hence if persons haptized into the Christian institutions which had come down from Church would never have supposed it Moses to that generation. They sat in the lawful to withdraw themselves from the places of properly constituted authority in authority of the Apostles whilst the Apos. the Jewish Church : " All THEREFORE | tles were alive; so no more can it be law-(our Lord says) whatsnever they bid you ful before God to withdraw ourselves now deerce, that observe and do." Mark the from the authority of those who sit in the force of the word "therefore" in our Sa- Apostles' seats, and to make new religious societies and new spiritual rulers for ourtold to observe the directions of the Scribes | relves, on the plea that there are abuses in and Pharisees on the ground of their per- the Church and evil among its ministers. sonal character, but solely on the ground For this is openly to transgress the precept of their official character. They sat in of God contained in the passage of holy Moses seat. They were at that time the Scripture before us. This is to interfere successors of Moses in the Jewish-Church. with Divine institutions, and to introduce Therefore they were to be regarded and the evils of division and separation, which obeyed for the Lord's sake, not for their far more than counterbalances any little own sake. Obedience was due to them on good that such separatists may think to do.

Note 1. The precept here taught so plainly and so strongly by our Lord was always acted upon by the Prophets and But this principle of obedience to rightly Holy Men of old. Did any of them ever Consultured anthority is not all that is taught | think it lawful to leave the Jewish Church, by our Lord in the Chapter before us. - even at the time when idolatry prevailed If we read the tchole chapter, we shall in it to a great extent? No: they only then understand that there is a further les- kept themselves from the evils and corrupon this subject most forcibly enjoined tions existing in it, and openly testified that,

mand, " Children, obey your parents in all and meditates with delight on that " Sab-

things," is Divine, and seems to admit of bath of rest which is eternal. no exceptions. Yet, doubtless, there are Mr. Lovegood is interrupted in his medi-Word of God, obedience might be rightly had been suddenly taken worse . . . and might cost us.

3. How thankful we should be that at the reformation of the Church in England all saints in paradise. many grievous abuses and corruptions were removed. No new Church was then but the old Church planted here in the times of the Apostles was cleansed and reformed by its rulers.

4. Let us then make it one of our rules obey them that have the rule over us." binding upon every Christian man as the sociations." duty of obedience to the temporal ruler. He may no more withdraw himself from obedience to the ruler of the Church, on the plea of abuses in the Church, than he the ruler of the kingdom on the plea of abuses in the government of it. The sin of schism is as great as the sin of rebellion.

### EXPERIENCES OF LIFE. By Rev. J. J. Nicholson.

A DEATH-BED AND A DISCOVERY. Mrs. Wallace had been gradually dedining since her kind friends had provided so amply for her comfort. Mr. Lovegood had long since made her acquaintance, and now was found daily at her bedside, ministering and deriving instruction and consolation in communing with the saintly pirit clothing itself for the world to come. Ve ever seem to be nearer heaven when rolding converse with a saintly one, who, lrawing near to the valley of the shadow of death, must soon stand in the Lord's courts. It seems as though we already stood within the hallowed "circle of the redeemed," who " rest from their labors," low changed is the aspect of death, when viewed at the dying couch of the humble hristian, from what it is when seen in one who has lived without God in the world. and passes away without Hope beyond! We have, indeed, reen the wretchedlyhardened and wicked die calmly, but there was no Heaven in that calmness. Stoical indifference, or obtuseness, has no mark of the cross. It cannot be imposed upon us for the impress of a sanctified heart and will. It is not the hallowed calm, as of by Mr. Heartful. angel-whisperings, fore-shadowing rest be-And we have seen one whose sanctity

as unquestioned, pass through an "awful aptism? of sufferings, shuddering over the grave, shrinking from death, its cold emprace and icy touch, and pitcously lamentng a want of preparation.

It was but a sore temptation of the Evil One—for that trembling spirit had, for long years, been braced by the Grace of Imnanuel. We never knew one more lovely n her christian character, more watchful nore prayerful, more given to self examinaion, more devoted to all charities and good vorks. She had been a pattern-woman in all that was beautiful and auractive in christain excellence; and yet, when the dread monarch" approached her, the flesh was appalled, and the spirit trembled, as it gozed, with undimmed eye, into the awful

profound of eternity. Never shall we forget that scene. For ong, weary hours did she wrestle with that temptation. She felt as though she were learned of heaven, and stood alone, without hope and without consolation. We prayed with her, read to her the most brilling and cheering promises of her divine Lord; portrayed to her the cross, and the great redemption thereon wrought and the mercies by it bestowed, and the mighte hopes and privileges which were hers, as a follower of Christ. And when the temptation was over, she seemed like one who had passed through a great conflict of afflictions. But the "Sun of Righteourness" gilded all the rest of her way to "the dark valley." She partook of the sacred symbols of her Lord's body and blood, received strength, and as the clouds rolled away, and the spirit breathed freely again, such a radiant countenance, almost as if transfigured -- such sweet, heavenly musings, we never beheld, never heard It reemed that the very chamber was bathed with light from heaven, and that the spirit of the dying was about to dissolve and pass away in its kindred element.

It was a glorious evening in Spring, the Sunday next before Easter. The toils of the day being over, Mr. Lovegood was seated in his study, meditating on the services of the day through which he had passed, and the duties and employments of the ensuing Passion Week, and "the great day," to which it is a preclude.

Of all the hours of a clergyman's life, without doubt his Sundar evenings are the most pleasurable and joyous. 'Tis then, more than at any other period, perhaps, that his beart is free, light and joyous-not hat the dar's work is done-but that he has added one more effort to the labor of "The Sondays of man's life,"

"Threaded together on time's string,
Make headeds to adorn the wife
Of the Eternal, glorious King,"—Hobert.

are just limits of obedience in every case. In prayer, at the holy altar, in behalf of his in the communion of the Catholic church, But the general rule before us is very clear, flock, now gushes out in the calm, quiet, in the confidence of a certain faith, in the and is Divinely sanctioned. Exceptions hallowed evening hour, with joyand thanksto it form the extreme cases, which need giving for all the mercies of the day, and not be considered beforehand. The com- the hoty message which he hath delivered, perfect chanty with the world: All which

TORONTO, CANADA, MAY 24, 1855.

ome limits to a child's obedience. But it tations by Mr. Friendlyer Mr. F. is always would not be edifying to consider such a welcome visitor; but on this occasion he exceptions beforehand. So if a Bishop, brought painful intelligence. He had just Priest, or Deacon were to tell us to ob- been to pay his usual evening visit to Mrs. serve and do anything plainly contrary to Wallace, and found her dying. They hurthe laws of the Church or to the holy ried to the home of the dying woman. She withheld in that particular, whatever it there, on this hallowed eve, did Sarah Wallace partake of her last communion on earth. Henceforth she will commune with

The commendatory prayer was said, and the faithful pastor remained to see the last set up, for that is impossible for man to do; struggle, and wipe the death-damps that

gathered on her brow. The reader will remember, that in a former chapter we spoke of a curiouslywrought unique silver cup, which we saw of life to keep this precept which our Lord in a cupboard at Mrs. Wallace's. This has so expressly taught us; which is also cup, on the present occasion, by an aprepeated to us by S. Paul in Hebrews xiii. parent accident, having attracted Mr. Love 17, where, speaking of the rulers of the good's attention, he took it into his hand, Church, he enjoins upon all Christians to and after examining it minutely, remarked:

"It is singular, very singular; but this This is a plain Christian duty, as strongly joun, in a mysterious way revives old as-

> He looked first at it, and its initials, and then intently at Mrs. Wallace. "How strange!" exclaimed he. It is

now many years since I have seen anything may withdraw himself from obedience to like it; but I cannot be mistaken—the impression is too vivid-it is the very pattern and style of my mother's silver ware!" The dying woman, in broken accents,

nformed him that it was a gift from her

mother, when she was a little girl. The initials "G" stood for her maiden name. Grantney. It was all that she retained which bore any trace of the past, except the weary heart, which was about to find rest. Mr. Lovegood was deeply moved. His eyes filled with tears. Mrs. Wallace continued a brief narrative of her past history, seeming to be traced almost with made for her cousin Robert, as already detailed, prior to her removal to this country, and to render those sacrifices more complete, her twother Righard had that shortly after reaching the New World, and, bereft vision, but several of us met together in ot and life of poverty and hardships of and partook of their beatific joys. And O, William Wallace; that so long as he re- trenches last night, I found great comfort tained his health, and poverty and disease did not overcast their days, they continued the of St. Peter, although, as soon as I had faithful and regular in their attendance on finished it, I went off to sleep like a top. the church's services, and received the Hooked after my company, and saw them attention of the rector of the church in as "comfortable as adverse circumstances which they worshipped; but the rector admitted," and afterwards made them a dying, a new elergyman succeeded him, little speech around their bivounc-fire, vhose duties increasing, they were gradually lost sight of, until extreme suffering had brought them to the condition in which as British soldiers. The poor fellows they were found on that memorable night cheered me long and loud.

was Mary Gould?"

with emotion-" am the son of your Robert Lovegood-your own cousin. O get used to. God! wonderful art Thou in all Thy ways! Verily Thou art a God that hidest Thyself, with-the 23rd, 90th, and 91st Pealins, O God of Israel the Saviour!"

We intrude not upon the sanctity of that

scene. When the first gush of feeling, occasioned by the rocognition, had subsided, Mr. Lavegood gave her a brief relation of his life in this country. His father had removed hither when his children were very roung, bringing them all with him except the eldest, whom he left to be educated and brought up at the mercantile business, and died some years after his arrival, leaving an embarrassed estate and a helpless family. His mother turned the remnant of her property into ready money, and removed to the West, and there meeting with nany privations, a hard struggle in a new and rogged country, she had, from the force of circumstances and pressing duties. imperceptibly become weaned from her early associations; and for a number of years before her death had reased to have any communication with her friends in England. Hence he knew nothing of the intervening history of his relatives—all, to just beyond the tents, in a dense hollow him, between the period of his father's death and that hour, pertaining to the history of his family in England, was a blank. "And," continued he," how providential that that old silver cup should have made such a revelation of the past! Truly the ways of Providence are mysterious. And his is your dear daughter Agnes-henceforth she shall be mine—the object of my care and affections. Come to me, my

child. I will be unto you a father from this hour, and make amends for the past. "O my soul, he joyful in the Lord!" Mr. Lovegood cart his eyes upon the bed -the spirit had passed away with that exulting rentence, and gone on angel wings to Paradise? Death reigned! heavenly smile played a moment on the lips, which seemed to hallow the scene,

and proclaim that all was well. The pastor, with a full heart, sunk upon his knees, and poured out his beart in that beautiful prayer of the church:-

"O God, whose days are without end and whose mercies cannot be numbered; make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us through this vale of misery in holiness and righteousness all the days of our lives : that when we shall have served Thee in our genera-

2. It is not meant to be denied that there And his heart, so lately pouring itself out having the testimony of a good conscience comfort of a reasonable, religious, and holy hope, in favor with Thee our God, and in vo ask through Josus Christ our Lord. Amen."

"O welcome histograms in the desert may,"
O kind Conductor of these wandering field.
Three manners and darkness to the results of day?
Soon did the Sun of Rightenumene display
like healing beams; such gloomy chood dispel,
While on the parting mist, in colors gay,
Truth's cherring tow of promise fell.
And Mercy's silver voice and whisperd 'All to well.'

— Church man's Mayazine.

PIETY IN THE CAMP .- It is extremely nteresting to read the letters from the Crimen; not only from the valor, fortitude and patience exhibited in our army, but especially from the deep picty which appears in so many of both officers and priates. We have not space to print any of these letters at full length, but we give a few extracts casually taken from one letter as a specimen. Where death comes to so many, and in most instances with such sudden stroke, it is a great blessing that there are such numbers of Christian men to bless their comrades with the means

"On piquet, the other night, I was gazing upwards at the bright moon and stars, thinking of the power and love of Him who made them, and of the star in the east which came and stood "over where the young child lay." And the Saviour's sorrows and sufferings from Bethlehem to Calvary, passed in review before my mind. This afternoon, while speaking to our poor fellows in the Cholera Hospital, who were ying ill and comfortless on the ground, rays if sunshine seemed to illumine that charnel tent as I brought the Crucified Saviour before these men, for tears glistened in many an eye, and the smile of hope and peace was on many a lip.

"The weather is rainy again; but I have a pretty good tent, and the rain that finds its way through the roof is capital for drinking! We are expecting every day to meet the enemy in open field; or to storm the fortress; I wish they could go supernatural strength, in the grasp of at it at once. Be not anxious about me, I death; told him all the sacrifices she had am safe in the arms of my Saviour; I feel it-1 know it-in life, or in death.

"Owing to the weather, we were unable to have Divine service to day with the diof every earthly friend, she had shared the the tent, and we shall again this evening, please God. On my return from the in reading the 1st chapter of the 1st Epis. combining, as well as I could, religious advice with a few words about our duties

"I had very little trouble with them "And your mother," said Mr. Lovegood, | since we came-less so by far than I hear of from others. I know they like me, and The dying woman fixed her glazed eyes | would do anything for me; and all officers upon him, and gasped for breath—groaning who treat soldiers like men, with feelings like their own, and take an interest in their "And I -- and I -- "continued he -- choked | welfare, find they do not want many courimartials, nor see much insubordination. mother's rister, Grace Gould, who married Yet I am very strict to them, but this they "About ten o'clock, I read by firelight

> and derived great benefit and peace from them. One of my brother officers begged me to go on. God grant that he may soon find "a dwelling in the secret place of the Most High," even in the heart of the Lord Jesus, and he able to say, "The Lord is my Sopherd, I will not fear what men can do unto me." I went to seep securely, resting on Jerus my precious Saviour. My bed was made of dried leaves, with a stone for my pillow; and had it not been for the biting cold, I should have slept like s top."

SUNDAY IN THE CAMP .- We find the following picturesque and striking passage

in a recent letter from the Crimes :---"Yesterday being Sunday, the routine was broken by the impressive ceremony of an open-air church parade. Each division, on these occasions, has Divine service performed by its own chaplain. Ours was drawn up on the rising ground equare. The clergymen and officers oncupied the centre. Every one was covered. Some of the men wore forage-caps, for lack of shakos; and on dit that the loss of these stiff and ugly varieties of head gear is submitted to with great resignation by the line generally. The chaplain, with his dark velvet skull cap and black moustache and heard, reminding me of a foreign padre in

"We were scarcely placed in position before the loud rush of round shot from the fort was heard, again and again, in our ears, causing sundry dislocations of the equare-the men grinning and awaying about at each whire in a kind of jocular disorder. Nothing was left for it but to

- So we took up ground a few hundred ands lower down, and here-through a florer little cloudlet, which announced its birth in a thunder-clap, showed that a shell had burst above us, not very far off to our rear - the service was conducted to a close. Everybody of course stands on these occasions throughout the ceremony. To hviate fatigue, therefore, the Litany and Communion are omitted. The chaplain preached extemporaneously, and with so excellent a voice, that though the wind was blowing his surplice about, it did not tion, we may be gathered unto our fathers, drown his tones. I was amused by his

British sang froid. Half his congregation might perish round the walls of Sebastopol before the next church parade—a theme which the threatening missiles exploding about him would have served sufficiently well to enforce, but he utterly disdained such obvious rhetoric. - Perhaps, indeed, it of the kind; and certainly they are too notent to need much insisting on. At any rate, the reverend gentleman neither noticed the pyrotechnics in his sound practical sermon, nor in his own person; but stood with his back to the fort, and preached on some every day text, and never changed his voice or turned his head in compliment to either shot or shell."

## Ecclesiastical Intelligence.

RNGLAND.

THE PROCEEDINGS AGAINST ARCHDRACON DENtson. - (From the Christian Times.) - The Record states that the Bishop of Bath and Wells has been formally called upon by the Archbishop of Canterbury to send the case of Archdeacon Denison to the Court of Arches, and that his Lordship has refused to comply. "The case, therefore, is now being proceeded with under those provisions of the Act which required the Archibishop to sit in person with cortain Assesors, and which involve the inconvenience of iolay and great additional expenses."

The following appeal is being extensively cir-culated by the Protestant Defence Scolety. The names which are appended to this document will bon guarantee to the public that the proceedings against Archdeacon Denison will not be allowed We rejulce to hear that "the next step is about to be taken."

" Case of Archdencon Denison.

I. Robert street, Adelphi, London, April, 1855.
The Commissioners appointed by the Archbishop of Canterbury to inquire into the case of Archdeacon Denison are unanimously of opinion that his doctrine on the Euchariet is directly contrary to that of the Church of England, and that there are sufficient grounds for instituting further proceedings.
The Archicacon's dectrine, briefly stated, is

that the real body and blood of Christ, in an immaterial form, are received into the mouths of all communicants, together with the bread and

rine.
The blubop of Bath and Wells refusing to allow the case to go to the Court of Arches, and the Archideacon throwing every possible impedi-ment in the way of a judicial investigation of the charge, a considerable sum will be required for the prosecution of the case.

The next step is about to be taken, under the

The next step is about to be taken, under the nutherity of the heat legal advice.

Considering the importance of the question at issue to the very existence of the Church of England, and that every member of the Church is deeply interested in the result, we, the underaigned, recommend the case to your consideration, with reference to the fund raising for defray-

ing the necessary legal expenses. SHAFTERBURT. A. KINNAIRD. R. C. L. BEVAN. WILBRAHAM TAYLOR.

Oxford, Arms. 24.—in a convocation held this day at two c'clock the statutes on the examination and status of Dissenters, and on the mode of taking Degrees, were submitted to the House. The attendence of members was more than usually large, especially in respect to non-residents. The whole number present exceed-

The statute concerning Dissenters was taken first, and, on the 1st clause being read and pro-posed, an opposition manifested itself, which was pressed to a division, when the numbers were found to be-Placet, 91; Non-placet, 26.
The second, third, and fourth votes were unop-

tutors from the duty of instructing their pupils in the Thirty-nine Articles, the Margaret Pro-fessor of Divinity (Dr. Heurtly) rose, and in a hhort Latin speech, expressed his objections to the proposal, by the adoption of which he thought that the University would be commit-ting suicids. On a division, the clause was car-ried by 83 votes to 68. On the sixth clause, which allows Dissenters

to withdraw themselves from the Divinity examination, there was a very near division, the numbers being-Placet, 76; and Non-placet, 72. The seventh clause, which asserts the principle of requiring from Dissenting students a com-pensation for the Divinity, from which they are excused, was carried by 74 to 67.

The eight, which fixes the compensation at one Greek author in the first, and two authors, Greek or Latin, in the second examination, was carried

The ninth and tenth clauses were unopposed and passed without a division.

The statute with regard to the mode of taking Degrees was then read and carried unanimously

## TRELAND.

The Church Education Society met in Dublin on Friday week; the Earl of Mayo in the chair. The report is not obsering; it states that for the year ending 31st December, 1864, the number of schools was 1,860, the number of ending the characteristics of the state of the characteristics of the schools was 1,860, the number of ending the characteristics of the schools was 1,860, the number of ending the school of the school rolled scholars 94, 483; thus distributed-Established Church, 60,646; Protestant Diagenters 16,064: Roman Catholics, 18,488. A decrease of 3,751 scholars has taken place since 1853. The income of the society was £44,628—an apparent increase of £258 on the revenue of 1853; but a real decrease, because the surplus has been obtained by the sale of funded property, to meet

million and a half of natives. The northern part is occupied chiefly by Tamnilana, who worship Vishnu and Siva. The south is inhabited by visuou and oiva. The south is inhabited by Singholess, who are worshippers of Buddha. Ceylon has a peculiar claim on British Chris-tians. The idolators of Ceylon are our fallow-subjects, subjects of the Christian Queen of England; and it is a very sad fact, that since Ceylon became a part of our empire it has become much became a part of our empire it mandetone interest more of a heathen country than it was before. Three hundred years ago, the Portuguese made great efforts to convert the natives to the Roman Catholic faith. Then the Dutch got possession of the island. They divided it into 240 parishments of the island. es; built numerous churches; translated por-tions of the Bible into the native tongues; main-

their maintenance, suffered the churches to fall into decay, and left the people to become hea-thens again for want of religious instruction. In the first year of British rule, 300 heathen tem-ples were built in one province only. In sixteen years more than half the hative Protestant Christians abandoned their religion. In 1851, the whole number of Christian to account WIER mit the Protestant missions was said to be only 18.046.

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It is very sad to see so small a remnant left. But fustend of asking whose fault it is that the number has been thus reduced, let us all exert purselves diligently, by prayer to God and by helping to send missionaries to Ceylon, to make this small remnant leaven the whole lump. Let all our readers help the Society to maintain its missionaries and to increase their number in Ceylon. Already the society has ten mission-aries and fifty-six lay teachers at work there: and many of these are converted natives. And there are missionaries of other societies stationed along the coast of Caylon. But there are thickly populated villages in the interior, the dark strong-holds of Buddism and idolatry, in many of which the Gospel of Chrust has never

yet been presched. Now, what 's wanted is a native ministry trained in Ceylon—Christian ministers perfectly fami-liar with the languages and customs of these people—to go among them, and win them unto Christ. And the Collegiate School is designed to assist in training up such men. It is the school in which boys and youths are educated before they enter the College at Colombo. In that school 102 pupils, whose ages vary from 8 to 20 years, receive daily instruction.

At a recent ordination by the Bishop of Gui-

ana, we learn from the Royal Gasette, that Mr. ana, we learn from the Royal Gasets, that Mr.
Lambert Mackensie, of pure African descent,
and the eun of poor labouring parents in Berbio, was admitted by the Bishop into holy
orders. Ten years ago he was placed by the
late Archiescou Fothergill at Queen's College,
then just established in this town; there he continued seven years, closely pursuing classicontinued seven years, closely pursuing classical studies, and receiving, year by year, instruction in all the higher branches of. literature. From the grammar-school he was removed, in 1852, to St. Augustine's Missionary College, founded at Canterbury, in England, for the express purpose of training missionary Clergymen to go forth and evangelise the heather in all parts of the world. In his college axaminations, Mr. Mackensia, acquitted himself; year meritoriously, carrying off the Hebrew prize, and, having obtained the college testamer, he was recommended by the authorities, and also the Board of Examiners of the Society for the Propagation of the Ucapel, as in every respect Propagation of the Cospel, as in every respect Tropagation of the Coases, as in every respect fitted to be admitted into the ministry of the Church. This admission took place in the presence of his excellency the Governor and a large congregation assembled to witness the impressive eeromony. The Holy Communical was afterwards administered to meanly three was afterwards administered to nearly three hundred persons; and thus closed a cervice which for intercet, and for its probable fuster bearing on the Church in Guiana, will year long be remembered by those who took a part in is. Mr. Mackensie preached in the afterneon at St. Phillip's, and in the evening at Christ Church; both churches were crowded with people in a manuer seldom seen in this country, whilst the countrances and demeanour of all evidently marked the deep interest they felt in all that had been done on that day. We believe that had been slone on that day. We believe that tion in the Church of England; the experiment, whilst it is a triumph to this diocese, seems to augur the best results. The Rev. L. Mackensie has been licensed to the assistant-cureay of St. Paul's: the populous villages in that parish will afford ample some for all his energies and in-dustry. We cannot conclude without nothing a pleasing circumstance which has been brought to our notice. A purie has been made up by the friends of his race and colour to present their future paster with a set of robes.

The Hong-Kong Register of Jan. 80, 1858, in authorized to state that the Rey. Mr. Bexter has ceased to hold the Colonial Chaplainey of Hong-Kong, having been called on, by direction of resign his appointment. The explanations required of the reverend gentleman by the Bishop of Victoria and the Home Government have been fully considered, with the help of his fate discossor, the Bishop of Windtester, and the result has been unfavourable to Mr. Baster's continuance in the Chantainer the mubils during continuance in the Chaplaincy, the public duties of which he has been prohibited from performing in the cathedral, by the withholding of the Bishop's license since his arrival in August last.

On the subject of imperfect translation, we On the subject of imperfect translation, we heard, while at Jedda, that Araby Jellany, had received some copies of the Araby translation of the Hebrew and Greek Sariptures from the agent of the Bible Society at Bombay, to have them put into circulation at Heoca; but, the imperfection of the translation had produced the most unfavourable effects, at they were quoted in the coffee houses as proofs of the ignorance of the authors or translators. One passage of the New Testament I especially remaining or the new feet of the law of the savines of Our Lord himielt. norance of the authors of translators.

sage of the New Testament I especially removaber—one of the saylings of Our Lord himself,

"Judge not, that ye be not judged," was translated thus, "Be not juds to others, less discreshould be just to you;" and many pessengly
equally remote from their original miseming
besides:—Life of J. S. Buckingsage.

The Bishop of Newfoundland has prepared the following prayer for organists and choristers before divine service, which is used in his cathedral at St. John's, and in several of the aburches in this diopese:—
O most merciful God, who best encouraged

The servants to draw near, to Thee, I beseath Thee to grant me Thy grace at all times, but more especially now that I am about to take an active part in the services of Thy liely Temple. real decrease, because the surplus has been obtained by the sale of funded property, to meet the society's liabilities.

COLONIAL.

Corrow.—The 90th Quarterly Paper of the 3. P. G. comes to us with a picturesque view of the Collegiate School at Colombo. It is a large Son Jesus Christ's make. Amen.

Cerlon.—The 90th Quarterly Paper of the S. P. G. comes to us with a picturesque view of the Collegiate School at Colombo. It is a large low building, with open versadah all round, and few and small openings. It is surrounded by palms. The following account is given of Christianity on this beautiful island; the mision work of Rome seeming to be here, as almost every where else, as easily melted away as snow in gunshine.

This fertile and beautiful island has peculiar claims on our Christian sympathies:—First, on account of the prevalence and the grossoses of idolatry. Sinall as the island is, it contains a million and a half of natives. Thenorthers part with the spirit and with the understanding and and prepare us for the sharts and services and prepare us for the sharts and services are the state of the sharts and services of the same that the shart sharts who liveth and respect with the same that the shart sharts the shart sharts and the shart sharts the shart sharts and the shart sharts the shart sharts and sharts and

Anomus common in managers of the second seco your next lama, Fam. Gr.

A highly influential meeting of the elergy of tained European missionaries; and even compelled the natives to be baptised; in 1795, when the island fell into the hands of the English, there were 250,000 native Protestant Christians.

But the English deprived the ministers of this town, on Wednesday, the 9th substitution of the substitution of