Poetrn.

THE EVENING HYMN.

BY THOMAS MILLER,

Another day, with mute adieu,
Has gone down you untrodden sky;
And still it looks as clear and blue
As when it first was hung on high:
The sinking sun: the darkening cloud,
That drew the lightning in its rear,
The thunder, trumping deep and loud,
Have left no footmark there.

The village bells, with silver chime,
Come softened o'er the distant shore;
Though I have heard them many a time
They never rang so sweet before—
A silence rests upon the hill,
A listening awe pervades the air;
The very flowers are shut, and still,
And bowed as if in prayer.

And in this hush'd and breathless close, O'er earth, and air, and sky, and sea, A still low voice in silence goes, Which speaks alone, great God, of Thee The whispering leaves, the far-off brook, The limet's warble fainter grown, The hive-bound bee, the h meward rook, All these their Maker own.

The deepening woods, the fading trees,
The grasshopper's last feeble sound,
The flowers just wakened by the breeze,
All leave the stillness more profound,
The twilight takes a deeper shade,
The dusky pathways darker grow,
And silence reigns in glen and glade,
While all is mute below.

And other eves as sweet as this
Will close upon as calm a day;
Then, sinking down the deep abyss,
Will, like the last, be swept away,
Until eternity is gained—
The boundless sea without a shore,
That without time for ever reigned,
And will when time's no more, And will when time's no more.

A living semblance of the grave;
The dew steals noiseless on the rose,
The boughs have almost ceased to wave;
The silent sky, the sleeping earth,
Tree, mountain, stream, the humble sod—
All tell from whom they had their birth,
And cry, "Behold a God."

THE COMMON-PLACE BOOK. No. XV.

LAZINESS.

Laziness grows on people: it begins in cobwebs, and ends in iron chains. The more business a man has to do, the more he is able to accomplish, for he learns to economize his time.—Judge Hale.

THE VOLUNTARY SYSTEM.

They who most require reformation will be the last to seek it. When children may be allowed to select the medicines they are to take in sickness, or the young the education which is to fit them for the world, the Clergy may be left to the support of the public but not till then.—Alison's History of Europe.

MUSIC OF OLD.

The ancient Egyptian flute was only a cow's horn with three or four holes in it, and their harp or lyre had only three strings; the Jewish trumpets, that hade the walls of Jericho fall down, were only rams' horns; the rsaltery was a small triangular harp or lyre with wire strings, and struck with an iron needle stick; their sacbut resembled the "zag" used at Malta In the present day—a species of bagpipe; the timbrel was a tambourine, and the dulcimer a horizontal harp with wire strings, and struck with a stick like the psaltry—such as are seen about the streets of London in the present day.

HOME.

Home can never be transferred, never repeated in the experience of an individual. The place consecra- lawfully, slow in performing them. ted on parental love by the innocence and sports of childhood, is the only home of the human heart.

IMPROVE TIME.

Gather ye rose-buds, while ye may, Old Time is still a flying, And this same flower that smiles to-day To-morrow will be dying.

The glorious lamp of heaven, the sun,
The higher he's a getting,
The sooner will his race be run, And nearer he's a setting.

BE CLOTHED WITH HUMILITY. Consider the safety of grace under this clothing; it is

that which keeps it unexposed to a thousand hazards. Humility doth grace no prejudice in covering it, but indeed shelters it from violence and wrong: therefore hey justly call it "the preserve of graces,"—and one says well, "That he who carries other graces without humility, carries a precious powder in the wind without a cover.—Leighton.

SPIRITUAL ENLIGHTENMENT.

Those who work in perspective will so paint a room that the light entering only through some little hole, Jou shall perceive beautiful and perfect figures and shapes; but if you open the windows, and let in a full light, at most you shall see but some imperfect lines and shadows. So things of this world seem great and heautiful unto those who are in darkness, and have but little light of heaven, but those who enjoy the perfect ight of truth and faith, find nothing in them of sub-

HEAVEN SEEN BY FAITH.

As, when the weary trav'ler gains The height of some commanding hill, His heart revives, if o'er the plains He sees his home, though distant still.

So, when the Christian pilgrim views By faith his mansion in the skies, he sight his fainting strength renews, And wings his speed to reach the prize.

The hope of heav'n his spirit cheers; No more he grieves for sorrows past; Nor any future conflict fears,

So he may safe arrive at last. O Lord, on thee our hopes we stay, To lead us on to thine abode;

Assur'd thy love will far o'erpay
The hardest labours of the road. THE CHRISTIAN EVER THANKFUL. God is to be thanked even for our weaknesses, de-

formities and imperfections; and they are to be accepted as favours and mercies, as instruments to resist pride and nurse humility.—Spinches. THE TWO CROWNS.

Our Saviour's crown of thorns preceded his crown life of softness, ease, and pleasure.

METAL AND DROSS.

The metal and dross both go into the fire together;

THOU GOD SEEST ME.

ere of the Lord works on a good soul as much as his and the godly man is as much affected with this late them with "Now! this way! Carriages in front!" almost entirely by night, the sun being too powerful while the heart ascends to the Lord our Redeemer. and the godly man is as much affected with this late them with "Now! this way! Carriages in front!" almost entirely by night, the sun being too powerful almost entirely by night, the sun being too powerful in the day both for his traveller and his bearers. One long iourney going about the control of the c ord strikes me. - Donne.

CONSOLATION FOR WIVES.

I am tempted to say (if the irregularity of the expression could in strictness be justified,) that a wife is to thank God her husband hath faults. Mark the seeming paradox, my dear, for your own instruction, it being intended no further. A husband without faults is a dangerous observer-he hath an eye so piercing, and seeth every thing so plain, that it is exposed to its full censure. And though I will not doubt but that your virtuous conduct will disappoint the sharpest inquiries, yet few women can bear having all they say or do, represented in a clear glass of an understanding without faults. Nothing softeneth the arrogance of our nature like a mixture of some frailties. It is by them we are best told that we must not stike the blow too hard upon others, because we ourselves do so often deserve blows. They pull our rags by the sleeves, and whisper gentleness to us in our censures, even when they are rightly applied. The faults and passions of husbands bring them down to you and make them content to live upon less unequal terms than faultless men would be willing to stoop to-so haughty is mankind till humbled by common weakness and defects, which, in our corrupted state, contribute more towards the reconciling us one to another than all the precepts of the philosopher and divines: so that the errors of our nature make amends for the disadvantages of yours, it is more your part to make use of the benefit than to quarrel at the fault .- Lord G. Saville's advice to a daughter.

THE CHURCH PORCH.

By all means rise sometimes to be alone, Salute thyself, see what thy soul doth wear,
Dare to look in thy chest, for 'tis thine own,
And tumble up and down what thou find'st there,
Who cannot rest till he good fellows find, Breaks up his house, turns out of door the mind.

Be useful where thou livest, that they may
Both want and wish, thy pleasing presence still—
Kindness, good parts, and great plans are the way
To compass this—find out men's wants and will,
And meet them there—all worldly joys grow less
To the one joy of doing kindliness.

When once thy foot enters the Church be bare-God is more there than thou—for thou art there
Only by his permission: then beware,
And make thyself all reverence and fear,
Kneeling ne'er spoilt silk stocking, quit thy state,
All equal are within the Church's gate.

In time of service seal up both thine eyes
And send them to thine heart that spying sin
They may weep out the stains by them did rise;
Those doors being shut, all by the ear comes in.
Who marks in Church-time others symmetry,
Makes all their beauty, his deformity.

Sum up at night what thou hast done by day-And in the morning what thou hast to do; Dress and undress thy soul, mark the decay And growth of it; if with thy watch that too be down
Then wind up both. Since we shall be
Most surely judged—make thy accounts agree.

In brief, acquit thee bravely-play the man; Look not on pleasures as they come, but go-Defer not the least virtue; life's poor span Makes not an ill but trifling in thy woe. If thou be ill, the joy fades, not the pains— If well, the pain doth fade, the joy remains.

CARELESS DEVOTION. How can we expect, that God should attend to those petitions which we offer up so supinely and inde-

voutly, that we scarce at all attend them ourselves?

Be not hasty in making vows; nor when made, if CHILDREN.

Tell me not of the trim, precisely arranged homes, where there are no children,-" where," as the good German has it, "the fly-traps always hang straight on the wall;" tell me not of the never-disturbed nights and

PROGRESS OF SIN.

Sin is of a growing and advancing nature. From weakness to wilfulness, from ignorance to presumption is its ordinary course and progress. The cloud that breadth, yet at last it overspread the whole heaven.-So truly a sin that at first ariseth in the soul but as a ous and raging .- Hopkins.

Dear as thou wert, and justly dear, We will not weep for thee; One thought shall check the starting tear It is—that thou art free.

And thus shall Faith's consoling power The tears of love restrain;
Oh! who that saw thy parting hour,
Could wish thee here again?

Triumphant in thy closing eye
The hope of glory shone,
Joy breathed in their expiring sigh, To think the fight was won.

Gently the passing spirit fled, Sustained by grace divine: Oh! may such grace on me be shed, And make my end like thine! Rev. T. Dale.

A POOR MAN'S PICNIC. (From the Spectator.)

The metal and dross both go into the fire together; but they might be absorbed into the carriages of the train. Now came a charity school of boys—one of girls—a body of weavers in their sunday clothes—a score of workhouse men—an aged couple—a miscellance of the swith godly and wicked men in their sufferings.

Prayer Mayer without study is prayer atheism.

They metal and dross both go into the fire together; but dross is consumed, and the metal refined.—So it is with godly and wicked men in their sunferings.

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They metal and dross both go into the fire together; but dross is consumed, and the metal refined.—So it is with godly and wicked men in their sunferings.

They metal and dross both go into the fire together; but dross is consumed, and the pleasure of receiving by yesterday's post your like Mary at the feet of Jesus, to hear the word.—A universal attention to this rule, except where infirmity prevents, would materially contribute to the beauty of sun their sunday clothes—a score of one work on the gradient of the string that one can either sit or lie down in them; in the end shove the feet, a drawer is fixed, beside which an imperation of the Sciety's having agreed unanimously to grant of the string that the feet of Jesus, to hear the word.—A universal attention to this rule, except where infirmity prevents, would materially contribute to the beauty of sun their sun of two thousand pounds towards t hours wear away and still they come like ants in time to time—one to carry your two boxes, which he Prayer, the reading of the Psa'ms, and the Litany

deteriorated; but they are homely if not squalid, care- thorities, who on receiving due notice, post the relays is pleasant." Ps. cxxxv. worn, feeble, oppressed with the troubles of life. Some in readiness for the traveller, so that he is enabled to are bad sights—brutal, joyously malignant: no spec- go easily fifty or sixty miles a night. tacle can be more repulsive than your robuster work-

ing things and so little life. Their mien is disengaged, through my journey very rapidly; and as I was able to as if free from restraint, yet they are on the whole read and sleep while going along, I accomplished it subdued and slow.

At last the vast herd is packed away and the train moves off. From the embarkment you view the tract of inhabited land—that parish of Bethnal-green from which these people have been drawn—an over-peopled dingy, bustling, tumbledown place; you see squalid back-yards-behind the scenes of that low drama, squalid loungers mount at window and on house-top to cheer the parting train.

The engine, swift and steady, bears you into the freshening air; the lands grow greener and more green. The train stops: the narrow defiles of Romford station slowly disgorge the invading tribe; and when at last you take the road the street of the market town is filled with the moving mass. Already they look more cheerful; and they fall into good walking orderthough, the town passed, some few do run to the hedges to pluck the first dog-rose.

A slow journey is it to Havering, three miles off, but not a dull one. Exercise lends its healthy stimulus; and when at last the multitude turns into the great open field on the hill side, breaking into varied and scattered groups, the people have grown quite gay, and sportive. They sit down to the dinner they have brought with them and then spread abroad; but

excellent order they keep. How is that? Some unseen order must possess this great herd of creatures from the troubled region of Spitalfields. And, indeed, here is such a spirit. Moving among them, unmarked except by his ubiquity and the unostentatious deference paid to him, goes a man in black guiding their steps, animating the feeble, checking the disorderly : he it was who planned the expedition, who ordered the carriages, who mapped out the route, who conciliated the local authorities, who provides for that multitudinous march its object, its means of transport, its fixed path, its order. It is of whom Lord Ashley made such respectful mention. He is there with his family; his excellent wife-a true working parson's kind and diligent companionand his active sons: and even the infant is brought out

to share the holiday of his people. It is a priest in his duty—the father of his flock, figure, and is without exception, the most intellectual their companion and guide, the teacher and exemplar native I have ever seen. Although, like most of the of manners to his people, be they ever so lowly and lost. He it is that brings them again from the stifled oblivion of the crowded Spitalfields to the presence really a Christian. He knew Swartz, and holds him days: of the tranquil unanxious hearts, where children of Nature—carries them out into fresh fields to sing in great veneration. Of his real attachment to Chrisare not! I care not for these things. God sends the praises of God, and to bear with them kind and tianity he has given indubitable evidence. Formerly children to enlarge our hearts, to make us unselfish, healthy memories—flowers that never fade, He does he held the office of poet (a sort of Poet-laureate) and full of kindly sympathies and affections; to give his duty in the pulpit with credit and approval in the Rajah, to which he was appointed by Surfogee, our souls higher aims, and to call out all our faculties Church to which he is appointed; but here we find (the Rajah with whom Swartz was so connected,) on to extended enterprise and exertion; to bring round him doing a wider duty in the roofless Church which a salary of seventy, and afterwards forty, rupees a our fireside bright faces and happy smiles, and loving is open to all, be they never so poor or so sunken. month. He is working for the welfare of the people. The upon to write a poem in honour of some heathen god;

Elijah's man saw was at first no bigger than a hand's Mr. Brown was surrounded by a few friends, clerical and lay, who aided him in his active duties. But strangers also assist; a leading magistrate came down vice to the cause of Christianity among his people by small mist, and is scarce discernable, yet if it be not to the Romford station to help in the tasks of guidance his poems, many of which are of considerable merit. scattered by the breath of prayer, it will at length and order; he had in his pocket the keys of Romford overspread the whole life, and become most tempestu- townhall, sent by a brother magistrate, in case it should rain: a gentleman at Havering lent the grounds: the local clergyman, the Rev. Mr. Faulkner, was on the spot, hospitably active for the comfort of Mr. Brown's personal friends. The ruling spirit extended to all engaged. It is penetrating no secret to say that Mr. Brown must be a poor man, looking after other interests than his own; but he is powerful in zeal and rich in kindness, and by those two great influences, although he cannot renew the miracle of feeding the whole multitude from his own scanty store, he does contrive that they should have their holiday in ease and comfort, without hindrance and without reproach.

> TRAVELLING IN THE DIOCESE OF MADRAS.—EAST INDIES. (By the Rev. A. R. Symonds, Secretary of the Madras Diocesan Committee.)

It will probably surprise some of your readers, to be told that by far the greater part of this distance (1500 miles) was travelled upon men's shoulders, and that A great pleasure party left the Eastern Counties
Railway station at Shoreditch, on Monday, to spend
the day in the pleasant neighbourhood of Havering. atte-Bower. Every year the poor of the parish of St. out of place if I give you some account of the way we the "beauty of holiness." Mathias, in Bethoalgreen, are carried out into the travel in India. Although coaches with horses or country to see how Nature made the hills and valleys | bullocks can be used near the larger towns, where roads | are not present during any part of public worship, do before man made Spitalfields. Being too numerous have been made, it would not be possible to perform a not, so far as the portion of the service is concerned, for exportation in one mass, the holiday-makers are ta- journey, of this kind in that way, on account of the worship God at all; while their entrance into the ken out in different parties: and this time the company included some 1,200 or 1,400 souls. And a method, therefore, of going a long journey, is either on interrupt the devotion of those already engaged in it. strange sight was it to see them pouring by one of the horseback, or more commonly in a palanquin. This is side doors on to the platform of the station, in order that a sort of long box, with sliding doors at the sides, mity with Scriptural precedent, that the Congregation they might be absorbed into the carriages of the train. comfortably fitted up with mattrass and pillows, so should kneel down to pray, stand up to praise, and sit,

-more miscellany: there seems no end to them; two palanquin, six at a time and so relieving each other from signed to the people. In Confession of sin, the Lord's A candle wakes some men as well as noise. The only change is that, as the same time does on a bamboo across the shoulder, one box at each especially, should every one, who needs mercy to particle.

The only change is that, as the same time does on a bamboo across the shoulder, one box at each especially, should every one, who needs mercy to particle. slips on, they come faster; the railway officers stimu- end, and another to carry the torch; for travelling is don and grace to help, be heard lifting up the voice,

is amazing; aged couples do their best-which is not twenty-five miles every night. At convenient distan- lead the singing, as the Clerk should only lead the tuch.

The spectacle ought to be a pleasant sight, as any

ces on all the principal routes the Government have built little houses, called Bungalows, for the convelete th multitudinous holiday should be; but it is not -at least nience of travellers, at which to halt and refresh them- contribute a portion to our common praise, -It is the regulations and conditions prescribed in the Resolu on the surface. The race thus filing before you is not selves. At some of these bungalows you worth some pains to "sing to the praise and glory of prepossessing-neither does it look happy. It is up- can obtain all the supplies you want, as at God." on the whole a stunted race-plain flat features, with an inn; but at others you can only get milk Above all things, let the spirit be engaged in prayer, palid cheeks, are the staple-not a starved, but an un- eggs, rice and fowls. Travellers, therefore, generally and the heart attuned to praise. These are the weighderfed, unwholesome, unventilated look. The old take with them a supply of such articles as tea, sugar tier matters of spiritual service. But though these people are short, and small limbed, and big faced coffee, bread, &c., replenishing their boxes at the princi- ye ought to do, ye ought not to leave the other undone. slender types of Tenier's human kind. The boys are dull and heavy looking—less stupid, than dull: than one set can take him, he proceeds by what is kneel before the Lord our Maker." Ps. xcv. they can get up a run, a shout, and a grin; but they called "dawk;" that is to say, relays of bearers are

The rate at which the bearers usually travel is from house hag, spoiled to all memories except a brutal three to four miles an hour, and it is amazing what -deadened to all hope except the brawling great distance they can go. The power of endurance gin-bottle. The girls are the best, women as yet un- in the way of walking or running, is very great among oiled, except by whatsoever has stunted their growth. the natives of India. One set of bearers has some-Beauty peeps out here and there, faintly like a wild times carried me as much as thirty-five miles, only flower in the neglected allies of Bethnal-green. But stopping once or twice to drink rice-water. On one for some part of her life at least woman carries the af. occasion, a man who accompanied me as a guide ran fections in her countenance, and that charm cannot be by the side of the palanquin above fifty miles without showing any signs of distress whatever. By adopting Altogether it is a depressing sight-so many liv- the dawk mode of travelling, I was enabled to get

with great comfort and little fatigue.

Shortly after arriving at Tanjore, and while conversing with Mr. Guest, the resident Missionary, in his nouse, I heard a sound of music, and several voices singing, on looking out, I saw a considerable number of people approaching, and was informed that they were a portion of the congregation coming to welcome me to Tanjore. They were headed by an old man, called the Tanjore Poet, (of whom I will tell you more presently,) attended by the Catechists and other Mission agents, and several of the congregation. They were singing some of the songs composed by him, and playing their music. On reaching the house, the singing and music ceased, and then the poet, coming forward, addressed me at some length, stating that the Tanjore Christians were very glad to see me, and making use of other kindly expressions of welcome. He then adverted to Swartz, the founder of the Mission, and Kohlhoff, his successor, enlarging on the benefit they had conferred upon the community, and expressing the hope that the Society would be enabled fully to carry out their benevolent designs. After this address, to which I endeavoured suitably to reply, he presented me with a large wreath of flowers, which is a common way of showing respect in India, and then commenced to recite some of his poems, the others every now and then joining in with music and singing as a sort of chorus. After this they retired, each peras a sort of chorus. After this they retired, each person before leaving coming forward to make his salam, as it is called, which is equivalent to the bow of a European. The natives of India are very attentive to the courtesies of life, and the poorest will greet you with a degree of ease and grace. The salutation consists in placing the open right hand before the face, with an inclination more or less of the body, and uttering the the clergyman of St. Mathias, the Rev. Joseph Brown, however, is somewhat varied among the Christians, by word "Salam," which means, Peace be to you. This, putting the two hands together before the breast and saying, Parabaranuku Thostherum, that is, Thanks to

is quite a character in the Mission. He has a fine tall Tanjore Christians, a great advocate of caste, which is Under his successor, the poet was called trine where the mere pulpit preacher cannot reach, but he fastens upon his people an influence once common to the Church, but now well nigh forgotten.

Of course such a man finds help; and accordingly

one of the people. The upon to write a poem in honour of some heathen god; this he refused to do, and was consequently dismissed. It is a strong proof of sincerity when a native will lose his salary rather than abandon his convictions. After losing his situation he applied himself to teaching. He losing his situation he applied himself to teaching. He losing his situation he applied himself to teaching. He losing his situation he applied himself to teaching. is now supported chiefly by presents from his former and their congregations. He has rendered good ser-The people of this country are extremely fond of poetry; so much so that all their books are written in it. They cannot occupy themselves in any work without chanting some song or other. Now, for the most part the songs so used are of a silly and too often of a filthy character, and herein the Tanjore poet has rendered no small service, by supplying the people with wholesome and profitable poetry for the purpose. Thus, for instance, he composed for the water-drawers a poem of a hundred stanzas, containing some of the leading facts recorded in Scripture. This they now chant as they

The old man before alluded to as the Tanjore poet,

PUBLIC WORSHIP. (By Wm. Cogswell.)

which formerly they were accustomed to sing while

engaged in their work.

"O! Worship the Lord in the beauty of holiness," Ps. xevi. 9.

parent forgetfulness that it is a guide to the exercise

1. Punctuality. - It is evident, that those who

II. POSTURE.—Our Church prescribes, in confor-

milies display a power of collective locomotion which set of bearers will take you a long journey, going about bear an especial part. The Choir is only intended to from time to time sanction.

"O come, let us worship, and bow down: let us

"Ye that stand in the house of the Lord, in the cannot muster the radient life of your country boy. posted on the road at intervals of twenty to thirty courts of the house of our God, Praise the Lord, for The women are better-women are always!-less miles. This is effected through the Government authe Lord is good; sing praises unto His Name, for it

Ecclesiastical Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. (Continued.)

The following REPORT of the FOREIGN TRANSLATION COMMITTEE was laid before the Meeting:—

"The Foreign Translation Committee have to report se en works, of no inconsiderable interest, completed under heir charge during the past year. The works in question re—a duodecimo edition of Luther's German Bible; the rench version of the Old Testament; an Italian New estament of a small size; the Book of Common Prayer in Portuguese; a new and carefully revised edition of the Prayer Book in French; a pocket edition of the Society's Italian Prayer Book; and a new translation of the Liturgy into the Danish language,
"The German Bible and the Portuguese Prayer Book

"The German Bible and the Portuguese Prayer Book have already been for some time in circulation; and of the latter of these, the Board at their Meeting in April last, made a grant of a considerable number of copies on the application of Mr. Cassels of Oporto, to whose exertions and liberality the Society is indebted for the original manuscript of the translation. The Committee have since had the gratification of hearing, that these copies of the Liturgy in Portuguese were received with much interest and approval, and that means were immediately adopted by the Oporto District Committee, lately formed under the sanction of the Bishop of Gibraltar, to put them judiciously into circulation.

of Gibraltar, to put them judiciously into circulation.

"The last sheet of the French version of the Old Testament is now in the press; and the whole work will soon be ready to bind with the octavo edition of the New Testament in French, which has been for several years in the Society's Catalogue. The Committee are now proceeding with the Apecryphal Books, which will be so printed as either to form a separate volume, or to be bound with the Bible, according to demand. The Board has before been informed cording to demand. The Board has before been informed that simultaneously with the printing of this Bible in octavo in London, an edition of the same version, in a quarto form, is printed for the Society in Paris.

is printed for the Society in Paris.

"The new edition of the New Testament and Prayer Book in Italian, and of the French Prayer Book, being only just completed, are now, for the first time, laid before the Board. The existing state of Italy, and the facilities at present afforded for the introduction of such, hitherto prohibited books into that country, induced the Foreign Translation Committee, as the Board are already aware, to undertake these reprints of the Italian New Testament and Prayer Book in a portable form. The Committee judged it to be expedient to put forth such an edition of the New Testament at once; but duly alive to the importance of circulating the "The Bishop of Gibraltar, in applying, in the month of Sile, Tebruary last, for a supply of Italian Bibles and Prayer says, are inquiring and looking for better things in religion." The Board had already anticipated, in some measure, such demands, by voting, at the Meeting in January, from such resources as the Society could then command, a grant to the Bishop of Gibraltar of 200 Italian Bibles, 500 Italian Testaments, and 500 Italian Prayer Books. And the Bishop acknowledging the arrival of this supply, wrote: 'They have come just in time to meet the demands which have been made for Prayer Books from several places in Italy. A considerable portion of the grant will, therefore, be sent at once to that country. And though the preparations for war, and the properties of the country. And though the preparations for war, and the properties of the Rector and Churchwardens selling or leasing a Churchyard is unknown—It is no uncommon thing for a New Street Act, or an Improvement Act to be passed compelling the Minister and Churchwardens of particular Churches to give up a portion of the Churchyard, sometimes the ground on which the Church itself stands, in this the Statute book would be searched in vain, for an Act permitting the Minister and Churchwardens of particular Churches to give up a portion of the Churchyard, sometimes the ground on which the Church itself stands, in this the Statute book would be searched in vain, for an Act permitting the Minister and Churchwardens of particular Churches to give up a portion of the Churchyard, sometimes the ground on which the Church itself stands, in the control of the Churchyard, sometimes the ground on which the Church itself stands, in the control of the churchyard, sometimes the ground on which the Church itself stands, in the control of the Churchyard, sometimes the ground on which the Church itself stands, in the control of the churchyard, sometimes the ground on which the Church itself stands, in the control of the churchyard, sometimes the ground on which the Churchyard, sometimes the ground on which the Church wardens of the particular Churchyard on the particular Churchyard on the par to that country. And though the preparations for war, and turmoil of political strife, leave little room for the serious consideration of religious subjects, yet we have good ground for supposing that these books will be well received; and we hope for the blessing of God upon the reading of His Word, and upon the pure doctrines of our Book of Common

Prayer.

With the like object of facilitating transmission and circulation abroad, the Committee are now printing the new Spanish version of the Bible, alluded to in their last Report,

in a small form.

"The Board will, no doubt, learn with much interest that Dr. Lee and Mr Fares, the latter of whom arrived in London toward the end of last summer, have completed the proposed translation of the New Testament into Arabic, and are now the contraction of the New Testament into Arabic, and are now the contraction of the New Testament into Arabic, and are now the contraction of the New Testament into Arabic, and are now the contraction of the New Testament into Arabic, and are now the contraction of the New Testament into Arabic, and the New Testament into Ar

is now supported chiefly by presents from his former pupils, and by the contributions of the Missionaries and their congregations. He has rendered good seredition of the prayer book in Arabic. The Psalms for this prayer book are now printing; and the committee have taken advantage of the opportunity thus afforded them, to throw off from the same type, with the few requisite alterations of titles and heading, a separate edition of the psalter for distri-

bution in the East.
"The demand for such translation is most encouraging. Among others the Committee may be allowed to refer to a letter from the Bishop of the English Church at Jerusalem, read to the Board in December last, in which his Lordship wrote, 'I am very glad to hear that your Society will soon be in possession of a good version of the Book of Common Prayer in Arabic. Indeed, After the Holy Scriptures, it is the first book I wish to distribute among the Arabs of this the first book I wish to distribute among the Arabs of this country, for many reasons, which I need not state except one, viz., that the simple Arabs like it. I am sure you will rejoice to hear that there are villages in the mountains of Samaria, countaining from two to ten families, chiefly of Greek Christians, to whom I sent Bibles last year, together with a few copies of the Liturgy, and of whom I now hear draw water from the wells; and I am informed that it is very extensively used in place of the foolish songs with a few copies of the Liturgy, and of whom I now hear that they meet every Lord's day to read the Bible together and to join in prayer, in which they regularly make use of our Liturgy in their own language.' And in a more recent letter from the Rev. J. Nicolayson, written with the sanction of the Bishop, and dated Jerusalem, April 28, 1849, it is said the bislop, and ductors are so much increasing the natives who attend our services are so much increasing in number, since our new church was consecrated, that we are very anxious to be able to supply them with the Liturgy "O! Worship the Lord in the beauty of holiness,"
Ps. xcvi. 9.

Much of the beauty of our ritual is lost from an aparent forgetfulness that it is a guide to the exercise

"The third volume of the Septuagint, printing in Athenia ready for publication. The three volumes, thus completed contain all the canonical books of the Old Testament; and the fourth and books of the Old Testament; and would be acceptable, you will not perhaps consider it ticulars, in which a nearer approach may be made to the "beauty of holiness."

Indice to print the Aportyphia volume assurances of the gratitude with which the Synod and the clergy generally, accept the "beauty of holiness." and value this important work, undertaken for the benefit of the Church in Greece.

"From the Rev. Dr. O'Meara the Committee heard some

months ago that he was proceeding very satisfactorily, with the aid of his native scholar, in the translation of the Gospels and Acts of the Apostles into the language of the Ojybwa Indians; and they are expecting every day to hear that the work is ready to be put to press.

The following letter, dated Warden's Lodge, St. Augustine's College, June 11, 1849, has been received from the

"You further state that 'the Resolution, notice of which had been given at the general Meeting of April 17, was unanimously agreed to: namely, that the sum of two thousand pounds be invested in a separate trust, the interest or dividends to be applied towards the support of two students in St Augustine's College, Canterbury; under such regulations and conditions as, on the recommendation of the Standing Committee, his Grace the President of the Society shall from time to time sanction.'

"I have to thank the Society, on the part of the College, for this further proof of their confidence; and to express as Warden, my entire readiness, consistently with the statutes of the College, to receive the specified number of students under

"It may be proper to subjoin, for the information of the Society, the following provisions under the statutes:—
"Candidates for admission into the College as students will be submitted to a previous examination. They will be required to be in connexion with the church of England, and

o bring with them satisfactory certificates of baptism, and of eligious and moral character. 'They will not be admitted, ordinarily under eighteen or

bove twenty-two years of age. "'They will be required to sign a written promise to conform to the rules of the college, to obey those who are set over them, and diligently to pursue the studies appointed them; as also a written declaration of their deliberate inten-

then; as also a written declaration of their deliberate intention to devote themselves, with all the powers of mind and
body which God in his goodness has given them, to his service in the ministry of the Church of England in the dista n
dependencies of the British Empire.

"'The ordinary course of instruction in the College will
be completed in three years.

"'The annual charge to a student for each year, exclusive
of three lunar months for vacations, is thirtr-five pounds.

"'The Students have separate apartments turnished by the
College, and take all their meals in common, in the College. College, and take all their meals in common in the College

"I cannot conclude without the warm expression of my thanks to yourself personally for the kind and prompt manner in which the munificence and intentions of the Society have been communicated to me,"

A letter from the Right Rev. Dr. Alexander Ewing, Bishop of Argyll and the Isles, dated Duntroon Castle, Argyllshire, June 11 1849, was laid before the Board. The following are extracts: oflowing are extracts:—
"Your letter announcing that you are to give us he two
"Your letter announcing that you are to give us he two

able columns of English and Gaelic, and also a large type

double columns of English and Gaelic, and also a large type edition in Gaelic, has given me as it will give many in the Highlands, unfeigned joy, and will I am sure, endear your Society to us all. It is a gift of such unmixed good. The Secretaries reported, that the sum already collected on account of the Jubilee Fund amounts to £3126.8s. 3d.—It was added that in acco dance with the Standing Committee, no urgent solicitations had been made for collections, but that the fund consisted of voluntary offerings, which had been readily and cheerfully rendered in every instance.

Communications.

[We deem it necessary to follow the example of the London Church eriodicals, and to apprize our readers that we are not responsible for re opinions of our Correspondents .- ED. CHURCH.]

To the Editor of The Church. REV. Ser.—In your last paper I notice that a Surplice has been presented to a Clergyman as a mark of respect by the Ladies of his congregation. It is an ungracious thing to seem to slight one than which may be done by the people seem to slight any thing which may be done by the people for their Pastor; but as I am one of those people who do like to see things called by their right names, I must be exsused if I remind the Ladies, that in presenting a Surplice to

cused if I remind the Ladies, that in presenting a Surplice to a Clergyman, it should not be done as a mark of respect to him individually, but because the Churchwardens had not performed their duty. The 58th Canon provides that every Munister saying the Public Prayers, or ministering the Sacraments, or other rites of the Church, shall wear a decent and comely Surplice with sleves, to be provided at the charge of the Parish. I am, Rev. Sir, Your obedient Servant, A CHURCHWARDEN.

To the Editor of The Church. Srn,-Your correspondent Legion, in his last letter on the Books for distribution in Florence, said, "Now is the time for sending them to Italy; for though men's minds generally are occupied by political matters, there are not a few who are inquiring and looking for better things in religion." The Board had already anticipated in second to the second the second to state that such a thing as the Rector and Churchwardens selling or leaguing Churchward to state that such a thing sa the Rector and Churchwardens.

Yours respectfully, An English Churchman.

To the Editor of the Church.

Wellington, August 13th, 1849. DEAR SIR,-As the good churchmen of this Diocese regard with much interest the movements of our venerable and beloved Diocesan—more especially when the object is confirm and strengthen the youthful members of the hurch—you will not object, perhaps, to receiving from my ndifferent pen a slight notice of the Bishop's visit to Prince Edward. We had all been looking forward with hope and Edward. We had all been looking forward with hope and gladness to his coming among us, and on the 7th instant we had the pleasure of seeing him pass the bounds of the District. Divine Service was performed the same merning at the Carrying Place, and a number confirmed. It was, however, at Radnorsville—a new station where confirmation had never been held before—that the Churchman's heart was made glad. No doubt, also, the satisfaction of our worthy brother the Rector was great at seeing seven and thirty persons, some advanced in years, step forward to declare their resolve to serve God, in a place where Dissent had always been rampant. The Lord Bishop left Radnorsville, and travelled accross the country to Hillien, over not the best road in the world, and stayed for the night at Mr. Jones's. That worthy gentleman is well known as at Mr. Jones's. That worthy gentleman is well known a a very devout and hospitable Churchman. The services commenced at eleven on the 9th. There were present with his Lordship the Venerable the Archdeacon of York, the Rev. Messrs. Bleasdell, Wilson, and McIntyre. The Archdeacon commenced at the commence of deacon preached to a crowded congregation a sermon of remarkable simplicity and beauty. So clear were its statements—so convincing its argument—so touching its appeals—that, through the Grace of God. it affected at once, in

bringing one person to a right decision, what the Mission-ry had for months laboured to do in vain. The people of the District are loud in their praise of him. His unfeigned kindness, and gentlemanly deportment have won, not only the love of the younger Clergy, but the regard and esteem of the Laity. There were 32 confirmed in Hillier. From the Church the Bishop and his Clergy went to Picton, service having been appointed there at 3 o'clock. We had to drive 17 miles in two hours. It is well that our noble Bishop's experiences in the property of the service having been appointed there at 3 o'clock. hop's constitution is an iron one, or he could not endure this travelling 30 or 40 miles day after day, sometimes preaching twice, always addressing the candidates at some ler twice, always addressing the candidates at some length, and with great clearness and power. For my part, I cannot see the least diminution of his strength and vigour since I first saw him 6 years since, and well is it for the Church that he maintains his extraordinary stamina animpaired, as well as the force of his intellect. The appearance of the good Archdeacon of York does not denote much strength, but yet we hope, for we love him much, that though he has but yet we hope, for we love him much, that though he has no iron in his make, that he has much wire, so that though his body may not be able to stand against too fierce an attack, it will only bend to rise again. We, the Clergy, cannot but feel most deeply interested in the continued health of two of the best of men, when it is of all importance to the

of two of the Desi of men, when it is of an importance to the welfare of the Church.

Our hospitable brother, the Rev. Mr. Macaulay, had great cause for thankfulness in the large number of candidates, and the very respectable congregation assembled on that occasion. There were 56 confirmed. There were present occasion. There were 56 confirmed. There was calso, eight Clergymen, to whom his Lordship kindly gave also, eight Clergymen, to whom his Lordship kindly gave also, eight Ciergymen, to whom his Lordship kindry gave an invitation to dine with him. It was remarked by many that his Lordship's address on this occasion to the candidates was far superior to others. It was indeed full of interest to all. An afflictive event occurred in the evening, namely, the sudden illness of our brother the Rev. Mr. McIntyre of the Carrying Place. Grateful we feel to God for rescuing him from the peril in which he was found. The Lord Bishim from the peril in which he was found. The Lord Bishop and three Clergy drove the next morning eleven miles