Poetry.

"COME SOON! COME SOON!" THE DYING CHILD'S ASPIRATIONS. [From the Church of England Magazine.] (Suggested by hearing the following account from his Mother.)

"On hearing his voice, I went to his bedside; and the "On hearing his voice, I went to his bedside; and the sweet child seemed rapt into a sort of joyous expression, whilst with a bearing countenance he exclaimed, "Come soon! Come soon!" Methought a sweet vision, or some sort of toretaste of heaven had been vouchsafed to him of toretaste of heaven had been vouchsafed to him (and why not! for he was a pious, Ged-fearing boy) to cheer his parting spirit; and that he was answering their autumness. Then turning to one, and repeature, "Come autumness." summons. Then turning to me, and repeating, 'Come soon!' he laid his head on his pillow; and soon after departed in peace."

" Come soon! Come soon!" 'Twas thus he spoke,

That little suffering one.
'Ele yet lite's "ailver cord had broke,"
Or his gentle spirit gone.

"Come soon! Come soon!" A vision bright Seemed round his couch to press; Sweet angel-forms in radiant light,

His dying eyes to bless. Whilst rapt with holy joy, he gazed, Ital glorious band to see; Imploring y his player he raised, Erelong with them to be.

"Come soon! Come soon!" Their call he heard,

Their invitation sweet;
To duller ears the sound was barred,
Nor did their senses meet.

But on his dying ear it fell, Like music from above, That charmed his breast with holy spell, And tranced his soul with love.

"Come soon! "I come!" with echoing strain And fluttering heart, he cried; Soon, soon, I come, to join your train, A spirit glorified."

Then to his mother, as she gazed In breathless, mute surprise, With fond endearing look he raised

His lustrous heaven-lit eyes. And once again he cries, "Come soon!" In whispered tones at love, As if he prayed her soon to join Him in the realms above.

Then on his pillow sunk his head-That heaven-accepted one; Released, the gentle spirit fled, The stainless soul was gone.

And, tho' the mother poured her grief, And wept her darling boy, hat vision gave her heart relief, And turned her grief to joy.

And oft with holy ecstacy She dwells upon the hour, When purged from sin, accepted, she Shall ever with that loved one be

Midst splendour of eternity, When time shall be no more Martin Rictory, Dec. 7, 1851

The Common-Place Book.

J. B. S.

BISHOP KEN AND CHARLES II.

At this period Charles II. was building in Winchester a costly palace, and on one occasion asked apartments in Ken's residence, for his sinful favourite Nell Gwyn. With the holy courage of the Baptist, Ken reproved adultery in the palace, and absolutely refused her admittance, declaring that a woman of ill repute ought not to be endured in the house of a clergyman. Soon afterwards, he accompanied Admiral Sir William Logge in his expedition against the fortress of Tangier, "receiving the summons to this duty as an indication of God's will," and knowing, that in the midst of turnult and war, and in the recesses of solitude, the true minister of Christ may equally bear the divine commission.

fell vacant. When the King was to decide on the family. But the truth was James had of late fallen appointment of a new Bishop, he enquired in his own characteristic way, "Where is the good little man that refused his lodging to poor Nell?" Thus, at the age of 48. Ken was raised to the most responsible office in the Church, which he filled with the increased exercise of the lowly graces of charity. self-denial, and prayer, that had distinguished his former life. One of his first duties was to attend the death-bed of his royal patron. For three nights and three days he ceased not his watch, suggesting at proper intervals pious thoughts, and calling the King to repentance. He drove away the partners of Charles's sins, brought back the forgiving injured Queen, and to the last "applied himself intensely to the awakening of the King's consciouce."

From close attendance at Charles's death-bed Bishop Ken passed to the duties of his Sec. His own words describe the feelings that were in his neart, as he seated himself in the pastoral chair:

Among the herdmen, I, a common swain, Till up, like Awos, on a sudden caught,

I to the Part'rat chair was trembling brought. -Pennu Post. Affliction is both a medicine if we sin, and a pre

servation that we sin not .- Hooker. It was the excellent advice of St. Chrysostom "Have but one enemy, the devil; to him never be

> THE OFT FORGIVEN. Yes, I'll believe thee, though thou art A dream forever fading; I'll take thee to my ruined heart. Without one weak upbraiding.

reconciled."

How oft have I to God returned. And he still turned to me: He never yet my sorrow spurn'd,-Oh! how could I spurn thee?

THE QUEEN.

Her court was pure; her life serene; God gave her peace; her land reposed; A thousand claims to reverence closed In her as mother, wife, and queen.

Mr. Skeiton, once arguing with a Nonconformist, said to him. "Do you advise dissentients from the Church to go to meetings, and Church-people to go to Church?" "Yes." answered the dissenter .-"Well then." said Skelton, " your religion is not the same as St. Paul's, for he says, "Be ye all of one mind, one with another!"

I await, O God. for that everlasting rest, which I want at present, but shall not want long. I am ready | book, that they do not pray from the heart?" when thou, my God, callest me: yet, can stay with patience till Thou picasest. For thy time is the best

well's Duing Prayer.

To every man the day of his leath is virtually the day of judgment. Not, indeed that there is no intermediate state; nor that we would instituate the cold and comfortless doctrine of a sleep of the soul; but that our condition in the disembodied, intermediate state, no less than our condition for eternity, must be decided in the condition in which we shall disc $\sim B_{T}^{2}$.

THE FINGER OF GOD.

The late Sir Evan Nopean, when under-secretary wrong? early and moderately, had no care, nothing to brood says we are to use precomposed forms of prayor?over, and was perfectly self-possessed. Still be and Leould not help thinking there was a deal in it." could not sleep, and from eleven till two in the morning had never closed an eye. It was summer, without any particular object, resolved to let himself in with his pass key. The book of entries of the day before lay open on the table, and in sheer listlessness had no return to his order to send the reprieve; and God Himself, as you may see in Dent. c. vxi. he searched the minutes, but could not find it. In of the reprieve being sent. In greater alarm, the nothing to do with the old." chief clerk could not remember. " You are scarcely awake," said Sir Evan; "collect yourself; it must have been sent."

ras to forward it.

and certificate that it is gone ?"---" No!"

"Then come with me to his house; we must find him, though it is so early." It was now four, and the clerk of the crown lived in Chancery-lane There was no hackney-coach, and they almost ran. The clerk of the crown had a country house, and nent stepping into his gig to go to his villa. Astonshed at the visit of the under-secretary at such an hour, he was still more so at his business.

With an exclamation of horror, cried the chief my desk!" It was brought. Sir Evan sent to the post-office for the trustiest and fluctest express, and the reprieve reached York at the moment the unhappy people were ascending the cart.-Leisure Hour. en de la composition La composition de la

EXTEMPORE PRAYER, OR PRAYER WITH-OUT A BOOK.

[From the Penny Post,]

As the Rev. Dr. Dowell was, one fine morning. auntering on his way to the cottage of Matty Bighills whom was sick of a fever, who should be see coming towards him but James Waver. Now James Waver was a person whom the Doctor

ished to see; but the Doctor was the last person whom James wished to meet. Not, that he did not ! respect the Doctor; on the contrary he sincerely steemed him, and well he might; for during the In the mean time the Bishopric of Bath and Wells bad trade he had almost supported James and his In with the Methodists, and had been induced by hem at different times to attend their meeting-house. The consequence was that he had been less punctual in his attendance at Church than usual, and his children had not been so regular at the Sunday School. James did not therefore like meeting Dr. Dowell. because he felt conscious that he had not done that which was right, and he felt ashumed of himself in the presence of his benefactor. However there was no help for it: so putting on a bold look he approached the Doctor, respectfully bidding him good morning, and observing at the same time that it was a very fine day.

Dr. Dowell. 'Good morning, James: it is indeed very fine morning, and we cannot be too thankful to the bounty of God for this as well as for all His kneeling, which so generally prevail among our conother mercies.

James. 'Why, that is true, sir: and yet a great many people, who talk about religion, are apt to forget that goodness by which they are nourished.'

Dr. 'More's the pity, James: we are all too apt to praise God "with our lips only, and not with our ives." But that puts me in mind that I did not see you at Church on Sunday last: and in fact your atendance lately has been any thing but regular.'

J. Well, I can't say that I have attended quite so regular lately as I used to do.? Dr. 'I am sorry to say you have not: but where

were von en Sunday last?

J. (Hesitating.) 'Wny to speak plain truth, sir, I went with my neighbour Ebenezer Clark, (he who has lately come to Syke Top Farm) to the new Wesleyan Chapel.'

Dr. 'What induced you to go there?'

their crack preachers, the Rev. Mr. Holdfortic, who was preaching there last Sunday."

James ?'

clined to go was that Mr. Holdforth was preaching or female members of his flock, well placed, and about the Church Prayer-book: and I wanted to with a vigilant eye and attentive ear, specially deknow what he would say."

called them.3

forms of prayer?"

J. 'No. sir, I don't see how it could.' Dr. And how does Mr. Holdforth know when a

book or without book !!

say that a man prays from his heart because he prays | pew, there were even one person who responded | without took; or that a man does not gray from his audibly and reverently, in a from uniform tone, and beart because he prays with book seems to me to be assuming to emselves a power belonging only to the

Almighty.2 J. . It does seem so, certainly."

that set forms of prayer, or prayer with book, were

of state, related to a friend of his, that one might be | J. +1 cannot remember all he said, but I recolhad the most unaccountable wakefulness that could be leet his concluding a sentence by saying a show me imagined. He was in perfect health, had dired a passage in the new Testament which distinctly

well have asked him to show you any passage where Vet, from the knowledge of music which they posand (wilight was far advanced; and to dissipate the it says you are not to use them; for if he maintains sess, they have great facilities for keeping in good enaul of his wakefulness, he resolved to tise and that prayer with book, he a precomposed prayer was time and tone, in repeating the Responses, and in for such as we are, to contradict him. We may venture ensul of his wakefulness, he resolved to tise and that prayer with book, i.e., precomposed prayer was time and tone, in repeating the resolved to tise and that prayer with book, i.e., precomposed prayer was time and tone, in repeating the resolved to tise and that prayer with book, i.e., precomposed prayer was time and tone, in repeating the resolved to tise and that prayer with book, i.e., precomposed prayer was time and tone, in repeating the resolved to tise and that prayer with book, i.e., precomposed prayer was time and tone, in repeating the resolved to tise and that prayer with book, i.e., precomposed prayer was time and tone, in repeating the resolved to tise and that prayer with book, i.e., precomposed prayer was time and tone, in repeating the resolved to tise and that prayer with book, i.e., precomposed prayer was time and tone, in repeating the resolved to the resolved nothing but sleepy sentinels, whom he rather envied | now I think I can show you that Scripture instead of He passed the Home-office several times, and at last, being against us in this matter, is certainly for us.

J. A should teel much obliged if you could. Dr. Well then to begin with the Jewish Church. You know that many of the Psalms were composed he began to read. The first thing appalled him- for the express purpose of Divino worship in that A reprieve to be sent to York for the coiners ordered [Church ; and for the expiation of an uncertain murder for execution the next day." It struck him that he a form of prayer was composed by the anthorny of

J. O yes, sir; but that was under the Mosaic alarm he went to the house of the chief clerk, who dispensation; and as Mr. Holdforth observed "old lived in Downing street, knocked him up (it was things are passed away:" we live now under the then past three), and asked him if he knew anything New Testament dispensation, and have therefore

Dr. Indeed: I thought St. Paul said "these things were for our examples," and " are written for our admonition." But let us come then to the times The chief cle-k said he did now recollect he had of the New Testament. It cannot be dented that our sent it to the clerk of the crown, whose business it Lord and His Apostles constantly attended the Temple of the Jews and their Synagogues: and couse "Good," said Sir E.; "but have you his receipt quently joined in the prayers there which we know were precomposed. If they had not done so, we may be sure, their enemies, the Pharisees and Scribes, would soon have reproached them for being despisers of the Temple-worship.

J. That is all very true, sir: but then, as Mr. Holdforth again observed, they did so as Jews, and meaning to have a long holiday, he was at that mo- therefore their example could not be binding upon us Christians.?

Dr. Why I thought St. Peter had said that Christ " had left us an example that we should follow his steps:" and if our blessed Lord and his Apostles clerk of the crown, "The reprieve is locked up in thought it right to join in set forms of prayer, how can it be wrong for us? " for God is the same yesterday, to-day, and forever."

Dr. But let us continue. You know our Saviour gave us a set form of prayer, called "the Lord's

prayer ?" J. Yes sir: but then being God as well as Man, He could give prayers in a moment, when and as He

liked. Dr. 'Just so, James: but what if I could show you, that our Lord did not compose that prayer, but made it out of one already precomposed: would it not go a great way in proving that our Lord did not consider Prayer with book wrong, although Mr.

Holdforth and his party do !" J. At would indeed, sir; and I should very much like to see it.'

Dr. Well, I will call upon you shortly and bring copy of it with me: for I find that my time is nearly gone that I promised to be at Matty's. So good day James : and think about what I have said.'

J. 1 will sir: and thank you for the trouble you have taken.

(To be continued.)

CHURCH SERVICES.

(From the" Puglish Churchman.")

LORD SHAFTESBURY'S ADVICE TO THE CLERGY. In concluding our article on this subject last week. ve suggested that the Clergy should enlist the serrices of a few carnest and practical members of their flocks for the purpose of uniting with them in discovgregations, and especially among the poor. There must be few towns, or even villages, of any size, glance. where a Clergyman could not obtain some co-operaion in this good work. When looking over the Reports of our Ecclesiological and Architectural Socieijes, and observing the time and pains often bestowed upon the investigation and discussion of mere theoreical topics, or antiquarian objects having little or no practical bearing upon the Church's Work in the present day, it has often struck us that it was to be regretted that the members of those Societies did not look somewhat less at the Past, and more at the Present-that they did not as zeniously, systematically, and unitedly, investigate and point out the means whereby God's glory might be promoted in connection with the "living," as well as the material stones" of His Temple.

It may, perhaps, be urged that they who are suited J. Ebenezer wanted me to go and hear one of to the one task are not suited to the other; but, however this may be, it surely cannot be denied that the very practical objects which we are contemplating Dr. And did you think it was right to go, are worthy of, and that they demand, an equal amount of zealops devotion, and of systematic and united ex-J. Why you see, sir; what made me rather in- enion. A single Clergyman, and two or three male voted to the object, will speedily detect a large pro-Dr. 'And what did he say about the Prayer- portion of the errors of ornission and commission in J. 'Why, he began by saying that he liked to have known one of the most solemn and earnest ex- all haste to the west." see people pray from the heart, and not from a book. Thortations on this subject delivered by one of the most Dr. But does it follow, because men pray from a eloquent and impressive of our Bishops, listened to with breathless attention and avowed admiration, on eternity for the next. Speak of peoples' virtues the Saturday, followed by no improvement whatever conceal their infirmities; if you can say no good, eay on the Sunday. The evil is so deep and habitual, no ill of them.

time; and thy pleasure the best pleasure.-Kettle-1 man prays from his locart, whether he prays with 1 that it must be dealt with individually as well as congregationally. If there were in every pew, one person who knelt honestly -not simply bending the Dr. God alone sees the heart; and therefore to knee while sitting - and if in every alternate, or third measured tone-in unison with the Chon or Schoolchildren, the example would be followed by many, especially if care were taken not to annoy others, by a too load or abrupt tone, or by any popularity, espe-Dr. Well James: how did Mr. Holatouth prove fetally of a pompons or "pharisaical" enaracter.

Dr. I am surprised you should: for you might us sound, to be heard from their lips, in the Responses. Chanting the Cambeles, whereby they might see a sible deference,—that his Grace must be obtuse, even best down your net I. I had never heard of you perore, out a cosential service, especially where there is no Choir. Is it less modest to use them voices in fool's House and in His Service, as the Courch enjoins, than in their own houses, for their own pleasure, or the pleasure of the pleasure of others? We entreat them to set to wark gestion of this hypothesis is his, not ones, where is an observed the letter and told him I remembered all. By sure of others? We entreat them to set to wark gestion of this hypothesis is his not ones, others is an obvious way for him to relieve homelf of the difficulty, carnestly, and persoveringly, to remove the seandal which is to tenga an effice for which he teck himself infrom our Worship, and the sin from their own souls, which their closed lips and silent tongues have done so much to produce. Hitherto they may have been afraid of their own voices: henceforth let them be far more afraid of their own silence. Shall they who have received from God the gift or speach and hearing, be content to offer to Him the silent homage of the deaf and domb. " Freely ye have received, freely give."

> [From the "Evangelical Catholic"] We make the following extract from the Christian Intelligencer, (Dutch Reformed,) being very glad to see such views in such a quarter.

THE LORD'S PRAYER IN PUBLIC WORSHIP.

One of the early peculiarities of our fathers, was their habitual use of this perfect model of prayer as the conclusion of all their joint devotions in the family and in the sanctuary. In occasional instances this custom is rotained, but as a general thing, it has died out from our denomination. There are not a few churches where the Lord's Prayer is never from the beginning to the end of the year, once employed as a part of public devotion.

There is, of course, a reason for this, though certainly not a sufficient one. It is a reaction against the abuse made of this prayer, as when it is absurdly made to furnish an argument for the imposition of an iron-bound Liturgy on a church, as if such no argument did not by proving too much, prove nothing. Or when it is turned into an idle superstition, as in the Roman Antichrist, which requires the repetition of the Pater-nester, in some cases seven, in others fifteen times, tog ther with numerous Avo Marias, seemingly as if the more rehearsal of so excellent a form of words insured saving grace. Well says the venerable canon. (Pastoral Theology, p. 75,) " when the beast," maddened through power, slung round ber tail, reason, Scripture, and common sense, were carried away in its sweeping process." For fear therefore, of being confounded with formalists or Romanists, and through apprehension of turning the conplutes to an idle, superstitions, and therefore injurious use, many seem to go out of their way to avoid using the most perfect prayer that ever was taken on

human line. We think it would not be difficult to give good and substantial reasons for incorporating this form of sound words in our public devotions so that it should be used at least once during every service on the

1. It is inspired Scripture, and Scripture can never be mappropriate on the lips of suppliants.

2. It is a Scripture prayer, and as such cannot be preferred too often, provided it is done ratellingently. 3. It has been regarded by all the Reformed Churches, and especially our own, with great affection, by most of them being put in their liturgies, and ering and remedying the hindrances and neglects by the others made the basis of extended exposition with regard to audible and reverent responding and in their catechisms. The excellent forms of devotion appended to our standards, invariably conclude with "Our Father," &c., as any one may see at a

> 4. The terms of the Lord's prayer are so plain and simple, so concise and comprehensive, as to furnish an admirable recapitulation of all that the most gifted minister may have uttered in leading the devotions of others. Whatever has been omitted they supply; whatever has been mentioned they reiterate in the Saviour's own words.

5. If by any cause, such as heritancy of speech poverty of thought, unfortunate early habits, or an unhappy frame of mind at the time, he who is the mouth of the congregation has failed to perform the service fittingly, he may yet be sure, by the use of this prayer, of enabling his fellow-worshippers, so usual formallites, from the hands of the Bishop. At the far at least, heartily to unite in one series of accentable petitious. And as for strungers, no man who is in any sense whatever a Christian, can Lesnate to make the prayer of Coriet his own.

We take leave to add a few words from Dr. Dick's Theology (Lecture XCV.) on the subject : "It is not a little surprising to find some persons anxious to prove that we should cautiously avoid the words which were dictated by the Son of God himself. and should apply them to no other purpose, but as a guide in prayers of our own composition. It has the appearance of impicty, or, to use a softer term, of portion of the errors of omission and commission in very great folly; and it can be accounted for only on the parish of Gravesend, was to be consecrated by the parish of Gravesend, was to be consecrated by the parish of Rochester, on Thursday the 2nd inst.—The J. It was rather about the prayers he was preach- gregation, particularly of the School children. A running into another. They imagine that they caning: about their being written: forms of prayer as he kind word of affectionate counsel, and eatnest enhot remove to too great a distance from anything the came to the Discose in 1828. St. Gabriel's, Pimlico, and the consecrated a few weeks ago, made the 200th. treaty from the Clergyman, in private, added to a which they conceive to be wrong; and if their antag-Dr. 'And what objections could be make to set public exposition of the duty, will often prove effectionist should go to the east, they know no better way tual. Mere preaching, alone, will not do it. We of testifying their disapprobation than by walking in

Something wonth remembering .- It should be our main business in this world to secure a happy

Ecclesiastical Intelligence.

ENGLAND.

THE CONVOCUTION OF YORK

the enemies of our Church with maticious joy, while the hearts of her fathful sons are made sud, was charted at York on Wollnesday test. The Archdishop had surroused his Suffragans, and the Ciercy of his Province, to ac-Nork on Westnesery cost.

ed his Suffagans, and the Clergy of his Province, to all the alleged purpose of deliberating on the alleged to the allars of the Church; and when they had assembled in obschede to his command, he send two Commissioners, with his Secretary for prompter, to inform them that they most not open their hips, the errand on which they had come heing suit to hear the decree of contourney against all absences at collegiate and theological education, and were both or We cannot dismiss this part of our subject without urging upon the upper classes the powerful influence of their example, for good or evil in this matter. And ply to leave the decree of continuery against all absorber to many value lakes, especially, we would urge the upon young ladies, especially, we would tuge the what shall we call it 2-feel's errand. From the corresduty of audibly responding. From a false notion psudence which preceded this discrediable scene, it me of modesty, or of organiting," they very soldom allow parts that his Grace pleads included to comprehend the nature of his duties as Medicalities and the dates as Medicalities and the dates as Medicalities are the missesty, of or "genting," they very scanning mature of his duties as Metropolitan, presiding over the maything above a whisper, or beyond a more lussing Convocation of his Province, and deeme it, therefore, the

when a man who has risen from obscure beginnings to the enmont statem of Archinshop of the Nuthon Pro-vince, and Proaste of England, pleads incapacity, it is not

ward, hep-fully, to the day when he will bring his shrewd and vigorous mind to bear upon this branch of his official to them. Until then, we cannot but admire his Giver's discretion in not bringing himself face to face with his theoretion in not bringing himself face to face with his Cherry, in proceedings so ungracious and abourd as those of Wednesday last. The task of smulting the assembled Convocation of the Province is, beyond all question, more appropriately performed by Churchimen of Canon Dixon's atump, under the tutorship of an Archiepiscopal Secretry who,—tell it not in Gath!—is not a Churchiman at all, but a Dissenter bedaubed with the various of an ecclesiastical office action than total. office.--John Bull.

CHALLENGE TO DE. M. NEILE. - A. Mr. J. Macdonalda Papist, has addressed a challenge to the Rey. Dr. M. Neiler to take the chair, attended by as many of his heethren as might fill half the platform, at two meetings proposed to be held in the "Tabernacle." Liverpool; for the purpose, I. of proving who sent blue to preach the Gospel, and his authority for styling himself a Catholic Priest; 2, of dis-proving or vindicating certain aluses, errors and corrup-tions of the Church of England. In answer to this challenge, Dr. M Neile has declined to appear at the meeting on the ground that letters are profesable to discussions a public meetings. On the first point proposed, Dr. M Neile t once replies, as follows:--I was ordained in due form by a Bishop, who was con

egrated in unbroken succession from the inspired Apostles if our Loid, and Saviour Jesus, Christ. It is true that in the course of the succession some of the Bishops who formed links in the chain were not, in their opinions or practices, influence Catholics. They had, in a greater or a less degree, fallen into those errors which the Church of Rome, at the dictation of Pope Pius IV., and in defiance

But though in error as individuals, they were in unbroken necession as Bishops.

The errors I refer to, both in doctrine and practice, are exposed and referented in England necession. were exposed and "reformed in England previous to the imposition of the New Creed of the Church of Rome. In Rome the channels were so obstructed by the tradition of men, that the waters of life could not flow freely throng them. In England the waters were purified from hun

viz., Raption and the Louis Supper.

If you deny this authority, please to show where the succession failed; at what link the chain was broken. Perhaps you are aware that some persons, who still assert that there was a break in the chain in England, acknowledge that there was no break in Ireland. I was

ordained by an Iriab Bishop. TESTIMONIALS. - Testimonials of affection and esteem have been presented to the Rev. J. H. Davies on leaving

Sherborne to the Rev. J. Bonwell, by the congregation of St. Philip's, Stepney; to the Rev. C. F. Booker, by the congregation of Holy Trinity, Hull, on his promotion; to the Rev. B. Brown, by the children of St. Giles's schools, Liverpool; to the Rev. T. Openshaw, by the congregation, a leaving his Curacy; to the Rev. H. Watts, by the commit ge of the Stalybridge Mechanics' Institute. Coroners Current Extremion .- On Monday last

COLONIAL CHURCH EXPENSION.—On Monday last a public meeting was held at Windsor, to promote the cause of the Church of England in the colonies, the Bishop of Oxford in the chair. The meeting was addressed by the Bishop of Amigna; the Bishop of Montical, who dwelt with great elequence on the difficulties with which the Church had to centend in Canada, and pointed to her firm establishment in the colony as the only guarantee for the permanent connection of Butish North America with England; by the Bishop of Nova Scotia, who appealed for England; by the fittings of Nova Scotts, who appealed for aid towards raising the sum of £2,000 for his Diocean College; and by the Bishop of Capa Town, who insisted on the necessity of evangelizing the Kaffire and Zooloos, and announced that the first body of Church of England missionaries had that morning sailed for the Cape. The chairman in his concluding address declared it to be a national disgrace that the Colonial Bishops should have to appear as mendicants in England, in order to persuade the people to perform a long neglected duty.

NEW DIOCESAN THAINING SCHOOL AT EXECUT.-The laying of the foundation stone for the new Diocessor Toxin-ing School at Exeter, took place on Thursday the 19th, in the presence of the Mayor, the Town Council, a large body of Clergy, and a vast concourse of laity. The cere-mony caused great excitement and enthusiasm at Exeter, Divine service having been held in the cathodral, a proconclusion of the ceremony, a dinner took place at the ondon Inn, Sir John Kennaway presiding.

The same day, the Bishop of Nova Scotia, now on: visit to England, gave a lecture in the Hall of Worcester College, Oxford. In his lecture the Bishop entered fully o the geographical and statistical account of his Dioces embracing many details with reference to its natural resources, and alluded more particularly to the fisheries, which, be said, had diminished in productiveness of late white, he was not necessary to the specie of King's College at Windsor, forty miles from ifalifax, and made an arnest appeal on its behalf to his hearers.

NEW CHURCHES. - The foundation stones of new churches have been laid in the parish of Chatham, and at Bicton Heatti, in Shrewsbury.—A new church, at Bottisham Lode, Cambridgeshire, has been consecrated by the Bishop of London has consecrated 200 new churches since

CHURCH MISSIONARY SOCIETY. Bishop McIlvaine, at the recent anniversary meeting of

the Church Missfonary Society, related the following in-

that occasion. I was permitted to say a few words as to that occasion. I was permitted to say a rew words as to the object, having, however, nothing ulterior in view.—
But as I was reminded by a brother on the platform toolay, I said then, "I am here as a fisher, and into the sea I let down my net." I am happy to say, that the net was found by and by to contain many good contributions to the object I had then in view. But there was one One of those solemn mockeries which fid the hearts of contribution from the Loid that I was not expecting. The re-enemies of our Church with maricious jay, while the meeting adjourned, and a day or two a ter, as I was walkcharted at ling in one of the narrow streets in the city, I was met by two youths who were introduced to me by an excellent but now decraved clergyman of the Church of England. Said he, "Here are these two beloved youths whom I can dained to the ministry. One of them is now a very faith missionary Historiat Shanghan, in China, is the most im portant agout in our Coinese trission. (Applause.) And I should say, a person remarkably gifted for that work, having a colloquial talent and dislect of the Chinese. which is almost imprecedented, and brings him into Individual communication with the Chinese mind, which few can attain to. Two or three years ago I received a letter from that missionery, in which he said, "Do you remember Exeter Hall, and do you remember when you let down your net! I had never hourd of you before, but I was a lotte have not that make it is the desire again. Chinese language, and addressed to me by a Chinese conbich is to tesign an office for which he teck himself in-impotent.

But we hope better things of his Since. We look formunication, I was thus placed before the Chinese as hav-ing been the instrument under God of bringing the misobligations, and give his Province the benefit of the disca-veries he may make as to the nature and functions of profited in the word of the Loid. On the receipt of my Church symple, and the duties of a Metropolitan in regard letter, and its being read to him, the convert said, "Let us kneel down and pray for your bishop," and all present knelt down. The Chinese convert led the rest in prayer, supplicating God to bless me with his Holy Spirit for that which he had enabled me to do. Thus is our "bread cast

IRELAND.

applanse.)

upon the waters," and we find it after many days. (Lund

The Irish Societies of London and Dublin and the Irish Church Mission Society have been amalgamated. The Bishop of Ohio was present at the meeting where this was effected, and with an accommodation of the marriage service of which we cannot altogether approve, "blessed the banns" (as it was expressed) of the union. The following particulars were noticed by the Rev. Edward Bickersteth, Rector of St. Giles's, London, at the annual meeting of the Irish Society of London:—

"In the course of the four years which had just expired they found that a number of converts had been brought they found that a number of converts had been brought out from Romanium, amounting to not fewer than between 20,000 and 30,000; that there had come out in the mildst of much persecution and privation; and that with scarcely an exception, they had remained atcadisatly rooted in their convictions, notwithstanding the storm of persecution that had raged against them. The west districts, which a few years ago were characteristically? Romanist, were now as characteristically Protestant, in the union of hallingkill there were between 5000 and 6300 added to the faith there. In 21 out of 22 Irish continues the Societies had missions established.—During the page of the past winter the count of controversial procedure. decrees of accumental councils, arranged into a of the post winter the wound of controversial procedure and imposed upon her Clergy for subscription in the bad echoed from 400 pulpits in Ireland. That was

New York.—On Sunday afternoon last, the 15th in ... Bishop Walnwright confirmed four doof mutes at the University Chapel.—Exangelical Cutholic.

corruptions, clears in its spring from the apostolic fontum, modely in its meanderings through inclination, modely in its meanderings through inclination, modely in its meanderings through inclination. have received, by the laying on at hands and by prayer, for the dedication of that part of the building which is to my authority, as a Priest of the Catholic Church, to preach the glad tidings of free salvation by Jesus Christ, without of the east end (separated from the other part of the buildinging without ment in man, and to administer the ling by folding doors.) which is to be used for the changed money and without merit in man, and to administer the ling by folding doors,) which is to be used for the chancel only sacraments which Christ ordained in his Church,— when services are held. The sermon preached by Dr. viz., Baption and the Lord's Supper.

McVickar was a very able and interesting one. About 20 of the cleary were present, and the house was well fi-led with the laity. At the offectory, about \$50 were col-lected for the purch no of plate. We should be more mi-nute in our remarks, but the cleary present unite in re-questing Dr. McVickar, to publish the sermon and with it a history of the whole enterprise, of which we hope to

take due notice.

A Church and a rehool-house being under one roof, the former being none the worse and the latter all the better for the connection, is a happy design which enlists two interests in a community in which neither might be strong enough ever to attempt an chifice of its own. Dr. McVicker has done good service to the Church and the State in presenting this new facility to the cause of re-ligion and education.—Ibid.

A Missionany To THE ONEIDAS.—The Rev. F. R. ifall declines the appointment announced in the last number. The most disastrous consequences will ensure to this Mission and to the people, if a Missionary is not soon acut. The effect of the withdrawal from among the Indiana of the influence and control exercised by a clergydians of the impuence and country warrants of the impuence of the state of the state of the country of the coun died children without parental government. If we leave them much longer, the Mission will end, and the Church will be diagraced."

rill be disgraced."

A hope that there is a want of general information on this subject, and a conviction that it is not known that these people have been for nearly a year without a pastor, alone prevent us from feeling shame, mortification and disgrace. Ample provision is made for the emport of a Mis-sionary by the Committee, and the people are willing to do all that they are able. We trust that these few re-marks will attract the attention of some one qualified for this post.

Romanism and Dissent.

THE SACRED COLLEGE.-We are indebted to the New York Express for the following account of this body. "This is the title of the House of Cardine's in the Roman Catholic Church. According to the Pontifical Con-

stitution, this is composed of seventy persons, divided unequally among the three eterical orders, thus: Six bishops fifty priests, and fourteen deacons.

A. Secret Consistory' was held on the 7th ult., and eight new Cardinals were created, one of whom was a French prelate, the Archbishop of Tours. On the first of Japasry there were seven waspries, and the very recent death of there were seven vecancies, and the very recent death of Cardinal Diepenbrock, left an eighth. A full sacred college has not been witnessed before, it is said, for a great many years. The very advanced age of some of the present cardinals renders probable the early happening of more vacancies, which, however, it is not likely will be immediately filled, as custom has sanctioned the practice.

of keeping some of the cardinalates vacant to be disposed of as circumstances may arise to demand.

Of the seventy now living, six of the incumbents of the sacred college are upwards of eighty; nineteen between sacred chiege and upwards of eighty; nineteen between sixty and seventy; I wenty-four between fifty and sixty; and eight between forty and fifty. The youngest is An-dree, born in 1812; the oldest Oppozon, 84 years old, and for fifty years a cardinal, 45 are Italians; 16 for-eigners; among which last are 6 French; 3 Austrian, 3 Spanish. 2 Portuguese, 1 Belgian, 1 Prussian, and 1 En-elish (Wissense), 27 (ell. Elling), and 1 En-elish (Wissense), 27 (ell. Elling), and 1 En-

glish (Witeman.) 27 (all Italians) reside in Roma and, with the Pope, administer the spiritual government of the Roman Catholic Church, and the temporal government of the States of Rome—called the "Pontifical States." Seventeen years have now elapsed since I last stood upon this platform and addressed this Society. I was then in England endeavouring to obtain assistance for my Christian brethren towards the erection of a theological seminary in my own diocase. I have nothing to do with that object now, but it is part of the little narrative that I am about to tell you. At the end of the address I made on the made on the Holy Catholic and Agostolic Church.