

Poetry.

THE DYING MOTHER'S PRAYER.

BY OTIS PATTON.

Lonely and coldly a mother lay dying, Short was her breathing, her pulse beating low; Clasp'd to her bosom an infant was lying, Smiling, unconscious of want or woe.

Dear was the home of that desolate mother, Scarcely her covering, scarce for her bed; None to befall her, no sister, no brother, To weep or to die, or mourn for the dead.

Cold on the hearth the black children were lying, Bare was the window, and naked the floor; Bleak winds without seem'd a requiem sighing Over that sufferer, friendless and poor.

Stranger step lightly, raise the latch slightly, Cautiously, softly, open the door; Haply sleep's death perchance keepeth This light, and hideth her sorrow no more.

Enter in slowly, solemn and holy, Breathe the place of the presence of death; Hark! in the prayer: hear what she saith, Ere she hath yielded her breath.

Faintly and broken each sentence she speaks, Slowly to heaven her accents arise: While the storm howl'd and round her cot howl'd, Thus to her God and her Saviour she cries:

Friend of the friendless, Infinite, Endless, Scorn not a heart-stricken wanderer's cry; Saviour all holy, give me the lowly, Where but to thee shall I penitently fly?

Prostrate before thee, Lord, I implore thee, Look on the cross and the human slain; Let his blood save me, cleanse me, and save me— The spirit thou gavest, receive it again.

Each tie is rivet, that drew me from Heaven, Saving one tender more strong than the rest; How shall I break it, must I forsake it, Gentle one! slumbring so calm on my breast?

Who shall watch o'er him when she that bore him Here, in a cold world, left her life alone? Father or mother, sister or brother, Kindred, protector, or friend, he hath none.

Saviour, draw near him, bend thou and hear him, When for his mother he crieth in vain; Graciously send him out to befit him, Rear him for Heaven—unite us again.

so long; seeing wicked men desire their room here on earth, and God their company in heaven.—Fuller's Church History.

THE JOY OF THE HOLY GHOST.

This is that which passeth all natural sense and wisdom. Many seem to take in good part and abide patiently afflictions, loss of goods, imprisonment, and loss of life. But no man can rejoice in the suffering of these things, but the child of God; no man, but whom Christ hath chosen out of the world, but whose name is written in the book of life, but he in whom the Spirit beareth witness with his spirit that he is the child of God.—Bishop Jewell.

IMAGES IN CHURCHES AT THE TIME OF THE REFORMATION.

Images are fair and beautiful. The churches are decked and beset with them. But they are a cloak of shame. They are set in place of teachers. The priests are ignorant, and live in idleness, and send the people to learn at pictures.—Ibid.

SENTENCES FROM BISHOP TAYLOR.

God hath sent some angels into the world, whose duty it is to refresh the sorrow of the poor and to lighten the eyes of the disconsolate. And what greater measure can we have, than that we should bring joy to our brother—than that thy tongue should be tuned with heavenly accents, and make the weary soul listen for light and ease; and when he perceives that there is such a thing in the world, and in the order of things, as comfort and joy, to begin to break out from the prison of his sorrows at the door of sighs and tears, and by little and little melt into showers and refreshment? This is glory to thy voice, and employment fit for the brightest angel.

So have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from their enclosures, and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance awhile in the air, to tell their joy within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and sign praises to her Redeemer.—so is the heart of a sorrowful man under the discourses of a wise comforter, he breaks from the despair of the grave, and the fetters and chains of sorrow, he blesses God and he blesses thee, and he feels his life returning: for to be miserable is death, but nothing is life but to be comforted. God is pleased with no music from below, so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing, comforted, and thankful persons.

Sermons may please when they first strike the ear, and yet appear flat and ignorant when they are offered to the eye, and to an understanding that can consider at leisure.

He that is apt fondly to admire any man's person must first cure himself by considering, that the preacher is God's minister and servant; that he speaks God's word, and does it by divine assistance; that he hath nothing of his own but sin and imperfection; that he does but his duty and that also barely enough; that he is highly answerable for his talent, and stands deeply charged with the care of souls; and therefore that he is to be highly esteemed for the work's sake, and not for the person.

EXTREMES.

Man is a creature of extremes. The middle path is generally the wise path; but there are few wise enough to find it. Heretics' Private Lives, written in some of the things, Protestants have made too little of them. The Papists treat man as all sense; and therefore, some Protestants would treat him as all spirit. Because one party has exalted the Virgin Mary to a divinity, the other can scarcely think of that most highly favoured among women with common respect. The Papist puts the Apocrypha into his canon—the Protestant will scarcely regard it as an ancient record. The Popish heresy of human merit in justification, drove Luther on the other side into most unwarrantable and unscriptural statements of that doctrine. The Papists consider grace as inseparable from the participation of the sacraments—the Protestants too often lose sight of them as instituted means of conveying grace.

CONSECRATION OF ST. AUGUSTINE'S COLLEGE, CANTERBURY.

(From The Times.)

Yesterday the new College of St. Augustine was consecrated with great solemnity at Canterbury. It is long since any event has occurred connected with the history of our National Church so interesting to all its members, or so likely to have a large influence upon its future prosperity. Attempts have been made at various times to engraft upon our system of ecclesiastical polity a Missionary Scheme worthy of the great Anglo-Catholic Church, of the necessities of our Colonial Empire, and of the duties which the pre-eminence of England among the nations invites us to discharge. Innumerable difficulties appear, however, to have intervened—difficulties partly founded on the basis of Church Government settled at the Reformation, and still more in the want of those pecuniary resources, without which the most valuable undertakings too often languish. Private munificence has at length succeeded in effecting what the wants of religion have long helplessly demanded. The Church of England now possesses, under the shadow of Canterbury Cathedral, a noble Institution, where the missionary spirit may be fostered among her Clergy, and whence pure and undefiled religion may be expanded over the world.

The new Missionary College is founded on the site of the ancient monastery which was assigned to Augustine in the year 605 by Ethelbert, King of Kent. It was dedicated to St. Peter and St. Paul, and was under the Benedictine rule. The monastery appears to have been designed by its original founder as a place of Royal sepulture. Ethelbert and Augustine were interred there, and many of their successors.—The monastery, by Royal favour, and by the special patronage of the papal see, grew in power and wealth. Canute, the famous Danish monarch, was one of the contributors to its grandeur, and nearly every Sovereign down to the reign of Edward the Confessor.—Indeed, so great was its influence, that, though from its foundation to the Norman Conquest, it acknowledged the control of the Mother Church, in after years it refused to do so, and in the end so far established its side of the quarrel that the Archbishop's benediction on the Abbots was conferred within the Abbey Church, and without any profession of obedience being exacted. In the midst of its pride, however, this famous monastery suffered many reverses, and was at length reduced to the same ruined and degraded condition as all the other religious establishments of the kind in this country. It was frequently sacked by the Danes; in 1168 it was nearly consumed by fire, and in 1271 an inundation did great injury to a large portion of the structure. The final overthrow of its power took place in the reign of Henry VIII, by whom it was seized as a royal palace. Queen Elizabeth, in 1573, kept court there in a royal progress, and Charles I. and Charles II. lodged there, the former on his marriage with the Princess Henrietta, and the latter in passing through Canterbury on his restoration. But the building, which in its high and palmy days had a frontage extending 250 feet, with a noble gateway at each extremity, soon

became completely ruinous, and at the present time the gateways are the only monuments left of its ancient grandeur. A public-house, skittle-ground, and bowling-green occupied different portions of the site, and until the task of renovation was undertaken by Mr. Hope, nothing could be more deplorable than the neglect and contempt that had fallen upon a spot assigned in remote ages to the Missionary Augustine, who with 40 monks came to England to preach for the first time the truths of the Gospel to our Saxon ancestors. About the year 1842 the wants of the Church in the supply of Missionaries for the Colonial Dioceses became so urgent that general attention was turned to the subject.

The site and buildings of the old monastery and abbey of St. Augustine, in the course of the year 1844, happened to be for sale. Mr. Beresford Hope, M.P. for Maidstone, inherited a taste for architecture from his father, whose posthumous "Essay on Architecture" is well known. But besides this taste, Mr. Hope is better appreciated as a most liberal and devoted Churchman. He purchased the site of a considerable portion of the deserted abbey, and having entered into communication with the promoters of the present Missionary College, undertook to rebuild the small chapel of the monastery, and to contribute a considerable sum of money towards the settlement of the College. The buildings were commenced at the latter end of the year 1844, by Mr. Butterfield, to whom the mission of restoration and rebuilding was intrusted by Mr. Hope. The new College is built in the style of the 14th century, and harmonizes admirably with the fine old gateway, which has been incorporated with it, and now forms the grand entrance. The walls all round are faced with square flint and ragstone, which, contrasted with the red tiled roofing and the quaint Gothic forms of the stone masonry where it intervenes, has a singularly very pleasing effect. The use of flint in this way is almost entirely confined to ancient times, and this may be considered the most successful modern imitation thereof. To a spectator the walls look like one immense mass of honeycomb—so curiously and regularly are the flints arranged. The general effect of the buildings is excellent; their character and subordination as a consistent whole being skillfully preserved; while over them is cast an air of modest and grave seclusion well befitting an institution dedicated to theological study. Entering the gateway you find yourself in a turf-edged quadrangle, with diagonal and straight gravel walks; a gravelled terrace runs round the north and east side and part of the south. On the north terrace stand the cloisters, with the students' dormitory above them. The cloisters are 150 feet in length, and occupy the space of eight arches.

In the buildings above the cloisters are apartments for 50 students, consisting of a sitting-room and small bed-room adjoining each; the rooms warmed with hot water pipes, and opening from either side into a gallery 25 feet long. On the east side of the quadrangle is an undercroft, intended for a museum, a fine room, floored with red tiles and vaulted with brick, the arches having stone tracings. Into this space also the preparations for luncheon had extended. Above the museum is the library, the entrance to which forms the principal feature in this portion of the buildings, and for the unostentatious beauty of which the architect deserves great praise. The library has a fine pitched oak roof, and is lighted on each side by six windows, and at the end by a large one with stained glass. Some progress has already been made in the collection of books, and the arrangements for reading are very good. There remains upon the east and south sides of the College a considerable space of ground unoccupied by any buildings, and which seems, by the ruined walls which close in the view, to invite the same munificent spirit of reproduction which for modern purposes has again raised up so large a portion of these ancient foundations. On the south side of the quadrangle stand the apartments of the Warden and five Fellows, the chapel of the College, the dining hall, and the kitchens. The chapel is fitted up with surprising taste, and merits, from the chaste simplicity of its details and its elegant proportions, a minute description. It is fitted up with 64 stalls of carved oak, ranged in double rows on either side. The great window at the east end of the chapel is in excellent taste; the upper lights in it are circular, and filled with stained glass, the colours of which are very brilliant; the lower half is divided into five millioned compartments, filled with figures of saints and scriptural subjects, in stained glass.

The altar candlesticks are of silver-gilt, and of a rich and ancient design. The sacramental plate is of the same material, and also carefully modelled after mediæval examples. The great feature, however, of this exquisite little chapel is the sacarium. The altar is raised on three successive steps, distinguished by tessellated pavement of distinct patterns. The lowest step is covered with tiles relieving a fleur-de-lis stamp. On the second are tiles of a circular form, bearing each the inscription in old English "Misereere domine Jesu." The foot-pan of the altar is a rich mosaic pattern of enamel-work, the colours being dark brown, green, red, and blue. On either side of the sacarium are two windows filled with stained glass of somewhat weak tints. The hall which adjoins the chapel is that part in which the ancient building has suffered least, the roof being purely original. To this hurried sketch of the building it is right to add, that the architect has sought, as far as possible, to restore each particular part of the ruins in detail as well as style. Thus the present library, chapel, and dormitories are built upon the exact foundations of the old. The hall has the most picturesque feature in this beautiful reproduction of our ancient monastic buildings to be found in the "fair conduit," which occupies the centre of the quadrangle.

The Constitution of the College is that of a warden and fellows, to be under the appointment of the two Archbishops and some of the Bishops. Bishop Coleridge, formerly Diocesan of Barbadoes, has been appointed by the trustees the first Warden. Mr. Pearson has been nominated the Sub-Warden, and one of the vacant Fellowships has already been bestowed on Mr. Moore. The College will receive its first students in about two months or less from the present time. The Queen has given the College a charter of incorporation, which was signed on Wednesday. The ceremonial of the day commenced very early by the consecration of the chapel, which was fixed for 8 o'clock, but did not commence until 9. The Archbishop, Mr. Hope, and his party of immediate friends, left town at 5 o'clock by a special train from the London-bridge station. The Archbishop and other Bishops present were received by the Corporation of the College in the common room, where they robed. The remainder of the congregation, which, owing to the small size of the chapel, was confined to about 130, took their places in the chapel. The procession from the common room consisted of the College officers, the Bishops, the Archbishop, attended by his Chaplains. The ante-chapel was occupied by Lady Mildred Hope, and six or eight ladies.

Among the congregation were: Bishops—London, Oxford, Brechin, Lichfield, Fredericton; Deans—Canterbury, Hereford, Chichester; Archdeacons—Thorp, Harrison, Merriman; Warden of Winchester College; Rev. Doctors—Jelf (Principal of King's College, London), Mill, Vaughan, Moberly, Wordsworth, Russell, Spry; Revs.—Lord C. Thynne, Lord G. Thynne, Lord H. Ker, G. B. Murray, J. Wallace, R. Eden, S. Bowden, W. J. Chesney, J. Mills, T. L. Cloughton, E. Hawkins, F. Faithful, T. Bloomfield, W. Vallance, W. Dodsworth, C. Mariott, T. Allies, H. Wilberforce, Richards, B. Webb, Abraham, Hon. R. West, W. Harness, D. Coleridge, W. Carter, Hon. R. Grey, Wilkinson, W. Maskell, G. Williams, R. C. Trench, W. G. Humphrey, Dupuis, T. Chamberlain, W. Buller, W. Scott, J. M. Neale, T. Helmore, I. Rodwell, W. Trower, F. Lockwood, J. Mosley; Earl Powis, Earl Nelson, Mr. A. B. Hoop, M. P., the founder; Justice Patterson, Justice Coleridge, Baron Alderson, Lord Campden, Sir T. Phillips, Sir S. Glynn; Messrs.—W. Forbes, C. Pullen, H. Bowden, G. Gipps, E. P. Baslevil, J. C. Sharpe, H. Tritton, Puller, G. Freer, H. R. Haggitt, M. P.; P. Hoare, C. Manning, H. Champenowe, J. R. Kenyon, G. Watts, Russell, H. LeStrange, G. Anderson, C. Crawley, and Capt. Moorson.

THE GOOD PARISHONER

It is at once near to the Church, and not far from God; like unto Justus, "One that worshipped God, and his house joined hard to the synagogue." Otherwise, if his distance from the Church be great, his diligence is the greater to come thither in season.—"It is thine duty the beginning of common prayer." Yet as Tully charged some dissolute people for being such sluggards that they never saw the sun rising, or setting, as always being after the one and before the other; so some negligent persons never hear prayers begun or come ended, the confession being past before they come, and the blessing not come before they are passed away.

In the sermon he sets himself to hear God in the minister. Therefore he divesteth himself of all profane. He hearkens very attentively. It is a shame when the church itself is a cemetery, wherein the living sleep above ground, as the dead do beneath.

At every point that concerns himself, he turns down a leaf in his heart; and rejoiceth that God's word has pierced him, as hoping that while his soul smarts, it heals.

He accuseth not his minister of spite, for particularly him. It does not follow that the archer aimed because the arrow hit; rather our parishioner reasoneth thus—If my sin be notorious, how could the minister miss it? If secret how could he hit it without God's direction? But foolish hearkers make even the bells of Aaron's garments to clink as they think. And a guilty conscience is like a whirlpool, drawing in all to itself, which otherwise would pass by. One causelessly disaffected to his minister complained that he in his last sermon had personally inveighed against him, and accused him thereof to a grave religious gentleman in the parish. "Truly," said the gentleman, "I had thought he meant me, for it touched my heart." This blunted the edge of the other's anger.

His alms he pays willingly with cheerfulness. How many part with God's portion grudgingly, or else pinch it in the paying! "The tenth amongst the Romans was ever taken to what was best or biggest." It falls out otherwise in paying of tithes, where the least and leanest are shifted off to make that number.

He is industrious in contributing to the repair of God's House. For though he be not of their opinion who would have the churches under the Gospel conformed to the magnificence of Solomon's temple, (whose porch would serve for a church), and adorn them so gaudily that devotion is more distracted than raised and men's souls rather dazzled than lightened; yet he conceives it fitting that such places should be handsomely and decently maintained; the rather because the climatical year of many churches may seem to happen in our days; so old, that their ruin is threatened, if not speedily repaired.

PROTOTYPE OF DIVES.

(From "The Warden of Berkyngholt," by the Rev. F. E. Paget, M. A.)

"Papa, I really want to speak to you. Did you ever read Massillon's Sermon, 'Le Mauvais Riche,' that I mean, on the Parable of the Rich Man and Lazarus?"

"Yes, I know it well."

"And do you think he takes a right view of that most awful of parables?"

"So much so that I often regret that preachers in our own country seem so rarely to treat the subject as he has done. We hear many a Sermon on the danger of trusting in riches, and on the guilt of covetousness; but how rarely are the upper and middle classes warned of the besetting sin of multitudes (of in respect, worthy and religious persons,) that of thinking themselves justified in spending on themselves what might be given to God; allowing themselves in luxurious habits, without thinking of it, and only extending their charity to those Poor of Christ whose wants are forced upon them."

"And yet, papa, Massillon himself has not stated the case more thoughtfully and appellingly than has one who is a preacher and a poet too, of our own times?"

"And she repeated those striking lines by the author of the Cathedral—"

"Lazarus is at the gate; thou know'st it not, O rich! too well I know thy heart would bleed, How oft thou dost on gentle thoughts feed; But woe! that with blessings is thy lot, While dark winds howl without, and are forgot; Nor e'er dost thou see, nor hear, nor heed, Yeany's stern frown, from clouds of need Covering and hiding 'neath the wintry cot. Thou know'st it not, thy Saviour is on earth! And thou art not, and Him in affection's smile By the low widow's side, and the cold heath Of earth-born dirt, and clothed him in His poor. Oh haste for time is on the wing, and while Thou know'st it not, thy Judge is at the door!"

"Thank you, my child," said the Warden, "for bringing that passage to my recollection. It is a favourable sign of the times that a person of your age should have such poetry stored up in your memory. Twenty years ago young ladies quoted Childe Harold. But we were speaking of those who are not so much hard-hearted, as like the rich man in the parable,—who make no inquiries into their responsibilities, and only discharge obvious duties."

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE—JULY, 1848.

THE LORD BISHOP OF GIBRALTAR in the Chair. The Secretaries reported that his Grace the Archbishop of Canterbury had expressed his regret at being unable to preside at this Meeting, he having another engagement; and that the Lord Bishop of Lichfield would have been present, had his arrangements permitted him.

A letter was read from the Lord Bishop of Antigua, dated London, June 10, 1848, requesting a supply of Books from the balance of the grant placed at his disposal by the Society. He said:—"The use I design to make of the Books is, on my visitations, to distribute them gratuitously in some cases, and in others to sell them from the Society's presses, and to return the amount, in order to sustain the grant, as far as it goes. I hope through God's blessing to reach Antigua on the 12th of July. What I have witnessed of the operations of the Society, by attending its meetings, will have the effect of cheering and animating me in my course on my return to the duties of my diocese. I shall have much pleasure in announcing my arrival, and reception by my clergy, and, in succession, the effects of my humble ministrations."

The Lord Bishop of Adelaide, in a letter dated Adelaide, South Australia, Jan. 21, 1848, said:—"I last evening met a Committee of gentlemen from New Adelaide, and hope before long to commence the building of the Church in that quarter. I propose to appropriate £50 for this purpose from the balance of the grant of £500 placed at my disposal. The half of that amount I have promised to certain small churches proposed to be built at country stations. £150 has been paid over to the Minister and Wardens of Trinity Church."

The Secretaries stated that they had received, by the hands of the Rev. J. R. T. Leider, of the Church Missionary Society, Cairo, a letter in the Arabic language, addressed by the Coptic Patriarch to his Grace the Archbishop of Canterbury, in acknowledgement of 600 copies of the four Gospels, in Coptic, which had been printed at the Society's expense, and forwarded in the course of the last year to the Patriarch for his distribution to the Christians in Egypt. This letter was laid before the Board. The following literal translation, made and sent by Mr. Leider, was read to the meeting:—"From Petros, Patriarch of Alexandria, Egypt, and Abyssinia, servant of Jesus Christ, to the Lordship of his beloved brother in the Spirit, the Archbishop of Canterbury. May God the Most High keep and preserve him, Amen."

After presenting our salutation and hearty affection to your spiritual fraternity (may God the Most High guard it from all evil and harm) we state to your sincere and hearty love, that now, in the most pleasant of times and the best of hours, we were informed by your son, Mr. Leider, of the succession of your Grace to the ministry of the office to which you have been called by the Father of lights. This gave us great joy and delight, and our heart rejoiced therein. But we felt a great grief for the death of his Grace, who has received mercy; the Archbishop, your predecessor, was a man of great piety, and as he is removed from a world of sorrows and misery to a world of bliss and eternity. May God the Most High, through His favour, extend your days for a long time in that office, and make you a blessed means of promoting Christian knowledge in perfect peace, and in the tranquillity; as we hear of you good and agreeable reports.

"We inform your Grace, our brother, that we have received five hundred copies of the Arabic and Coptic four Gospels. They are a property of the Society, and every one that desires and wish, from the favour of your son, Mr. Leider, six hundred copies of the Homilies of St. Macarius in Arabic, which are also distributed amongst such as wish them."

"We are very glad, and glad to forward you for this, with such things as 'eye hath not seen, nor ear heard, neither have entered into the heart of man, but are things that are earthly, in the kingdom of heaven, in accordance with your desire and wish, from the favour of the Most High God, for your labours, which we hope to be one day by His beneficence and goodness rewarded in the world to come."

"Moreover, you say that if we should wish to have more of the Coptic Gospels, after they are distributed, you would send us as many. We, our brother, pray and beseech Christ our God to pour upon you His spiritual benefits, and to keep you and prolong your period and life in peace, out of His love, His grace, and mercy; and that He may shed over you a shower of His blessings and divine favours. May you continue to be surrounded with felicity by the grace of our Lord Jesus Christ to eternity."

"The 8th of Beshans, 1555, Coptic era, or 15th of May, 1848."

Mr. Leider, in a letter dated Cairo, June 7, 1848, said:—"I send the letter, which I received from His Holiness the Coptic Patriarch, to your Grace, thinking your Society to be the proper channel by which this document ought to be conveyed to his Grace; as you also are the best able to convey the necessary explanations, which one or the other point in it may require. The letter I received only the day before yesterday, and as you might have some difficulty in getting it translated, I thought that a literal translation, in which I tried to preserve the characteristic peculiarities of an epistle from the Orient, might be acceptable to his Grace."

Mr. Leider then suggests that the Church Missionary Society's Mission among the Coptic in Cairo, should also receive a few copies, and adds, "You are, perhaps, not aware of the fact, that the Homilies of St. Macarius were translated under my care; and that the text of the Coptic and Arabic Testaments was collated and corrected under my superintendance, and the Arabic Testaments undertaken, because it was for the benefit of the Coptic Church, and on account of which I have spent much time, and have suffered much trouble and anxiety."

It was agreed that fifty copies of the work be presented to the Church Missionary Society at Cairo, for use and distribution; and that a copy be also presented to the Rev. J. R. T. Leider.

The Secretaries stated, that since the last General Meeting they had received from the Rev. W. G. Cotton, respecting the plan proposed in the letter from the Lord Bishop of New Zealand, for carrying on the press connected with St. John's College in that diocese. It appeared that a small font of Greek and Hebrew type is required in order to enable the Bishop to print the Examination papers for the use of Divinity Students. A supply of materials of various kinds for the press is also needed.

It was agreed that £100 be granted for the objects stated. The Lord Bishop of Nova Scotia, in a letter dated Halifax, June 1, 1848, wrote as follows:—"Your letter of May 13, came to me yesterday, and I am much obliged by the kindness of the Society in granting £15 for the church at Gasquet, and £10 for that on lot No. 11, in the Mission of Port Hill. I have already presented the Rev. W. H. Cooper of these grants. In December last, the Board most kindly resolved to place at my disposal six hundred sets of Service Books, and eight sets of octavo. These will be very valuable to me. I have doled out those before entrusted to me as sparingly as possible; and in doing this I find myself in possession of eight quarts Bibles in rough calf, but without any Prayer Book to match them. In some cases I have only had occasion to give a Prayer Book, and in others only a Bible. I have also six quarto Prayer Books in blue morocco, without any Bibles to match them. It would, therefore, be a great advantage to me if the Society would kindly send me six sets of the Bibles in blue morocco, and eight quarto Prayer Books in rough calf. With affectionate respect for the Committee and the Board, and with much esteem for yourself, I am, &c."

It was agreed that the books requested should be granted. A letter was read from the Rev. H. W. Tippet, Missionary at Queensberry, in the diocese of Fredericton, requesting the Society's aid towards the erection of two new churches in his parish, which is about twenty miles by five, on the banks of the river St. John, and contains about 1600 souls. Until now the services of the Church have never been regularly and continuously held there.

The Lord Bishop of Fredericton gave his full recommendation to this request. The Board granted £100 towards the object stated in Mr. Tippet's letter. Books for the performance of Divine Service in one of the churches were also granted; the Bishop having appropriated a set for the other church from the stock furnished by the Board.

FRENCH EQUALITY.

A few days since a captain of the National Guard went into a cafe. "Waiter," said he, "bring me a cup of coffee." No answer. At the end of five minutes, he called out, "Waiter, you have forgotten me; bring me my coffee." "We have no waiters here, sir; we are all citizens." "Very well; then, citizen, please do me the honour to bring me a cup of coffee." "Here it is, citizen." Presently, the captain paid for what he had taken, and was about to depart, when the

THE COMMON-PLACE BOOK.

No. IV.

BE TRUE.

How stirring those words of George Herbert, "Lie not, neither to thyself, nor man, nor God. Let mouth and heart be one; beat and speak together; and make both felt in action. It is for towards to lie. Lies are the offspring of fear, and slaves to it spit them forth amid the stormy workings of the soul in froth. How like a living thing this truth, as in a gem shines out as George Herbert sang it two centuries ago:

"Lie not, but let thy heart be true to God, Thy mouth to it, thy actions to them both. Towards left lies, and those that fear the rod. The stormy working soul spits lies in froth. These lie to be true. Nothing can give a lie a fault, which needs it most, grows two thirtly."

As for churches I cannot do better than quote a beautiful passage from Wordsworth—beautiful because it has good a moral in it. It will well know what a glorious building is King's College Chapel, at Oxford. It is there that the bard is ruminating, when this sublime sonnet is uttered. The roof of the Chapel is vaulted, and so wonderfully built, that even Sir Christopher Wren declared that nothing like it could be built by him, unless they would tell him where to lay the first stone. The cost must have been enormous—yet the poet says—

"Tis not the royal saint with vain expense; With ill-contrived and ill-planned— (Albeit labouring for a steady hand) Of white-robed scholars only—this immense And glorious work of fine intelligence!"

And the principles on which he justifies it will apply to all our Christian charities:

"Give all thou canst. High heaven rejects the lore Of nicely calculated loss or more."

When we try to cheat our heavenly Father of his own good gifts—we only cheat ourselves; and there is that withholdeth more than is meet, but it tendeth to poverty.

A LITANY, BY ROBERT HERRICK. In the hour of my distress, When temptations me oppress, And when I my sins confess, Sweet Spirit, comfort me!

When I lie within my bed, Sick in heart and sick in head, And with doubts discomfited, Sweet Spirit, comfort me!

When the house doth sleep and weep, And the world is drowned in sleep, Yet mine eyes the watch do keep, Sweet Spirit, comfort me!

When the judgment is revealed, And that opened which was sealed, When to thee I have appealed, Sweet Spirit, comfort me!

VAINGLOUOUSNESS REVIVED. Pope Adrian built a college at Louvain, and caused this inscription to be written in letters of gold on the gates thereof: "Utrecht planted me, Louvain watered me, and Casar gave me the increase." One, to reprove his folly, wrote underneath, "God did nothing here."

"I have seen this story differently told in another quarter:—"A righteous man will acknowledge all he hath, be it ever so little, is the gift of God. 'Bless the Lord, O my soul, and forget not all his benefits,' is his constant motto. Whereas the proud worldling, like Esau, gets all by his own quiver and his own bow. I have read of a great cardinal who wrote in his diary (or journal) what one lord had done for him—how gracious such a king was to him—and what preferring the Pope had heaped upon him. Some one, reading all this, took a pen and wrote underneath—"Here God hath done nothing."

However, though the building be the same, yet the bottom is different; the same conclusion being inferred from opposite, yet, contrary, premises. Wicked men think this world too good; God knows it too bad, not his servants to live in. Henceforward, I should not wonder, that good men die so soon, but that they live