BURIAL OF THE SEED. Now, my seed, thy grave is made; In thy silent chamber laid, Thou mayst slumber lightly; May the sun his radiance lend, And the dews of heaven decend On thy pillow nightly.

Couldst thou speak, thou gentle one, Couldst than frol what I have done, Thou wouldst whisper, weeping Ah, green earth and bright blue skies Never more may greet my eyes, All in darkness sleeping.

Yet sleen on, thou seedling dear : Sweetly sleep, nor dream of fear; Soon, from slumber waking, Once again shalt thou behold Morning sunlight, bright as gold, O'er the green earth breaking.

I at last must sink like thee. Hands of love shall bury me. Heaping cold earth o'er me; But when God, from yonder skies, Bids the slumbering dead arise, May I wake to glory!

Translated from the German ; found in several American papers without Translator's name.

## ADVICE TO NEWLY ORDAINED CLER-GYMEN.

From a Charge to Candidates for Priest's orders, by the Right Rev. H. Pepps. D. D., Lord Bishop of Worcester. December 1846.

It is very much the fashion of the present day to reprobate what is styled so latitudinarianism;" and most cordially do I join in such reprobation, if by latindinatianism be meant an indifference to truth -a carelessness about the convictions at which we arrive, in the vain hope that a man shall be sayed by the religion which he happens to profess, be that religion founded in truth of in falsehood. But I cannot bring myself to reprodute as latitudinarian that liberal spirit which, while it hambly rests its own hopes on those doctrines which it believes may he proved by the sure warrant of Scripture, be-Baroth all things, hopeth all things, with regard to the ultimate fate of olders whose minds have conscientionsly arrived at different conclusions. To nas a lashionable term, it surely is not a Catholic feeling which shuts the gates of mercy on all who do not exactly coincide with us in our explanation of the mysterious doines of Ptovidence, or in our interpretation of certain dark passages of Scripture; but such a narrow-minded view of the divine dispensations will sometimes result from an exclusive esn, emplation of three paints in which, as Charchmen, we differ from other Christians, instead of more especially dwelling upon those in which we

When we reflect upon the mistaken views of duty which have frequently resulted from attaching under importance to the profession of particular apinione, and that this is an infrastly of the human mind, more aspecially beleaging to the elerical profession, it is hearterly possible to exaggerate the importance of your endeavouring to view with more liberal feelings the vast variety of denominations into which the Church of Christ is now unhappily divided.

Much as we may reprodute the cruef and higoted zeal which in former years doomed to the stake so what they considered heretical opinions, by domning to the flames the bodies of those who professed them? Such atrocities have, indeed, been more frequent in the history of the Roman Catholic Church than in that of Protestantism; but we must not forget that Calvin, when he sanctioned the burning of Servetus, and our own Cranmer, when he to righteousness; so it is the will of God that all, doomed to the stake "the maid of Kent" are like- p y their well doing, may put to silence the ignowise melancholy proofs that the greatest crimes may sometimes be perpetrated under the influence of a mistaken sense of duty. Thanks be to God, th time is now gone by when, under any circumstance is such violations of His laws can be sanctioned by plea of zeal for His Church; but the spirit my, yet It is for the promotion of others' welfare, as well as remain, although such results from it are no imager possible; and, indeed, no careful observer of pressing events can doubt that individuals exist whe, are indebted to the accident of having been broth in the nineteenth rather than the sixteenth century, for exemption from the spirit of persecution and intolerance which disgraced the later per and Against such a spirit I venture to caution you. In your zeal for your own Church forget wat that you are Christians ; and remember that th e spirit of Christimity "vaunteth not itself, is u at pulled up, is not easily provoked, thinketh no ev al, beareth all things, believeth all things, hopeth al', things."

There is yet another dang or attending the profession which you have the en, which may be supposed to have been present to the mind of St. Paul when he wrote the above sent ence to the Corinthians. He there strates theit Christian charity e vaunteth not itself, is not puffed up;" and un doubtedly some caution is necessary, particularly in these times, that you do not too much magnify your office, and, how ing of your selves as the ambassadors of Christ, assume no unseemly dignity and haughty superiority in your intercourse with others. Und oubtedly the privile ges which belong to your order are considerable. You will to-morrow receive authority from me, as the humble successor of the spostles, to preach the word of God and to minister the holy sacraments in the congregation where you shall be lawfully appointed thereunto .- As thus commissioned to the holy office-as condutors as it were, of your Saviour, who first preached those glad tidings of salvation, the further promulgation and enforcement of which will now rest upon youyou are entitled to every possible respect from your people; but, believe me, you will be much more likely to obtain this respect if you do not offend them by the assumption of superiority, and a declared neglect of their reasonable wishes, or even of their prejudices.

I have been led to make these remarks because I have observed the haughty spirit, against which I venture to caution you, to have prevailed of late years among many of my brethen in the ministry, Raseca de le Palma, in which the loss of the enand to have borne its natural fruit in unseemly contentions between the minister and his parishioners, in addition to the scores that on our side were killed This extreme jealousy of our dignity, as the ambassadors of Christ, may be considered as no slight grief from the official despatches, that on the fatal symptom of a tendency towards those Romish opin | 21st September, in the storming of Monterey, "the ions which has of late led to such frequent instan- number of killed and wounded incident to the operces of secession from our apostolical Church to the ations of the lower part of the city was three huncorruptions and the almost biasphemy of the Roman dred and ninety-four; and that the whole number Catholic Church. One of the most distinguished thus disabled or lost furing the three days was more writers of that Church, the Jesuit Bourdaloue, than five hundred; while, according to some estispeaking of the dignity of the priesthood, has the mates, the number of the loss on the part of the following observation:-" Although the priest is only the representative of Jesus Christ, still it is sum total of more than three thousand souls! certain that Jesus Christ submits Himself to him— Nor is this all. More are said to have peris that He is ready to offer him the most prompt and the camp than on the battle-field. Our own loss exact obedience. If faith did not teach us such a is stated at fifteen hundred whom disease has cartruth, could we have believed that man could ever atrive at such a dignity, or be endued with such a high calling, as to be able to issue his commands to his own Lord and compel Him, at his bidding, to descend from heaven, and be borne about in his hands ?" With such notions of the dignity and power of the priest in the administration of the Lord's Supper it is not surprising that an unbending and haughty lemeanour should have characterized the priesthood of the Roman Catholic Church, and that it should authority in a state. Such a spirit, however, is on both sides, caused by this unhappy war, at not very foreign from that which should characterize much, if any, less than five thousand. you, as Protestant ministers of the Gospel of Christ as servants of the meek and lowly Jesus, " who, when He was revited, revited not again; when he suffered He threatened not; but committed Himself to Him that judgeth rightconsly,22 When the spostle Paul assembled the elders of the Church of Ephesus, at Miletus, he made this appeal to them and the deeper anguish of surviving kindred? And --- Ye know, from the first day that I came into how died they, and were buried? The following Asiz, after what manner I have been with you at all seasons, serving the Lord with all humility of tion of the inconceivable horiors of that shower of mind." If, then, this humility of mind was the death: legitimate boast of one who was not a whit behind the chiefest apostles, can we doubt that it must be a becoming disposition in those who, like you, at a respectful distance, tread in his steps !

## INFLUENCE OF THE LAITY.

From a pastoral letter by the Right Rev. Win. Meade, D.D., Bishop of Virginia.

The ministers of God, my dear friends, are but few in number, by comparison with the great body of Christ's people, and without their rective cooperation can do but little. In one way or other the people have always taken part in the promotion of Christ's kingdom. The inspired, apostles refused not to take counsel with them, and ask help from them. Kings and queens, and other rulers of this world, have sometimes been kind nursing lathers and mothers to the church .- Sometimes, indeed, they have interfered too is incli in its concerns. In some branches of the Christian church, complaints have also been made of a disposition on the part of lay-members to assume too much authority. None such has hitherto 'seen heard in our own, where equal powers in legislation are held by both orders. Injurious must they be, who would sow dissensions by seeking to rob either order of their proper authority and auffacence. God would have every member do its, duty well in the position which many of our Protestant ancestors, who can doubt it holds in the hole; of the church. There is, in that the perpetrators of these concilies were, in many some things, we cainer, rather a reluctance on the instances, deceived by this narrow-minded spirit part of our peny e to assume their proper responsi-against which I have been endeavening to caution bility, and a d spasition to cast an under share on you, and imagined that they were doing God service the clergy, a at temembering that the people must when they endeavoured to prevent the spread of he co-works is with them, as they with God. In one sense, we would say with Moses, "would that all the Lord's people were prophets." They are all ordaines , to show forth the praises of the Lord, and to pror sole his kingdom. If the ministers, by their ging ma, are to instruct the people—to contend for the faith-to silence gainsayers, and to turn sinners

sance of foolish men;" and " by their good works glorify him." Husbands and wives are appointed to be the instruments of salvation to each other; and by the good conversation of the one, how often has the soul of the other been won over to the Lord. each one's particular salvation, that Christians are made " a peculiar people, zeulous of good works." No man is allowed to live to himself-no man to attend to his own things only, but every man also to the things of others. How great is the influence of one faithful, zealous, and true-hearted fayman ! It is often so great, that when such an one feels as if necessity were laid upon him to assume the pastoral office, and preach the gospel, and consult the Bishop and other ministers as to the path of duty, they have been at a loss what counsel to give doubting whether he could be more useful in the sanctuary itself. And O! what a comfoil and help is such an one to God's poor ministers! Under God, he is as a right arm to them. When in doubt and trouble-when cast down and ready to despair, how good to have such an one to go to for counsel and help! How it consoles him to be able with confidence to point to such an one in answer to the oft-repeated question " Is the righteous, more excellent than his neighbour?" and to feel that his life is one continual sermon, enforcing what is delivered from the pulpit. And if only one such be a great blessing, what would be the effect of a goodly number, who by their lives were ever illustrating and supporting the doctrine of God's ministers. One of the early fathers says of himself, that he was once a follower of Plato, but when he saw the Chris- the further one steadily perseveres in it. tians, he found that there were none so holy-so temperato-so given to divine things; and this first this make all Christians ask themselves the question, whether any of the unhappy children of sin around them, have ever been induced, by witness-

case, that some of those who have known them best,

l and confirmed in their irreligion.

HORRORS OF WAR.

We recur with mournful interest to the engagements of the 8th and 9th of May at Palo Alto and could avail, you should not want for guidance. emy is stated at something like one thousand men Mexicans was not far from fifteen hundred. A

Nor is this all. More are said to have perished in ried into eternity. A recent writer at Camargo speaks of fourteen or fifteen hundred persons on the sick list; and of a regiment that numbered nearly 1000 when they left home, who could not muster for duty more than 400. The muster-roll of another regiment is reported to have exhibited a deficiency of eight or nine hundred, not more than 71 men being fit for duty out of nearly 1000 of which it had been composed. Add to all this, the loss in the divisions under Generals Wool and Kearney, and in the fleets even have convulsed kingdoms, by leading to a on either side of the Mexican peninsula, and, we perpetual conflict between the spiritual and civil speak within bounds, when we state the loss of life

Of every one of these poor unfortunates it may be said - " He was somebody's child." Some heart ached when he fell on the field of battle, and in most cases more than one. Thousands of hearts are aching now, pierced by the bereaving sword. Who can tell the anguish of those who died, testimony of an eye-witness gives a feeble concep-

"During the fight of the second day, a flag of cessation was sent to the Mexicons, requesting a few hours to bury the dead, which were strewn in frightful piles over the field. This was refused, and the wounded and dead lay where they fell beneath the rays of a scorching sun, till the battle was ended. It was then almost impossible for our own men to endure the stench while they heared dirt over the poor fellows where they lay. The bodies of the dead were as black as coals; many of them were stripped of their clothing by the Mexicans during the night. Several of those who were wounded during the first day's fight, crawled into ditches and holes to avoid the balls which were rolling like hailstones over the held, whence, exhausted by the loss of blood, they were unable to crawl or give signs of distress. As a consequence many perished, though some who were found in this con-

dition were removed and are recovering." The voice of the camp and the battle-field-who needs it? The desolate widow; the fatherless child; the weeping parent—they heed it. The God of the widow heeds it. "The voice of thy brother's blood crieth unto me from the ground !" And shall not the press heed it? Shall not the pulpit-the legislative hall-the council-chamber heed t 1-Ep. Recorder.

## AMATEUR POETRY.

Chelsea, Feb. 31, 1844. Dear Cousin Alex'r. : I have looked at your observe that possess an intelligent mind, an open, affectionate heart, and are heartily disposed to do what you can for instructing and unfolding yourself. My very sincere wish is that these good qualities may be turned to account, and help to make you a useful man and effectual "doer of your work" in this Morld.

There can be no harm in amusing your leisure with verses, if you find it an amusement; but certainly I would by no means recommend you to pro secule it in any way as an employment, for in that sense I think it can turn to nothing but an obstruction and a disappointment. Verse-writing, notwithstanding all the talk you hear about it, is in almost all cases a totally idle affair : a man was not sent into this would to write verses-no! If he find himself called to speak, let him speak manfally, some " words of truth and soberness: 2) and, in general, leave the singing and verse-making part of it till the very last extremity, of some inward or outward call, drive him irresistibly thither. Nay, in these times. I observe there is less and less attention paid to things in verse; and serious persons everywhere find themselves disposed to hear what a man has to say the shortest way and the directest-that is to say, disencumbered of rhyme. I for my share am well content with this tendency of the world.

If you will prosecute the cultivation of your speculative faculties, which surely is highly laudable in all men, then I should think it would be a much likelier method that you addicted yourself to acquiring real information about the things that exist around you in this world, and that have existed here : this, surely, must be the basis of all good results in the way of thought, speech or speculation for a man. In a word, I would have you employ your leisure in reading instructive books, conversing with intelligent men, anxiously seeking out such anxiously endeavouring to render yourself worthy of such. In Hawick there must be some public library, perhaps there are several. I would have you struggle to get admittance to one of those, perhaps that is not impossible for you? To read even a few good books, above all to read them well; this is the clear way towards spiritual advancement; a way that will become always the clearer, too,

But on the whole it should always be kept in mind that a man's faculty is not given him in the made him think of being a Christian. How should long run for speculation; that no man's faculty is so given him. The harmony of soul which would fain utter itself from you in rhymed verse, how much nobler to make it utter itself in rhyme coning their holy and consistent lives, to think of duct ! in excellent manful endeavour to subdue the becoming Christians; or whether it may not be the ruggedness of your life under your feet, and everywhere make order reign around you of what is disand witnessed the inconsistency and worldliness of order. This is a task all men are born to, and all their lives, have been the more hardened in sin other tasks are either no ling or else branches of and to a right modulation of the voice in teaching a

for you at present I know not; but, if my wishes paried, because the means of leaching it may not could avail, you should not want for guidance. exist in every school, will be much encouraged.

Tell your good little sister to be very careful of the Spring winds: Summer will help her. Give my kind regards to your father - and persisting with the best insight you have, prosper well.

Yours, very truly, T. CARLYLE.

TRAINING OF SCHOOLMASTERS. FROM MINUTES OF THE COMMITTEE OF PRIV COUNCIL ON EDUCATION.

apprenticeship. FIRST YEAR. At the end of the first year pupil teachers will be

Qualifications of Pupil Teachers in each year of their

xamined by the inspector-1. In writing from memory the substance of

nore difficult narrative. 2. In arithmetic, the rules of "practice" and simple proportion," and in the first rules of mental arithmetic.

3. In grammar, in the construction of sentences, and in syntax. 4. In the geography of Great Britain and Pales-

5. In the holy Scriptures and in the Cateclasm,

man assisting in the examination. The managers will in other schools certify in this and in the succeeding years of the apprentiacable that they are satisfied with the state of the religious

knowledge of the pupil teachers. 6. In their ability to give a class a reading lesson, and to examine it on the meaning of what has been

read. 7. In the elements of vocal music, in this and in succeeding years, when taught from notes.

S. In their ability to drill' a class in marching and xercises; and to conduct it through the class movedents required for preserving order.

9. Girls shoul Lalso be able to instruct the younger scholars in sewing and knitting. SECOND YLAR.

At the end of the second year pupil teachers will e examined by the inspector-

1. In composition, by writing the abstract of a esson, or a school Report.

2. In decimal arithmetic, and the higher rules of mental arithmetic. Girls will not be required to proceed beyond the rule of compound proportion in 3. In syntax and etymology."

4. In the geography of Great Britain, of Europe, the British Limpite, and Palestine.

5. In the holy Scriptures, Liturgy, and Catechism, in Church of England Schools, more fully than in the preceding year—the parochial clergyman assisting in the examination.

6. In their ability to examine a class in reading in the rudiments of grammar and arithmetic; and during the examination to keep the class; attentive,

in order, and in activity, without undue noise. THIND YEAR. At the end of the third year pupil teachers will be

examined by the inspector-1. In the composition of the notes of a lesson on a

subject selected by the inspector. 2. In the elements of mechanics or in bookkeep-

ing.
3. In syntax, etymology, and prosody.

4. In the geography of the four quarters of the globe. Gitls in the geography of the British Em-5. In the outlines of Unglish history.

6. More fully in the holy Scriptures, Liturgy, and Catechism, in Chartie of England schools—the parochial clergyman assisting in the examination. 7. In their skill in managing and examining the

second class in grammar, geography, and mental antheetic. 8. The girls should have acquired greater skill as

teachers of sowing, knitting, &c. FOURTH YEAR.

At the end of the fourth year pupil teachers will be examined by the inspector-1. In the composition of an account of the organ-

cation of the school, and of the methods of instruc-

2. In the first steps in mensuration, with practical illustrations; and in the elements of land surveying. and levelling."

3. In syntax, etymology, and prosody."

4. In the geography of Great Britain as connected with the outlines of English history. Girls, in the geography of the four quarters of the globs. 5. More fully in the holy Scriptures, Liturgy, and

Catechism, in Church of England Schools—the This, even simple sincerity of heart and the clear-parochial clergyman assisting in the examination. 6. In their skill in managing and examining the

first class in grammar, geography, and mental arithmetic, and in giving a lesson to two or three classes grouped together.

FIFTH YEAR.

At the end of the fifth year, the pupil teachers will be examined by the inspector-

1. In the composition of an essay on some subject connected with the art of teaching.

2. In the radiments of algebra, or the practice of land surveying and levelling.

3. In syntax, etymology, and prosedy. 4. In the use of the globes, or in the geography of the British Empire' and Europe' as connected

with the outlines of English history. In this year girls may be examined in the historical geography of Great Britain. 5. More completely in the holy Scriptures, Li-

turgy, and Catechism, in Church of England schools—the parochial clergy man assisting in the examination.

6. In their ability to give a gallery lesson, and to conduct the instruction of the first class in any subject selected by the inspector.

General Rules. In the subjects marked with an asterisk, girls need not be examined; but in every year they will shall "offend one of these little ones"—"woe" be expected to show increased skill as sempstresses, unto him. and tenchers of sewing, knilling, &c.

In the examinations the inspector will, in each year, observe the degree of attention paid by the pupil teachers to a perfect articulation in reading,

Whether those hurried words will have any light (especially from models), though not absolutely re-Every pupil teacher will be required to be clean in

rerson and dress.

The number of pupil teachers apprenticed in any school will not exceed one to every twenty-five scholars ordinarily attending.

Certificale. Every pupil teacher who has passed all the fore-

going examinations, and has presented the required testimonials in each year, will be entitled to a certi-ficate, declaring that he has successfully completed his apprenticeship.

## A DIGEST OF SOME PORTION OF THE GOSPEL OF ST. MATTHEW.

Chapter xvi. verse 13 .- Jesus having led his beleved disciples out of the region of unbelief (verse 1) of hypocrisy (v 3) of wickedness and adultery (v. 4) lest they should be infected with the leaven of the Pharisees and Sadduces—that is, of the corrupted and divided Jowish people—" came to the coasts of Casarea Philippi"—at the utmost verge of Galiles of the Gentiles" in Manassch beyond Jordan .- When arrived there, contemplating his callinc. as "the Seed in whom all the nations of the earth should be blessed," Jesus asked his disciples, with illustrations by possages from holy writ in a whom do men say that I am?" Some said one Church of England Schools—the parechial clergy—thing—some another (verses 16—18)—whereupon thing-some another (verses 16-18)-whereupon Peter made the first confession of the fundamental truth upon which the 4 Church of the firstborn? chould be built-That Jesus was "the Christ, the Son of the living God."

Turse 20 .- The time to preach him as such, however, was not yet come. As yet, he was only to he known as the man whom "God approved among the Jews by initiacles, signs, and wonders," done by thin in the midst of them, Acts ii. 22. When become the first begotten from the dead, and declared, by his resurrection, to be the Son of God with power, then the command was, "go ye into all nations? — Gather out? from "the twain, [Jews and thantles] one new man," Ephes. II. 15—declare the "eternal purpose" that "the gentiles should be follow heirs and of the same body"—that all the members of the body should be partakers of the "heavenly calling"—But up to that time it was only a truth not yet consummated, a message as yet incomplete, in fact; however, " ordered in all things and sure," in covenant engagements. Acts ii, 23. Terse 21 .- " From that time forth Jesus began" to show the character of his mission; the ineradi-cable cvil of the fleshly dominion, and the basis upon which the new man must be built, viz., "anew in Christ Jesus."

Verse 22. - Though the Jewish evil is incurable, yet may not, perhaps, the natural man, be instructed to of the Futher in heaven? (verse 17) as to form the Lasis ?- not so, for (Verse 23.) " thou art an offence unto me '- thou savourest the things of

men." Forces 24-26.-Jesus, therefore, declares, more plainly still, the fundamental characteristic principle of his Church, which he would gather from among all nations, during the dispensation of "the election of grace" (Acts 15, 14) that was to intervene between the time of his passion and his personal re-appearance and Kingdom. Verse 27. What this soonld be he shows, and that it should be one not spiritual only, but manifest (see Verse 28) corporeal, (" Son of man") glorious ( glory of his Father")-" his kingdom."

Chapter xvii. verses 1-13.-We have Jesus transfigured as the head of this his body, the Shurch-being transfigured as the Son of verse 12, but declared to faith, when "led apart" (verse 1) to the " high mountain" of individual communion, to be the Beloved Son of God. Faith hears the voice-Jesus recognizes the power of the Ringdom-hat flesh falls before both-"sore afraid?" is Saul did afterwards. Peter's teaching from the Father-James's " knowledge of Christ after the flesh? and John's sincerity of human affection do not save them from this virtual confession, that in their tlesh dwelleth nothing good, and that all that comes of it can only be evil, and that continually, when seen in the holy light of the glory of God. Verse 7, 8. When, however, the glory is passed by, the goodness remains and, "Jesus only," saith, "Aise, be not afraid." Jehn S 11. Luke 9, 56, &c. Verse 9. This also is not to be told to the world for similar reasons with the former stage of the revelation of the mystery; which is, " Christ crucified; in us, the hope of glory."

Verses 14-21.—Here we have the method of the working of the Church .- By the virtue and power of the Head the members are to go about destroying, everting and averting the works of the Devil." est apprehension of Divine things by the natural understanding will fail to accomplish : only faith in one raised from the dead, (Col. 2, 12) as the head of "all power"; (recsa 10) "prayer," or communion with the risen Head; and flating or selfdenying holiness, called elsewhere, "unspottedness from the world," "keeping from idols," "escape from the corruption that is in the world through lust"; these can give power to cast out the spirit of evil which casts the devil possessed in the world oft-times into the hurtful elements thereof. Ferses 22, 23.—Here we have man's estimate of

Ged's method to cure the moral and abate the physical evil produced by sin. This does, however, make many estimable men " exceeding sorry;" and many excellent institutions and benevolent enterprises

result from this feeling.

Ferses 21-27.—This begins a code of instruction from the Lord for his Church's guidance; verses 1-6 of the following chapter showing the Church's membership, verses 7-14 the preciousness of the members, verse 15-20 their spiritual impor-

tance, as one with their Lord. The Church's guidance in the malter of offences. xvii, 27. (1) Offences against "them?"—the Lords of the earth—"lest we should offend them?" xviii, 6-7. (2) Offences from "them—whose

Verses 8-9. (3) Offences from within-se if thy hand offend thee."

Verses 10-14. (4) Offences against any of the fflittle ones," churchward or ecclesiastically and awful word of warning to the grievous wolves of l class. A knowledge of vocal music and of drawing I after-times, the lords over God's heritage: "Take"