

Lord Chancellor, the Rectory of Alphanstone, Essex, and from Bishop Fisher, of Salisbury, a stall in that Cathedral. In the year 1827, the Earl of Ripon, (then Viscount Goderich) being first Lord of the Treasury, recommended his old tutor to his Majesty to fill the vacant See of Sodor and Man; which he at first declined, but was ultimately induced to accept. How his labours have been blessed, that Island, formerly so miserably poor in its consecrated buildings, but now studded with churches, can best tell.

UNITED BRETHREN.—Dr. Lees has not long survived his return to South Africa, having departed this life on the 11th April, at Gaidenthal, in a very peaceful and gentle manner. It is remarked, in the "Periodical Accounts," by his early translation, the mission in South Africa, and the whole neighbourhood in which he resided, have sustained a severe loss, and one which it will not be easy to repair. From the period of his first arrival at Gaidenthal, in March, 1822, he made it his great object to approve himself as a missionary in spirit, if not in name; and to consecrate his varied appointments, more especially in teaching, in language, and in music, to the service of his Saviour, and to the advancement of the spiritual and temporal well-being of all around him. During his life, he gave abundant evidence that he knew in whom he believed, and that he was well prepared, by the grace and spirit of God, for the change which awaited him. His beloved wife, who during their short matrimonial connection, approved more than all things as a helpmeet for him, he was enabled to commit to the care and guidance of that Lord, whose mercy and faithfulness he had himself so largely experienced, and who has promised to be a Father to the fatherless, and a husband to the widow.

THE CHRISTIAN CABINET.

THE CABINET.—Yes! there are pleasures in religion, though the world deems its intrinsic excellence, and despises its genuine disciples! Can the votaries of dissipation not, upon their engagements with the pure and unsullied delight with which the humble Christian retraces the precious hours of Divine worship, and sacred instruction? To enter into minute comparisons seems derogatory to that subject which connects time with eternity; let me rather indulge the happy imagination, and say to my soul, "You were seduced by the vanities of the world, but preferred the delights of heaven. You entered the sanctuary, then, observing the blessed privilege, and wondering whether the promise was prepared for you, the first fruits of spiritual sense, proved a feast of righteousness." The subject introduced was taken from the 12th chapter of Isaiah. "With me shall ye draw water, out of the wells of salvation." The minister described the perfections of water, and applied them to the influences of the Holy Spirit; he described the wells of salvation, and showed how rich and inexhaustible are the springs of living water flowing from our blessed Saviour, through the Scriptures, and in the promises; the spirit of the covenant of grace, and the ordinances of God's appointment, and explained the Christian's privileges to draw out of these sacred wells; he pointed out the Christian's active duties under the emblem of drawing water; and enlarged upon the joy which accompanies the believer's engagement with God. He concluded, arranged, and presented in the presence of social life, that the Christian ought to have leisure to pursue the sacred employment, which he had received. Perspiration flowed from his lips, and his countenance and labour mingled with eloquence, and the powers of eloquence. My soul, recall the hour. Let memory become the repository of truth, and reason congratulate faith, whilst henceforth Nature shall furnish another association to religious devotion and revive the delightful impression!

It is sweetly remarked, that "the creation of God is the school of Christians, if they employ it aright." Remember, the disciple of the world requires the aid of adventitious circumstances to animate his spirit and enliven his hours;—he lives dependent upon his associates for precarious joys; others must join the dance, or grace the theatre, or their enjoyments withers and their pleasures languish;—but the Christian revives in retirement;—his happiness does not float upon a ruffled surface, but dwells in the calm of everlasting mercy; his resources are certain, his joys serene, his prospects unclouded whilst the doctrines of his faith, upon which his heart rejoices, to meditate, are attested by the whole natural world. Wherever he turns his eyes to the heavens or to the earth, to the sea or to the land, to man or to plants, he is reminded of them; they are recorded in a language which has never been corrupted; they are written in a text which can never be corrupted. Remember, too, the votary of Dissipation, though miserable when alone, never ventures into society but he augments his guilt, and spreads the seeds of temptation;—whilst the Christian, blessed in the most concealed and retired walks of human life, when he goes into company, or mixes in the ordinary business of the world, diffuses the treasure with which his mind is stored, and spreads the fragrance of Divine truth; and when he enjoys his highest delight, and unites with the sacred congregation, he increases the ascription of praise which will be given with holy incense; and anticipates that glorious scene, when the redeemed of the Lord shall triumph in eternal bliss, and enter in that everlasting "Blessing and honour, and glory and power be unto God and unto the Lamb forever and ever!"

CHRIST THE REDEEMER OF HIS PEOPLE.—"As Moses led his people to the view of the promised land, so does the blessed Redeemer lead his people through difficulties and danger, through trials and temptations; he points out one way, he makes it plain before us, and supports us with his grace, bids us with an eye of faith see the land of promise, the heavenly Jerusalem; and by his blessed Gospel he opens all the glories of that city whose builder and maker is God. And finally, after supporting us with his providence and grace, through this wilderness, he conducts us into the heavenly Canaan; where pleasures far exceeding those of the land of milk and honey, will flow from his throne for evermore.—Yonge.

THE THRONE OF GRACE.—Come, therefore, with confidence to the throne of grace, know that it is such; and that He who sits on it, is gracious. When you approach, you know you have an Intercessor there: He will introduce you.—He will recommend your suit.—plead in your behalf—give you full liberty to use His name—to appropriate to yourselves the infinite merit of His Passion and Death, His Resurrection and Mediation; and to avail yourselves of that indescribable nearness He has to the Father, as His blessed Son in whom He is well pleased; and His affinity to you as God manifested in the flesh. It is impossible that any thing can be added to strengthen this confidence; or by a more powerful argument to ensure a success, which from the above considerations, must be certain and absolute.—Dr. J. Clarke.

WATCH.—Therefore, let us not sleep as do others, but let us watch and be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. What a blessed state to be found in by the Lord at his coming! The Christian warrior, armed in his divine panoply! awake and watchful at his post, looking and longing for the promised appearance of the Captain of his salvation! ready to rejoice, with exceeding great joy, when he sees His banner-flag unfolded from the battlements of heaven, and the blast of the archangel's trumpet heralding his approach!—White.

THE WHOLE HEART REQUIRED.—grossly do you delude you hearts dens of pride, filthy and thousands of vanities, corner in them to lodge Christ both straiten him in room, and neighbours. No, they that little for him, shall never en-

WITNESS OF THE SPIRIT.—Spirit is an inward impression the Spirit of God directly, that I am a child of God loved, and given himself sins are blotted out, and I, God—Wesley.

SAFETY LIES IN CHRIST.—in and with his people; and ship cannot sink. He may for a time, and to disregard storm. Do you awake him tion.—Dr. Gifford.

PROSPERITY AND ADVERSITY.—oil to the wheels of obedience to the sails of prayer.—Phil

ASTRONOMY.

To the Editor of

SIR.—The following verses were Richmond, with the design of fixing in the minds of his children. As highly interesting but also instructive shall make no apology for requesting Periodical.

I am Sir,

THE SOLAR SYSTEM.

As we looked at the skies, my child
And their beauties and wonders
Of explaining their nature and
So I'll try to afford them.

THE SUN.
In the midst of our system lies
And brightly shines through all
He illumines all the world
Preserves all their motions in
He turns round his axis twice
While his light never decreases
His diameter viewed with the
Proves near nine hundred times
Around this vast revolution
Of the planets eleven with the

MERCURY.
First Mercury moves through the
Completing his orbit in eighty
The breadth of his disk at three
The distance of millions of miles

VENUS.
Next Venus advances, with red
From the sun distant sixty-nine
She revolves round her centre
And compared with our earth
In beauty resembles her shape
And gladdens the eye as a morn

THE EARTH.
Amidst this grand range of celest
Next comes, at a distance of m
The globe of the earth, with its
Both alike on the sun's gravita
Earth revolves as enlightened b
In three hundred and sixty and
Round her axis circled by an
She turns and returns by the t
Near eight thousand miles per h
And thus she was formed for th
As the sun rules the day, so the
Each affording in turn their m

THE MOON.
The moon's time in her path as
Just twenty-nine days and a ha
From the earth she is distant, a
Twenty-four times ten thousand
By the light of the sun her face
While she sometimes is gibbous
When at full, she's quite round
But whenever she shines, is of
Of high hills and deep vales she
And her breadth of our miles is