

Poetry.

CONFIRMATION.

How beautiful a rite! The young aspirants crowd, Bringing their offerings to the Lord of Heaven...

How suitable to bring The first and warm affections of the breast, To dedicate our souls to God in truth!

What an oppressive burden is taken off a Christian's shoulders by his privilege of leaving all consequences, while in the path of duty to God!

DIVINE WORSHIP.

Much ornament is no good sign: painting of the face argues an ill complexion of body, a worse mind.

OUR BLESSINGS MORE THAN OUR CROSSES.

Consider that our good days are generally more in number than our evil days—our days of prosperity (such I mean as is suitable to our condition and circumstances) than our days of adversity.

POREBIGHT.

There is a story of Bishop Seabury, which the temper of these times makes memorable. While he was yet with us, he preached often, and always very earnestly.

THREE LEAVES.

"Friend, lend me three leaves," would be thought by a Yankee to be unreasonable; but sit down at an Arab table, and he will put before you, to this day, three leaves, thin and small, as the portion of one man.

THE BELIEF.

Have you not known some mind of choicer mould, That richly could unfold, In high discourse and apt similitude, Truths with deep life imbued?

CALVIN ON THE APOSTLES' CREED.

Few, even of Episcopalians, are aware that John Calvin—whom the Congregationalists and Presbyterians account as their Founder—once wrote concerning the Apostles' Creed, as follows:—

opinion that this compendium, being faithfully collected from the doctrines delivered by them, was worthy of being sanctioned by such a title; and whoever was its author, I have no doubt that it has been publicly and universally received, as a confession of faith, from the first origin of the Church, and even from the days of the Apostles; nor is it probable that it was composed by any private individual, since from time immemorial [i.e. in law phrase, 'a time whereof the memory of man runneth not to the contrary'] it has evidently been esteemed as of sacred authority by all the pious.—Water's Episcopalian.

RESPONDING.

(By the Rev. Francis Juxon, B. A., Curate of Wellerborough.)

We find St. Paul, in the fourteenth chapter of his first epistle to the Corinthians, denouncing the use of an unknown tongue in public worship. His principle is to show us, to pray in Latin before a congregation of Greeks, or to conduct in Arabic the litanies of an assembly of Syrians, would be most unreasonable, because most unprofitable.

Now, it is observable that St. Paul here takes it for granted that the congregation at large are anxious, as a matter of course, to say "amen" at the end of the prayers in question. He argues that the Corinthian teachers had no right to debar the congregation of this privilege, by offering up those prayers in an unknown tongue.

THE CHURCH—SERVICE, AND THE MODE OF ITS CELEBRATION.

(From the Englishman's Magazine.)

The expression, "reading prayers," has originated from a too prevalent disposition to overrate the sermon, and to underrate the liturgy: the liturgy being vulgarly considered as a mere introduction to preaching, and is regarded with less minute and discriminating attention than it deserves.

Well, I acknowledge that the expression is not accurate enough; though I can't help thinking you have said too much about it. Still, if there be such variety in the service, why has the practice of so many of our churches—of all but two or three in our large towns, such as Manchester and Leeds—been to perform it in such an uniform manner?

A. You mean that part of the Communion-service before the sermon. That custom is well known to be corrupt, and has never been defended as right in itself. It is quite contrary to the rubric. But you assume too much, in supposing that the practice of our Church discommences the order observed in this place, where the litany is said from one part of the church and the lessons from another, by different clergymen.

I don't pretend to know anything about cathedral-services, never having been in one. Of course I cannot object to the customs of those places, if duly sanctioned. But this at Leeds is a parish church, not a cathedral.

A. If there be nothing wrong in the principle of a Christian custom in a cathedral, it cannot be wrong in a parish church, where, by the liberality of the endowment, things can be done properly. There is but one liturgy for either place, to which deans, and chapters, and clergymen, are equally bound to conform.

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A. You are returning to your old position.—Simplicity there is, I grant; as far as that means clearness of expression, such as the most unlearned will understand, and a freedom from all superstition, from vain repetitions (repetitions there are, but all significant and wise.) But simplicity does not mean monotony. I have already observed upon the variety in the Prayer-book. It is like a picture of a design at unity with itself, and plainly telling its own story, but yet which has the varieties of appropriate colouring—of light and shade, and contrast: not a collection of meagre outlines of stiff figures, all in the same attitude, like those on an Egyptian monument, but a combination of skilful groupings in majestic and graceful attitudes. But to speak more plainly, there is the greatest possible variety in the manner in which any church conducts the great business of divine worship, as well as in the subject-matter. Just look at your Prayer-book, and, as one instance, you will see that hardly for ten minutes together, during the course of Morning or Evening Prayer, is the same posture preserved by minister or people.

COLONIAL BISHOPRICS' FUND.

(From the English Churchman.)

Subjoined is the statement of the Treasurers of the Colonial Bishoprics' Fund, with the reply of the Archbishop and Bishops. Both of these documents will be read with interest by all true members of the Church. As the subject is one of deep importance, we shall proceed to make a few remarks upon what has been done, what remains to be done, and by what means each member of the Church in his respective sphere may aid the good work.

It appears that, since Whit-Tuesday 1841, the sum of £133,600 has been employed in the endowment, either wholly or in part, of nine new Bishoprics, and in allowances for the outfit and passage of ten Bishops proceeding to their new Dioceses. As the treasurers very justly observe, the sum, which has been expended, is indeed small when compared with the offices and endowments permanently established thereby; and that great and perhaps severe economy has been pursued in fixing the rate of Episcopal incomes: no one can object that anything has been indulged to luxury or splendour; we rather believe it

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Five more Bishoprics have been in part endowed from the same fund, viz.—

- 1. New Zealand - - - - - 1841.
2. Tasmania - - - - - 1842.
3. Melbourne - - - - - 1847.
4. Newcastle - - - - - 1847.

And within the same period of eight years, four additional Bishoprics have been endowed from other sources, viz.—

- 1. Antigua - - - - - 1842.
2. St. Helena - - - - - 1842.
3. Colombo - - - - - 1845.
4. Rupert's Land (Outfit provided by the C. B. Fund - - - - - 1849.

There is still an urgent demand for resident Bishops in Sierra Leone, Western Australia, and the island of Mauritius. It is also to be borne in mind that no provision is yet made for the See of Nova Scotia and Montreal, after the incumbency of the present Bishops, and that in respect both to these and many other existing Dioceses, their vast extent and increasing population will soon render subdivision indispensable.

From the statement which we lay before the public, we trust it will appear that they, who the contributions of the Church have been confided, have been enabled to render a good account of their stewardship. We ask now for a further supply of means, that the work may still proceed. We ask this with the more confidence, because the measure which in 1841 was comparatively untried, has been proved by experience to answer the warmest hopes of those who then devised it. The creation of Bishops for the several Colonies has been found immediately to promote the interests of religion, by concentrating the efforts of our own countrymen; by increasing the number, the influence, and the usefulness of the Clergy; and by establishing the doctrines and discipline of the Church of England in countries where previously its existence was practically almost unknown.

With this conviction "of the sacredness and importance of the work, and in the hope that Almighty God may graciously dispose the hearts of His servants to a corresponding measure of liberality, we once more earnestly commend it to the good-will, the assistance, and the prayers of all the members of our Church."

J. B. CANTLIER, E. SARUM.
T. ENOR, T. D. G.
J. G. ANGLADE, G. PETERBOROUGH.
R. DUBLIN, H. WOODCROFT.
C. J. LONDON, A. T. CROFT.
E. DUNELM, J. LICHFIELD.
J. LINCOLN, R. ASHBY AND ELMLEY.
E. BANGOR, E. E.
H. CARLISLE, S. OXON.
G. ROCHESTER, THOS. VOLWEL ST. ASAPH.
E. LINDSAY, J. P. MANCHESTER.
J. H. GLOUCESTER & BRISTOL, R. D. HEREFORD.
C. T. RIPON, J. CHESTER.

Ecclesiastical Intelligence.

ENGLAND.

The June 12 No. of the Ecclesiastical Gazette, furnishes a detailed account of the proceedings of the Society for Promoting Christian Knowledge, at the Meetings of the Society held in May, and June 5, of the present year from which we copy some interesting items.

The issue of Books and Tracts between the Audit of 1848 and the Audit of 1849 has been,
Bibles.....137,600
New Testaments.....32,430
Common Prayer Books.....274,932
Other Books.....328,263
Tracts.....2,877,631
4,150,926

Letters read from the Bishop of Adelaide and Melbourne, Australia, and from the Lord Bishop of Antigua, on matters connected with the operations of the Church in their respective Dioceses, and from Clergymen at Montserrat, Hong Kong, Niagara—and one from an officer of the 2nd European Regt. Lt. Inf. Camp, Aden, South Arabia.

A donation of £4000 towards the Society's General designs, from Z. anonymous, and other donations from various persons to the amount of £265, at the meeting of June 5—£2000 were granted towards the endowment of St. Augustine's College, Canterbury; £2000 to be invested in a separate trust, towards the support of two students in St. Augustine's College; £2000 to be placed at the disposal of the Standing Committee for the purposes of emigration; £500 to the Bishop of Melbourne towards the erection of two Parochial Schools; £300 to the Lord Bishop of Rupert's Land for the Society's general designs in his Diocese.

It is intended on the part of the Standing Committee to recommend at the next meeting a grant of £1000 for the purposes of a College in the Diocese of Rupert's Land; and to propose a grant of £1000 towards a College in Hong Kong.

Letters were received from a number of Colonial Bishops and Clergymen, requesting assistance for various good objects, all of which were referred to the judicious pecuniary grants. The following information from these documents will not be without its interest—
The Secretaries laid before the Meeting the copy of a Congratulatory Address presented to the Bishop of Jamaica by the Archdeacon of Surrey and the Bishop of a body of Clergy in his diocese, on the Lord Bishop's return from his long visitation in which he had been engaged, and during which it appeared four new Churches have been consecrated, two persons admitted respectively to the orders of Deacons and Priests, forty-eight congregations personally addressed by the Lord Bishop, and the Rite of Confirmation administered to nearly six thousand persons.

The Bishop's answer to the Address accompanied this document. During the six years which have elapsed since his Lordship's translation to the see of Jamaica, his clergy have been increased by nearly thirty in number, while the general population, according to the census, has sustained a small diminution. The present ecclesiastical establishment consists of four archdeacons, twenty seven rectors, fifty island or perpetual curates, three colonial chaplains, and twenty-nine stipendiary clergymen or missionaries, all residing and ministering at their several stations in the Diocese.

A letter was read from the Right Rev. the Bishop of Ross and Moray, dated Priory, Pittenwee, 14th May, 1849.—The following are extracts:—
The munificent donation of your truly venerable and excellent Society, of Two Thousand copies of the Gaelic Prayer Book, being now entirely exhausted, it becomes a matter of the most urgent necessity, have a reprint of that version of the Prayer Book, which is intended to consist of two columns, one Gaelic, and one English; which will enable the Gaelic members of the Church, in Great Britain, and the English to follow the Gaelic Service of this Church. I have now been a minister upwards of sixty-one years, and, within a few months, a Bishop; and during that long period I and my diocese have received many distinguished favours from your venerable Society; which I request that you will, in my own name, and theirs, take the opportunity of presenting our grateful acknowledgements.

The Right Rev. A. Ewing, D. D. Bishop of Argyll and the Isles, with whom this suggestion had originated, stated that he had made arrangements, as to translation, with the Rev. Dr. McKenzie, A. M. of Strathman, Ross-shire, an excellent Gaelic scholar. In addition to these copies of the Gaelic and English version in double columns the Bishop requested an edition of one thousand in Gaelic alone, as a great boon to the old people.

The Secretaries stated that the Standing Committee had directed them to send favourable answers to the Bishops, and that the work would be carried into effect.
The Rev. T. C. Childs, in a letter dated St. Mary's, Devonport 31st May, 1849, gave an account of the progress of his visitation of emigrants leaving the port of Plymouth. Mr. Childs had visited every emigrant ship sailing from Plymouth Sound. His visits had been gratefully received by the emigrants, amongst whom he had distributed the books and tracts, which had been furnished to him by the Society. Mr. Childs observes, "It is satisfactory to know that the Government is satisfied with my work, and that I find that an interest in the moral and spiritual welfare of our future colonists is increasing on all sides."

- 1. Gibraltar - - - - - 1842.
2. Fredericton - - - - - 1845.
3. Capetown - - - - - 1847.
4. Adelaide - - - - - 1847.
5. Victoria - - - - - 1849.