[WHOLE NUMBER, DELY.

Original Poetry.

NODLA'ND:

brow, No voices cried " Amen 1"

Church,
But on the table stood
An earthern pan for baptism,
And it was deemed as good;
For little recks the Nodland pries
Of holy form or rite,
Because the sons of sinful.Reme
In such as these delight.

course
For one full hour or more;
Then he and all his flock cam

No care for such as he.

and forms, And she is ever wrong!"

things Directs her sons aright."

A lay—a lay—good people!
I'll tell you what I've seen;
and though, in truth, I never yet
In foreign parts have been,
I'l tell a tale of Nodland
—A land I know full well—
and ye who hear me will confess
No fiction do 1 tell. I saw a Nodland babe baptized;
But none were there to see,
Save some who round the table leant,
And listened wearily.
The sponsors named their four
months' child—
Then silent stood—for when
The cross was signed upon its

In Nodland once I saw a Church Within a fair domain; A stately wood of oak trees stood Atound the holy fane; But in the church-yard round

And deadly nightshade too. The Nodland bell was ringing
For it was service time; [in, live minutes ere the priest came I heard its tinkling chime.

Five minutes rang the Nodland

For one full hour or more;
For one full hour or more;

Then he and an antiforth forth And talked the sermon o'er.
I saw a beggar at the gate, the And grieved that there mould among that throng of righteout With low and lazy sound;
wind when it ceased, but few, alas!
Within the Church I found. At length the folk came dropping

Just ere the Psalms begun. And many more had taken their But Nodland Church is more house
Of preaching than of prayer;
No offertory rites were read,
No alms collected there.
I marvelled they should disobey
The order of St. Paul;
For 'twas their boast that Bible They had not "erred" or

"strayed;"
So Nodland folk need never hear
The Absolution said. The poor of Nodland sat on forms, truth Was known and loved by all. Close to the open door; The rich men lounged in spaciou They never heed their minister, For Nodland people say, That every pious man may choose His own appointed way. Our Mother's sweet and holy

pews,
With pillows on the floor.
And yet I saw but few who knelt,
To join in humble prayer:
They only bent their heads, and rites,
Her fair symbolic lore—
Her holy rule and discipline—
The Nodland folk abhor. With sanctimonious air.

I asked them why they scorned Were moving in a solemn wave, And swinging to and fro; And then I marked uplifted eyes, And small white hands in moto own
Our Church's saintly sway;
Why outward signs of holier
things
Should all be cast away?
And I received one answer still.
From every Nodland tongue,—
"The Church of Rome has rites
and forms. As if the Nodland ladies' prayers Were said with rare devotion.

And then I thought 'twas sweet to see That woman was sincere, While others sat in carelessness In the holy house of prayer. But soon I found the Nodland dames

And she is created when the have left Our fallen sister's side, Yet know in much we follow still The same celestial guide; And tho' she trusts in fallacles, That cloud the Gospel light. The Roman Church in many things. Were careless as the rest,
As tho' they thought by antics Devotion was expressed. For all the Nodland ladies think

They love religion well;
And tis their goodly custom thus
Their holy thoughts to tell.
And all the service time they move
With dull monotony;
And think their hearts above, be-Their eyes are raised on high.

But Nodland folk are prejudiced,
And hearkened not to me,
Save some who told me that Ispoke
The words of heresy;
Because unto my Church's side
Still meekly would I cling.
And learn to tread the path of life
Beneath her sheltering wing. The Nodland dames have little

books
Of velvet and of gold;
They could not bear the cumbrons weight
Of the fair tomes of old.
For Nodland dames are delicate,
And while the hireling band
Chaunts forth the solemn strains
of praise,
They have not strength to stand.

Beneath fer sneitering wing.
So ends,my lay, good people;
And ye who gave me ear.
Confess 'twas of a well-known land
I beckened you to hear.
Then pray we all, in this our time,
A wholesome change to see;
And so no more, good people,
Of Nodland, or of me.

We regret, that, owing to some oversight or mistake in extenuation the obscurity of the manuscript), rather serious typographical errors have occurred in the lines which appeared last week on our first page, entitled—
"The Anglo-Canadian Dying 'At Home.'" He appears to have read "God" for "eld," "wreath" for "wealth," to have read "God" for "eld," "wreath" for "weath," and "home" for "rest." As the best mode of correcting these errors, we repeat a few lines of the poem where they occur. The Anglo-Canadian, referring to the time when he left his native land, says-

How oft since then have yearnings strong and deep To visit thee, uprisen within my heart; How have I longed to tread thine ancient shore, Which to my fancy's vision-tranced eye Seemed populous with spirit-shapes of seld, Woo, glory clad, and on their phantom brows Wearing the lustrous crown that fame confers, Gleam from the darkness of the oblivious past, Oh! I have mused in that far western land, (Where I have tarried for so many years.)
Till outward objects faded from my sight, And in their stead full many a vision rose, of structures quaint and old, and quiet fields. And tangled hedge-rows, with their wealth of flow'rs, And ancient woods, whose widely-spreading arms Did, for the shadows make a pleasant home. Where, even in the noontide's hot and blazing hour, They might desport themselves. And village spires Rose over woods and hills, and spake of heaven, And seemed to say with still and solemn voice,

WEEKLY CALENDAR.

And seemed to say with still and solemn voice. That even that bright land was not our rest.

Day.	Date.	SE OF TOROX TO	21	1st Lesson	2nd Le
F	Jan. 27,	SEPTUAGESIMA SUNDAY.	M, E,	Gen. 11.	Matt.
M	" 28,	Commenced, to West 1	M, E,	Exodus 2,	Matt. 1 Cor.
Т			M, E,	" 4,	Matt.
w	" 30,	KING CHARLES, MARTYR: {	M, E,	2 Sam. 1, Jere. 22*	Matt. Heb.
T	" 31,	{	M, E,	Exodus 8,	Matt.
		PURIFICATION B.V. MARY.			
S	" 2,		M.E.	Wisdom 9,	Mark 1 Con.
		dust him to the same of	M.	Gen. 5.	Matt.
THE RESERVE	100 Page 17 (17 (17 (17 (17 (17 (17 (17 (17 (17	iel 9, to verse 22. # Vers		dingui. be	R 8290

SEPTUAGESIMA SUNDAY, -JANUARY

acceptation, that Christ Jesus came into the world to

but sinners to repentance. To lead us to repent of our sins, therefore, the Church has set apart the penof this name may be most probably explained as follows :- Forty days the Church considers as a fit space of time for penitential exercise, to turn away the wrath of God from us, in remembrance of the forty days in fathers should have asked the same question-every which the world was drowned by the flood-forty remodeler of society should ask the question. And years' wandering of the Israelites, under penance, in the answer will be, "Beware of pulling down the old the wilderness, for their unbelief and murmuring-in land-marks, till ye have set up the new." consequence of the forty days' search of the promised land, year answering to day—the forty stripes inflicted as a punishment upon offenders-and the forty days' space of repentance allowed to Nineveh, &c. Forty days, accordingly, the Church keeps as her time of Lent, in the spring of the year (the word Lent mean-

days in Lent. The first Sunday was, of course, the Sunday in the Quadragesima (or forty days).

Afterwards, it became a custom with some to begin their Lent fifty days before Easter, that, besides the The Sunday in that time would be called the Sunday in Quinquagesima or Quinquagesima only. Some indulged themselves still more by beginning their fast sixty, and some seventy, days before Easter. From this came the names Sexagesima and Septuagesima, which last brings to our minds the seventy years' captivity in Babylon, the place of confusion and sin. They have no font in Nodland So that it was not to make Lent a more severe fast, but to lessen it, that it was begun so early, in consideration of weaker constitutions, who were allowed to pick out forty days of fasting, mixed with days of rest

These three Sundays in Lent, then, make a proper introduction to Lent, strictly so called,-changing the festival robe of gladness for our Redeemer's birth, into the sackcloth of godly sorrow for the cause that the excessive ardour for teaching which prevails have designated as the broadest mark of the present brought Him down from heaven-the sin of the world. He, of His infinite love, took upon Himself to suffer as to the mode, they all agree as to the necessity of adverting to those books of compond instruction and and die, that, by the sacrifice of His death, He might make atonement for the dreadful evil of sin, and buy, at the price of His blood, repentance and pardon for us, that we, dying to sin and living unto righteousness, might, by the healthful sorrow of pious penance, mortifying sin, escape eternal punishment.

sins, and prays for deliverance, for the glory of His

of fasting and mortification, in order to run it suc-

The Gospel shows us the work appointed for us in in earlier ages. But it gives not the smallest encouragement to those Christians who, by their baptism, work, or lament that they have not worked earlier;

and death. By the mercy of Ilim who made us, and, of instruction are pursued-that the very art with of ecphonesis or aposiopesis or any other tremendously of His love and pity, also redeemed us, we are created which children are taught exactly stifles that which learned word, to be picked up, as we did these, from a anew, that we may shake off our sins, and put on the | no art can teach. new man, which, in Christ Jesus, is renewed in holiness, after the image of Him that created us.

PURITANISM, THE YOUNGER. (From the Calendar.)

thraldom of the Church, and laid the broad foundation of thick coming dissensions. Centuries have passed, and generation after generation of the Puritans have passed with them, reverently upholding the principles of their forefathers, and sacrilegiously putting them into practice. The work of development has gone on. The seed sown upon that stern rock has proved more productive than the fabled Dragon's teeth. All may see the fruit .- As they themselves declared, the first true pilgrim celebration took place December twentysecond, eighteen hundred and forty-nine, in the largest meeting-house in Plymouth. The great political, social and religious reformers of the nineteenth century, were then and there assembled, to do honor to the day, to the place, to departed worth, and to the God of Philips, Lucy Stone, Abbey Kelly, and a host of others, their equals and coadjuters, shone resplendent. The meeting commenced by permission being given for any one to pray, if he desired to do so. No one accepting the proffered privilege, the services proceeded, in which sane man will deny them to be, "the true sons of the pilgrims." That they, like them, renounced both for the pulpit, affirming that they were sufficiently worthy to occupy it .- Neither could any one get a hearing except from it. They repudiated every thing in the form of Church and worship, and reviled all such "as go up to the House of God in company." No doubt all this is condemned by a great portion of the puritan descendants. Yet is it not a legitimate when in truth it is only following the devious current result of puritanism? It certainly seems as natural as which securely leads to it. Of all the errors in educathat like begets like, and no one need have looked for anything else, unless he expected "to gather figs of thistles." All should take a lesson from this sad example; and all churchmen should with deep humility, return thanks to Almighty God for having preserved them from that course which has led to this open renunciation of every thing sacred. Dreadful as is the From celebrating the coming of Christ, by His birth thought, that this same cry of "down with the pulpit," and manifestation to the world, the Church now calls is being sounded in every State north of Mason and our devout attention to the end and object of His Dixon's line, yet it can but be looked upon as a consummation in the History of Puritanism devoutly to be His merciful purpose was, to restore us, through wished. That want of reverential devotion, which His grace and merits, to holiness and happiness, by has ever characterized the worship of the Puritans, reforming and renewing our fallen and corrupt nature. here appears in its true colors; all see it. The pro-He appeared to take away sin by the sacrifice of Him- cess has been gradual, but the end was sure. If it self. For "this is a faithful saying, and worthy of all were necessary, we could trace this irreverence, in its gradual developement, from the landing of the Pilgrims, in sixteen hundred and twenty, to the meeting of their He came not to call the righteous (not one such, descendants in eighteen hundred and forty-nine, and however, strictly speaking, was to be found upon earth,) it requires no Prophet's ken to trace it onward to the rankest Atheism .- All should learn, and churchmen should endeavour to make people feel, that if the Church itential season of Lent; and of its approach she this has faults, the way to cure them is not to come out day begins to give us warning,—being the third Sunday before Lent, called Septuagesima, or more proper- but to build upon her heaven-sent, and century-tried ly, perhaps, the Sunday in Septuagesima. The meaning foundation. Of course, it is useless to reason with these people. But it ought to be a question for them to pender, why no deep-read historians, no far-seeing Statesmen are found in their midst. Their pilgrim

EDUCATION OF CHILDREN. (From the Quarterly Review.)

In the department of children's books, the present ing spring), that, sowing in tears, she may reap times profess to have done more than any other; and her forty days' fast forty-six days before Easter-upon | circumstances contingently connected with this very | for these little independents to be amenable to some like one who has made his way across some desert, where | silence even from good words," and to enjoy my liberty in | mar school, which the Society assisted in 1841 with a

mere manufacture been carried to such an extent.

those of the readers so variously estimated, the one are still at perfect liberty to dissent. and, if overfilled, liable not to be carried steadily.

tion, insisted upon now-a-days as the only road to tastes of childhood, and profuse in examples of their sureness of apprehension, it is unquestionably necessary beneficial influence; but how truly could their little that a child should, in common parlance, understand readers retort with the fable of the 'lion and the man!' what it acquires. But this again must be taken with They are delighted, it is true, with the romantic story limitation; for Nature, not fond apparently of com- of 'Peter the Wild Boy,' but they have not the slightmitting too much power into a teacher's hand, has de- est curiosity to know the natural history, or Linneau creed that unless a child be permitted to acquire be- nomenclature, of the pig-nuts he ate. upon Plymouth rock the great apostles of religious freedom sung the songs of their deliverance from the yond what it positively understands, its intellectual progress shall be slow, if any. As Sir Walter Scott works, the guiding principle of which is not so much father, 'There is no harm, but, on the contrary, there keep out, and where the anxiety to exclude all that is benefit in presenting a child with ideas beyond his may be pernicious has also sacrificed all that is noureasy and immediate comprehension. The difficulties ishing. There are some writers by whom their young thus offered, if not too great or too frequent, stimulate readers are treated rather as languid, listless invalids, curiosity and encourage exertion.' We are so consti- than as healthy, hungry boys and girls-who know no tuted that even at the maturest state of our minds- medium between ardent spirits and barley-water-and feeling of its beauty to precede far more than to follow little libraries, than to see the wishy-washy materials the belief of fully comprehending :-but with children of ideas with which a narrative is held together, and Heaven. Among them, Garrison, Douglas, Fremond, ously the case; in point of fact they delight most in There are some children doubtless who relish this they complimented themselves upon being what no retarding what they most affect to promote; only in- whose tastes were so rarefied that she stuck fast in

-a very deplorable exchange. be long, difficult, winding, and oftentimes returning upon itself.' Thus, to a vulgar apprehension, a child's A PRESBYTERIAN CLERGYMAN LOOKING FOR mind will be apparently sailing away from its object, may assist but never can impart; and those parents or of Bethsaida, to say, "Come and see."

as to the unqualified philanthropy of those who enter vision has been made for such excessive emergencies. it. Considering the sure sale which modern habits of It stands to reason that such enlightened theorists who therefore must ascribe his preservation and his better appear, in the same spirit in which the man, twice unforuniversal education provide for children's books—the would never dream of the old-fashioned slavery of imimmense outfit required by schools and masters, and plicit obedience, nor the old-fashioned tyranny of abso- star. Sundays, they might have a few days more of refesh- the incalculable number annually purchased as pre- lute authority; instead therefore of the former a host I may not be able to tell the precise moment, up to which sents, it would be, upon the whole, matter of far of arguments are resorted to in order to break to the I remained a Presbyterian, nor the moment at which I bemore legitimate surprise if either the supplies were infantine mind, in the most delicate manner possible, came from conviction an Episcopalian; but one thing I less abundant, or the suppliers, some of them, more the expedience of some kind of submission—voluntary know, that "whereas I was blind, now I see." To speak conscientious. Ever since the days of Goldsmith the of course -while, instead of the latter a host of apolowriting and editing of children's works has been a gies are put into the mouths of parents for the ex- had been at no pains to form a definite or fixed conception source of ready emolument—in no class of literature cessive liberty of requiring their children to do—how of the ministry, the sacraments, the keys, the Church; but does the risk bear so small a proportion to the reward, can we express what is so derogatory to their dignity? had rather passed these matters over, as things that we were —and consequently in no class has the system of —to do as they are bid! The consequence of these not required to define, and which perhaps it were better not to measures may be easily foreseen; the mind to which define too nicely, lest, peradventure, by running lines and only "the necessity laid upon me" could have induced me After the bewilderment of ideas has somewhat sub- we apply such means of conviction has unquestionably fences, we should be found "cursing whom God had not sided which inevitably attends the first entrance into the right of remaining unconvinced; and children must cursed, or defying whom the Lord had not defied." But a department of reading so overstocked and where the be duller than we should wish them to be, who cannot now that, through the mercy of Him who hath touched my

throughout. No matter how these anthors may differ juvenile school-we cannot proceed without slightly the course which all instructors would pursue; never- with the excessive ingenuity displayed in this amphitheless it is to the extreme to which it has been car- bious race, it has also the more convinced us that the The Collect for the day accordingly makes peniten- ried that parents and teachers have to attribute the ingenuity is utterly wasted;—that by a large class of explanation, have been compelled to drag up the hill cise estimate of what is interesting to a child-that it God's vineyard, looking also to the calling of the Gen- powers of acquisition are most duetile and most tena- like them, the schoolmaster beneath every modern may equal, in the receipt of wages, those who set out a measure, holding only a given quantity at a time, complete kill joy he must be to their taste. But in some instances surely there can be no mistake: in feel some solicitude that they should be safer still. Also, it is one thing to stock the mind like a dead these can any one turn three pages without comprewere engaged to labour early in life, but have loitered thing, and another to make it forage for itself; and hending how odious it must be to a child to have his idly all the day, and, at the close of it, only begin to of incalculably more value is one voluntary act of acquirement, combination, or conclusion, than hundreds that, whatever path of enjoyment he may enter, an of His salvation, where no fact is so certain or so terrific, as the same invaluable prize which we have grasped. for so this parable has been sometimes wrongly applied. of passively accepted facts. Not that the faculties ambuscade of knowledge is lurking ready to rush down The Sunday Lessons, going back from Isaiah to can be said to lie inactive beneath this system of teach- upon him and intercept it? What grown up lady, for our duty to dig deep, if we would lay foundations for Genesis, discover to us the superior rank and high dig- ing-on the contrary, the mere mental mechanism is example, while engrossed in a beautiful poem, could nity of man upon his creation, stamped with the image frequently exerted to the utmost; but the case is bear to stop and be informed whether the verse were of God, the divine spirit added to his earthly body and much the same as in the present modern school of in lambics, or trochaics, dactylies, or anapæstics, with human soul, by the distinguishing favour of the gracious music, where, while the instrument itself is made to a long dissertation upon the distinctions between the Creator. Made in his natural body a creature only of do wonders, the real sense of harmony is sacrificed. sante? Who, while devouring an interesting tale, earth, heaven, by this more than natural grace, became For it is a fact confirmed both by reason and experihis inheritance, and the garden of God's own planting ence, and one which can alone account for the great off for a lesson upon the different terms of rhetoric—to was made his delightful habitation, as a pledge of that deficiency of spontaneous and native power—that be taught that the urgent supplications for mercy, above. There all was peace and joy, with hope of which comes under the denomination of genius-in or disjointed ejaculations of despair of the dying higher things, before sin brought in shame, and sorrow, the schools, English and foreign, where these modes hero or desperate heroine, were precise specimens

child's catechism? The authors of such works are As regards also the excessive clearness of explana- loud in assurances of their adaptation to the minds and There is, however, even in these days a section of

ays, in his beautiful preface to the Tales of a Grand- what they shall put into the mind as what they shall when length of experience has rendered the feeling of for fear of repletion or intoxication, put their readers disappointment one almost unjustifiable in our own eyes on a diet on which they may exist, but can never thrive. -we find the sense of interest for a given object, and Nothing truly has surprised us more, in our tour through the sense of comprehension-or, it were better said, of which not a few are composed-the scanty allowance who only live in anticipation, this is more conspicu- the mere prate with which the intervals are filled up. what they do not comprehend. Those therefore who barren fare, as there are plenty of older ones who deinsist on keeping the sense of enjoyment rigidly back, vour the most vapid novels; and both cases are alike till that of comprehension has been forcibly urged for- pitiable. We have known a boy of fifteen whose enerward-who stipulate that the one shall not be in- gies were so sapped as not to be at the trouble of dulged till the other be appeased—are in reality but finishing King Lear, and a girl of about the same age ducing a prostration, and not a developement of the the Heart of Mid-Lothian. Mere children especially mental powers. In short, a child thus circumstanced may be brought so low as not to take interest in what Church and State. They declared their disrespect is submitting his understanding and not exerting it— most amuses others; nay, instances are not failing of unfortunate beings whose capacities, both for work and 'The law of Nature,' in Coleridge's words, 'has play, had been so desperately mismanaged that they irrevocably decreed that the way to knowledge shall had as little energy left for the one as for the other.

> THE CHURCH. (By one of Three Hundred.)

good as when a gap is left here and there for the mind's I had been by birth and education, and without my consent the wakeful nights and anxious days, wearing the spirits good as when a gap is left here and there for the mind's own operations. There is a self development in what is involunterily professional and any own operations. There is a self development in what is involunterily professional and any own operations. is involuntarily preferred and unconsciously chosen, pily that species of conviction which is always absolute— subject, as one of externals and not of essentials, or of order collegiate buildings, and, what is of still greater imporwhich the regular habits of mechanical acquirement satisfied with the potent reasoning, which even to a and not of faith; now an effort to believe that it would be are indispensable to promote, but insufficient to attain; Nathanael, may sometimes seem conclusive—" Can there a lesser evil to continue, even at some hazard, in the old which the regular habits of mechanical acquirement are indispensable to promote, but insufficient to attain; there is a wisdom gained to the mind in being left to know both what it can do for itself and what it needs from others, which a continuous form of instruction may assist but never can impart; and those parents or may assist but never can impart; and those parents or mechanical acquirement to a data hot of them. And not of them, which are obtained, which a continuous seem conclusive—"Can there are lesser evil to continue, even at some hazard, in the old on the continuous and not of them. And not of them, and those parents of a lesser evil to continue, even at some hazard, in the old on the continuous and not of them. And not of them, and not of them assistance from the continuous and not of them. And not of them, and not of them, and not of them, and not of them. The produce in others the allows. The question was unfortunately one, which modest worth has always found it difficult to answer; and I had never met with a Philip prejudices, a carping at the theory in some of its details, or in the old on the produce in others the continuous form of instruction of prejudices, a carping at the theory in some of its details, or in the old on the produce in others the mercantile body and not of them. The produce in others the continuous form of instruction of any good thing come out of Nazareth?" The question was unfortunately one, which modest worth has always found it difficult to answer; and I had not of them. The produce in others the continuous and not of the ministry. The result of the continuous and not of the produce in others the continuous and not of the ministry and hot of the ministry. The produce in others the continuous are continuous form of instruction of the ministry and hot of the mi

him to teach himself.

Such views are far too humiliating to find favour in times when a presumptuous faith is placed alike in the more to leave that my mind was disturbed upon the claims of Episcopacy—when an expression of sympathy, or an exchange of views, or a friendly consultation upon personal and local difficulties, stealing over me, that my mother, who first brought me to more resumptuous faith is placed alike in the friendly consultation upon personal and local difficulties, and even after it came to be suspected that my mind the world was not worthy," have believed that Presbyte-distinct trust. On this point the Attorney-General's opinion has been taken, and even after it came to be suspected that my mind the world was not worthy," have believed that Presbyte-distinct trust. On this point the Attorney-General's opinion has been taken, and even after it came to be suspected that my mind the world was not worthy," have believed that Presbyte-distinct trust. On this point the convey it, if necessary, to a separate and disturbed upon the claims of Episcopacy—when an expression of sympathy, or an exchange of views, or a stealing over me, that my mother, who first brought me to means and ends of mere lifeless acquisition; when the that never find their solution in books and authors, would Christ, and first taught me to pray, and who new "sleeps under my own roof to our new premises, called Woodthat never and their solution in books and authors, would be under the direction of the Rev. W. have been unspeakably refreshing to the mind, then graphave been unspeakably refreshing to the mind, then grapin Jesus," lived without blemish, and passed "the swellings and authors, would be under the direction of the Rev. W. have been unspeakably refreshing to the mind, then grapin Jesus, "lived without blemish, and passed "the swellings and authors, would be under the direction of the Rev. W. White, fellow and late tutor of New College, Oxford, who numbers of things known and not by their influence on the spirit, and when a melancholy disregard is shown and duty—still, if the fact be creditable to Episcopalians, for those higher departments of moral training, the I may record it to their praise, that I never met with either lection that my venerable father, now leaning with Jacob and my examining chaplain, will hold, for the present I may record it to their praise, that I never met with either received that in the office of vice-principal; and Mr Sykes. graduate of necessity for which increases with the increase of attainment. Under these circumstances it is no wonder that the province of external control should be by many Mentors, directly reversed in application en- which they appeared to entertain a subject, on which my of the anxious inquirer. The happier child of the Church, vily my narrow resources. The situation is very fine: a forced where least beneficial, and suspended where own mind was expending its most restless and intense anxie- who was "free-born," can scarcely conceive the tribute large field, bounded by trees, and almost surrounded by most needful. If, accordingly, we have on the one hand a set of books, whose greatest art consists in rehand a set of books, whose greatest art consists in re- reaching by God's ordinance from earth to heaven, were so modes of thinking, and chiefly to the old pride of human ducing all the healthy portions of the mind to a mere far above me, as not to understand the pressure of an atreceptive machine, and furnishing every kind of splint mosphere that they had never breathed, or had not the skill In the words of one who purchased at great expense the land. I remain, &c." and bandage for such distorted limbs as perfect liberty can alone restore—we find, on the other, an equally voluminous class whose highest aim is to encourage voluntary developement where voluntary improvement is least to be expected, and to emancipate those departments of the will and the reason for which we levation so that different they are appropriated by the different they are appropriated by the foliage of the first they are appropriate the foliage of the first they are appropriate the foliag

more accurately, while "seeing men as trees walking," I minds of the writers are so differently actuated, and discover that, however admirable the argument, they eyes and told me to "look up," I see all things clearly," I am more "ready to give a reason to them that ask me," broad and general impression left with us is that of But to return to that idolatry of teaching which we and to say what that Church with its ministry and sacraments must be; and, standing on the great fact, that truth who, in this country alone, have, within a few years, been the imputation of an uncharitableness which I can only say responsibility of our forefathers, we had in evil and violent presenting knowledge to the mind under what they amusement in which these tendencies are most carried my principles do not inspire, and of a bigotry which, I can times been "broken off." In reaching this result, there has onceive to be the most intelligible form, and in getting down as much as can be swallowed. With due was said on a former occasion. For though a further cherishing. As soon might we healtate to allow the docjudgment and moderation, this, generally speaking, is examination of the subject has the more acquainted us trine of the Holy and Ever Blessed Trinity, for fear of the billows went over our soul, and deep answered to deep, tial acknowledgment, of God's justice in punishing our stunted mental state of their little scholars, who either grown-up readers, the works in question are upheld sites of repentance, and faith, and prayer, and selfhave been plied with a greater quantity of nourishment for those very qualities of amusement and interest in mortification, and holinesss, lest we should cast a shade, and especially of that dark and terrible wilderness" through than the mind had strength or time to digest, or under which they are most deficient. We admit that it is perhaps a deep and disheartening shade, upon the safety, as which the Lord hath brought us to the fold that was once The Epistle points out our race, and the necessity the interdict laid on the imagination, in this mania for difficult for a matured mind, in all cases, to form a preof knowledge with a wrong set of muscles. Doubt- is necessary to recover somewhat of their brightness of Church, lest we should rouse the suspicion in others, or be perfect understanding of that way," that it might be less the storing up of knowledge at an age when the vision and keenness of appetite, before we can detect, accused of harboring the thought ourselves, that, however tiles in the end of the day, who yet, by diligent labour, clous, is of the utmost moment; but a child's head is variety of sheep's clothing, or feel like them, what a faring, we are persuaded that they might fare better still, the same rough path, or who may be at this moment, grap-

hearts as ours, and amidst the endless influences that within on them with affectionate sympathy, as they run the same nothing from the means of grace that a merciful God has

Although unable perhaps, as already stated, to determine within," of a soul escaping, as it has been my lot to do, it. from the mazes of sectarianism, in its endless genealogies, into the genial bosom of the Church.

that I will "not consult with flesh and blood, who are dear to me in life would earnestly resist me; to lonial prospects."

The board granted £15, towards the completion of the that are at home at my house," well knowing that I cannot church at Rambodde. answer their inquiries to their satisfaction; to disturb and Schools which had been recently opened by the Church break asunder the ties of brotherhood, which time and a friendly intercourse and many an occasion of " sweet counselling together," have long and endearingly connected; to withold the homage that nature seems to claim for the "I am most anxious that the Society should reprint ashes of the cherished dead, by appearing to insinuate a defect in their religion, and, with motives easy of misapprehension, to leave "the dead to bury their dead"—to overcome the countless expedients and sophistries to which overcome the countless expedients and sophistries to which the heart resorts, in order to persuade itself that whatever church now in the course of erection at Erste Rivier. If be the secret conviction, it is at least unnecessary to avow not, will you allow me to ask for one? £50. would be a liberal sum. I venture also to suggest that the Society should make a grant of £200, towards the church at Colin breaking old associations for reasons that, by implication offend human pride; to admit that I have "rim without respects the most desolate part of this division of the diobeing sent," and have performed the holiest offices of the whither," and incur the necessity of long probation, before I may earn the confidence of my brethren in my new relations; to be day and night agitated and unhappy on a question, on which it would be imprudent to seek sympathy either in the ties about to sundered, or in those about to be formed; to "go up to this Jerusalem, not knowing the position, and yet to have not a doubt that I am right in teachers can know but little of the real nature of education, or of the being they have to educate, who hesitate to confess that, after all they may have taught him, the nicest art consists in knowing where to leave him to took him to

Ash-Wednesday—that she may leave out the six Sunservice, which may warrant us in expressing doubts authority—and it is rather amusing to trace what propersecuted with the questions, " What sayest thou? What

> The truth is, that in a world like this, and with such "cloud of witnesses," still panting at the goal, are looking us and around us threaten to disappoint the very best of us race from which we are now resting, and have their eye or

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN; KNOWLEDGE.

67, Lincoln's Inn Fields Dec. 1849.

The LORD BISHOP of LONDON in the Chair.

A letter was read from the Lord Bishop of Colombo, dated Kandy, Ceylon, July 23 1849. The following are

" I desire to commend to the Society, for a small donation towards its completion for consecration, the humble little church at Rambodde, towards which I apportioned some of your first grant to me on my first coming out, and to which you have given books for divine service. It on more for the theory of irresistable grace. Inis a substantial building of granite, in a lovely situation, and
has been built, and well built, by the residents, without any aid from the Government beyond the site. A grant of £15, or £20, on your part will enable me to consecrate it. It will be regularly served once a month by the clergyman from Nuwera Ellyia, at fifteen miles' distance to the genial bosom of the Church.

To abjure a well-compacted system of opinions, to which

exemplary stability of the fabric itself. Captain Fisher, I have been publicly committed, and which I must now who is the principal resident, and has a large coffee estate in the neighbourhood, has been chiefly instrumental in that I will "not consult with flesh and blood," where all effecting it; and with his aid it would long since have

His Lordship gave an interesting account of the three

Association.

A letter was read from the Lord Bishop of Cape Town dated Cape Town, September 4th, 1849. The following

"I cannot remember whether I recommended the Socese. The expense of building these will be great. I believe the timber will come from England. The Eng-

Colesberg, and £50. in behalf of that at Erste Rivier. The Bishop added, "I have now to inform the Society, things that shall befall me there;" to feel goaded on by in-exorable truth, to the fatal moment of proclaiming the change my mind has undergone; and, at last, under a pressure of conviction, which it would be unsafe longer to resist, and impossible ultimately to overcome, to take my new site for such an establishment. It is situated at about four miles' distance from Cape Town, in the parish of Rondebosch, in perhaps the most healthy spot in the cowhich securely leads to it. Of all the errors in education that of overmuch dependence upon teaching is most to be dreaded, because least to be rectified. On this account it is, that, even under the most judicious direction, regular series of lessons never do so much direction, regular series of lessons never do so much less than the series and the searchings of heart; the make an advent a substitute and any obstitute any obstitute and any obstitute any obstitute and any obstitute any obstitute and any obstitute and any obstitute and any obstitut almost hopeless to look for much assistance from the co-

The Bishop having requested the Society to grant the

in joy. Such days, however, she cannot keep one following another without any interruption; for the first lower and then betrayed.

In it is a low and then betrayed.

In it is a low and then betrayed.

In it is enough to the church, have now and then betrayed.

In it is a low and then betrayed.

In it is enough to the church, have now and then betrayed.

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In it is lowing another without any interruption; for the first day of every week is a festival of joy, in memory of her Saviour's resurrection. For this reason she begins

In the less there will be times when this cross-purposed day of every week is a festival of joy, in memory of her Saviour's resurrection. The collegiste grams and in looking at the past, I often feel have chosen rather, under many provocations, to "keep have granted it; there must be seasons when it is good have granted it; there must be seasons when it is good have granted it; there must be seasons when it is good have granted it; there must be seasons when it is good have granted it; there must be seasons when it is good have granted it; there must be seasons when it is good have granted it; there must be seasons when it is good have granted it; there must be seasons when it is good have granted it. I have entered out of the first persons for the sacred the resting fit persons