Poetry.

THE DEAF GIRL ANNE A. PREMONT. He speaks to them God's word. For all are fix'd in mute attention now, And not a lip is stirr'd, But joy sits smiling on each gentle brow, And o'er each cheek has stol'n a brighter hue-Oh! that I could but bear those giad words too.

A mournful fate is mine; To live in this fair world, to see, to feel How all things are divine-A deathless and pervading spirit steals Throughout all Nature—a deep soul, a voice— But I can never bear earth's things rejoice.

And, when young children bring Aright buds and flowers from the sunny dell. Where the cool fountains spring. And of their wand'rings in the green woods tell, I try upon their brow to trace— I can but know them by the speaking face.

I bow my bead down low, E'en to the beautiful and quiv'ring lip With a vain hope : ah, no ! The rock hears not the sunny waters drip. turn away heart-sick with grief to sigh-Unbeard by me the joyful melody.

My mother bends to speak. r moving lip. I feel her breath Come warm against my cheek-How yearns my soul, but all is still as death; With moist uplifted eye she turns away-Alas ! I cannot even hear her pray.

THE REFORMATION. ITS NATURE, ITS NECESSITY, AND ITS BENEFITS. A SERMON. (By the Lord Bishop of Fredericton, 1847.)

"Harken unto me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."—Isaiah, xi, 1.

The advice which the Prophet here gives to the Jews. in reference to their expectation of the coming Saviour. resembles much which we find elsewhere in the Holy

It is an earnest recommendation to consider the marvellous mercies of God in former times, and our unworthiness of them, and from such meditations to derive comfort in perplexity, confidence in the wisdom and goodness of God, humility and repentance for our neglect and abuse of his goodness, and motives to diligence, uprightness, and perseverance in the path of duty. Now, if such a course of meditation was useful to the Jew, it must be of still greater use to the Christian, who has not only before him the whole course of God's providential dealing with his elder brother, with his fearful and continued fall-continued to this very hour: but the still more wonderful blessings vouchsafed to himself.

Every Christian is, or should be, a kind of wonder to himself: the whole history of Christ's love to us from his birth to his ascension into Glory, is stupendous, that it would fill us with wonder and admiration all the year round, if we had a proper sense of Divine goodness. And our incorporation into the Church of Christ, so far from diminishing, does in fact add to the value of the gift, by shewing that God did not leave his plan (so to speak,) to take care of itrelf, but provided in the most ample manner for its being sustained, continued, and completed. Now, to view the whole of this plan oneself, or to endeavour to display it to others, as a whole, at any one time, is impossible. Its very magnitude and the number of its parts completely overwhelm the mind; and a great many persons fail of understanding the real blessings of the Gospel, because they will not take the pains to number them one by one, and try to count them up though they " pass man's understanding."

Now, the blessings which God has vouchsafed us, ance: the assurance which he gave of his own permises in its remarkable increase, in the face of opposition and persecution-in its spreading out into all parts of the world, and in its revival and reformation at various periods of its history, when corrupted by the devices of Satan, or apparently in a state of decleusion and decay.

The mention of the revival and reformation of particular branches of the Church from heresy of doctrice or corruption of manners, brings me at once to the subject of my present discourse, which is to endeavour to set before you in as full and yet as concise a manner as the subject will admit of, some of the blessings which we enjoy from the great event which called the English Reformation.

In every question the first point to be ascertained is, what we mean by the words we make use of, or what we understand by the Reformation; and, perhaps, we shall better perceive what the Reformation was, when we have learned what it was not. 1st. It was not the laying the foundation of the

Erglish Church. For in that case, the Church would have been formed; not reformed. We cannot cleanse, purify and renew what has no previous existence. To use a homely illustration, a bell may be cracked and the world," says that excellent and amiable Divine, Bishop Hall, "that our Church is only reformed or repaired, not made new. There is not one stone of a new foundation laid by us." Again, "we profess this Church of ours by God's grace reformed: reformed I say, not new made, as some envious spirits allege. For my part I am ready to sink into the earth with shame, when I hear that hacknied reproach, where was your Church before Luther? Where was your Church? Here ye cavillers! we desired the reformation of an old religion, not the formation of a new. The Church was reformed, not new wrought. It is the same Church that it was before, only purged from some superfluous and pernicious additaments. Is it a new face that was lately washed? a new garment that is mended? a new house that is repaired? Blush, if ye have any shame, who thus fondly cast this in our teeth." So that nothing can be more incorrect than to talk of the English Church being three centuries old, or being found in the time of Edward the sixth. The Church is not an institution made by man. Christ was its founder: and all perfectly constituted Churches must trace their origin to him, and to his Apostles. Nor did the reformers ever set up so preposterous a claim as the power to make or found the Church of god. All that they professed to do was to purify it from its corruptions. Indeed, if there were no Church till the time of the Reformers, from what source did they obtain it? Whence had they the Scriptures to which they appealed?

Bishop Hall's Works, vol. v, p. 177, and ix, p. 233. So so, Bishop Taylor's Works, vol. x, p. 132. "That which teach, we do not publish and impose: into this faith entirely, science.

and into no other, as they did theirs, so do we baptize our catewhich they used, we use also, and we use no other; and in what, we believe all that doctrine which the Church of Bome lieves, except those things which they have superinduced ld religion, and which ther have innovated. † The Seri ptures were preserved by the Church, though it was corrupted; but until the art of printing was discovered, few persons were able to read.

Did they invent or discover them for themselves?

2. It is to be remembered that the Reformation was not the work of a few pious individuals only, but the act of the whole British Church in conjunction with the State. § To bring our present Ecclesiastical was considered necessary first, that it should be submitted to the convocation of the Clergy; secondly, Divines of the Church of England. The authority is more jurisdiction in England than any other Bishop." the Book of Common Prayer, which expresses the Layman alike

ontinue in her Communion.

tion was little else than the universal permission to greater mistake than to suppose that this very rea- protested against the spoliation. sonable and christian liberty was granted at the time of the Reformation. For, by whom was it then whose name is held in such detestation, was the only granted? Not by Henry the Eighth, who with equal of his subjects for being Protestants, and hanged others that it was wrong to rob God of what was once given Calvin, whose burning of Servetus is sufficiently notorious. Not by Queen Mary, the unenviable notoriety of whose name forbids the supposition. Not by erished that she scarcely knew where to find money for her sister, Queen Elizabeth, who threatened members her ordinary wants. ! Ilaving shown, then, what the of the House of Commons with being sent to the Tower for liberty of speech, tortured and cruelly entreated numbers of her Roman Catholic subjects for death for the same cause. Not by James the First, if we may trust his significant hints as to what he could do to the Puritans if they did not conform. T Not by King Charles and Archbishop Laud, if we may trust the records of the Star Chamber. Not by Oliver Cromwell, who first preached against persecution and then practised it himself, making it penal even to read the Liturgy of the Church of England in a private house. ** Not in the days of Charles the Second, if we draw our inferences from the stringent severity of enactments against Roman Catholics and Dissenters. # Not by James the Second, who sent the seven Bishops to the Tower for presuming to exercise their private judgement, and awoke to his reason when he had lost his Crown. Here is a century of this liberty either in the writings of the Reformers, or in the authorities of the Realm, civil or ecclesias- for the government of all Churchea, is to suppose tical. And even our brethren of the laity were quite either that the Gospel was by them most imperfectly as expert in the use of the carnal weapons as the known, or if perfectly known, most imperfectly delivclergy, if we may judge from the lives of Lord Chan-ered. And this absolute silence of the Church in these: Its original foundation by Christ himself: the means which our blessed Lord took for its continuance: the assurance which he gave of his own perin connexion with the Church, may be said to be cellors Audley, Rich and Wriothesley, and Mr. Atarm. But, perhaps, it was wisely permitted by propetual presence in it; and the fulfilment of these pro- vidence, that the Reformation should be a struggle not for toleration but for truth. In more tolerant times, though men might be more christianly disposed towards each other, their minds would not have been so determined "cornestly to contend for the faith once delivered to the Saints," and toleration would probably have produced indifference. Whereas by a century and a half of fierce struggles and bitter contests, through the infirmity and corruption of our nature, it was at last discovered, that persecution for religion is a religious crime and a political blunder: a crime in religion, because it is not the weapon by which the truth should be defended; and a binnder in politics, because it increases the number of bad subjects, who do not scruple publicly to profess what in private they disdain to believe; and deminishes the number of good subjects, who are too honest to affirm with their line what in their hearts they deny. !! We, however, who have lived to see universal toleration, or at least professed toleration, must beware lest we confound toleration with scenticism: or lest we imagine that unfettered private judgment is the unlimited power of public abuse: for it is no very uncommon case to find those who are very cager for their own right clamouring down all exercise recast, but the bell was there. "Be it known to all of it in others, and denying them the power of seeing, hearing, thinking, and judging for themselves.

> * Of the Apostles Creed, (or the Creed which bears their name.) we have evidence that a great part of it was used as early as 160, after Christ. The Nicene Creed was drawn up from the general confessions of all Churches, A. D. 225, and the Creed which bears the name of Athanssius, in the 5th cen-

tury.

† The names of the three British Bishops occur in the nuncil held at Arles, A. D. 314, nearly three centurier before St. Augustine came over into Britain; and St. Athanasians seems to alinde to some having been present, or who sent is their adhesion to the grest Council of Nice, A. D. 325.

The whole section of the Southern, Western, Midland, and me portion of the Northern part of England, Cornwall and ales only excepted, are indebted for the Gospel to Saint Augustine. Some portions of the North and North-East were evangelized by Bisbops, who did not at first submit themselves to the Roman See, nor keep the Fesat of Easter at the

§ For in those days the Nation was the Church, and the

Church the Nation.

§ That which all Bishops, Priests, and Descons, at their Ordination declare their willingness to obey, having previously anhaerihed the same, must be the law of the Church, or there

superiora the same, must be the law of the Church, or there is no meaning in words, nor faith in subscriptions.

I will make them conform themselves, or I will harry them out of this land, or else do worse. — King James at Hampton Court Conference, 1604.

This year, 1655, Cromwell finding himself strong, published a declaration, by virtue of which, those of the loyal Clergy who either managed private schools, or officiated in nublemen's families, were ordered to be imprisoned; sad on an noblemen's families, were ordered to be imprisoned; sod on an application by Archbishop Usher to grant permission to use the Litungy, he replied, that having advised with his Council, he and the rest were of opinion that it was not save to grant liberty of conscience to those men who were declared enemies

to his government."-Collier's History of Great Pritain, volume page 393.

The King in his decisration at Breds, had said, " that viii., page 393. tan, Bishop Taylor's Works, vol. x, p. 132. "I hat warm of the primitive Church did action of the safequate foundation of their bopes in mather of helief: the way which they thought sufficient to go to of the Kingdom." Under lavour, however, of this latter clause fleaven in is the way in which we walk: what they did not men's exasperated minds soon put a stup to liberty of con-

thumens: the discrimination of heresy from catholic doctrine who propounded this liberty at the time of the Reformation, which they need, we use also, and we use no other; and in was Sir Thomas More, in a book then very little heeded, and which I never knew any one who had read, Utonia. The sinpassed into a proverb to signify any thing visionery, and impraticable. See Lord Campbell's Lives of the Chancellors, ral. i., p.593. Yet even More did not practise what he recom-

Whence did they obtain the three Creeds or the with the abuses of the times in which it was brought Saints, by their performance of works not included in ground gained; and we do not see how Government form of Chuch Government? But this notion is as about. In all revolutions the evil will probably out- the Commandments, but done out of love of God, can take it away again, after once conceding it. The contrary to fact as to reason. In the year 596, A. number the good; and it was one of the greatest mis- can do more than obtain their own salvation, and that admissibility of such a test has been disputed on the D., we know that Saint Agustine was sent by Gregory, fortunes of the kingdom, that the steps which lead to their merits are capable of being imputed to us; and ground that it would lead to a profunction of the Com-Bishop of Rome to convert the English nation, a large the Reformation were full of the most heartless per- finally, the assigning justification from sin to our own munion, as it did in the Test and Corporation Act part of which was heathen, to the Christian faith, and fidy and grossest duplicity that ever disgraced a Mon- inherent righteonsness, wrought in us by the Spirit of days. But Government have now admitted the test that when he came, he found several British Bishops arch on the throne; and that in the first separation God, and not to the merits of Christ imputed to us as a sound one in itself, and only attached certain (who resided chiefly in Wales) already in possession from Rome, as well as in the dissolution of the Mon- when we believe and obey him. of the field. † We know also, that to his pious la- astries, some of the principal agents seem to have had Scripture; the compulsory celibacy of the Clergy, in parish. bours a large portion of England is indebted for the no other motives but the lust of concupiscence, and opposition to the express words of St. Paul, in 1st Now, being thus, by common consent, an admissible Gospel, and for the Scriptures which he brought with the blinding love of mammon. These were not, Epistle to Timothy and Titus, the practice of St. and a fair test, why Government should place the him. ! The corruptions afterwards introduced (many however, the Reformatian, though they are often Peter, "who was himself a married man," and the per-obstacles they do to the introduction of it is hardly of which in his time were unknown) did not make the charged on it by Roman Catholic writers. The sep- mission of our Saviour to remain unmarried, with an intelligible, except for the very reason that it is the English Church to be no Church: they only ren- aration from Rome (as far as regards the usurped su- express limitation, "that all men cannot receive this most effectual one, and would keep the managing dered it necessary that it should be reformed and premacy of the Pope) was promoted, argued, and car- saying, save they to whom it is given; the insisting on committees of Church schools in the hands of bond most of them continued in communion with the Ro- the people, contrary to the words of St. Paul, 1st allowed in case two-thirds of the original subscribers man Church to the end of their days, and were some Cor., v. 14, and the common practice of the Church; to a school call for it; so that authoribers to the of them (as Gardiner and Bonner) the fiercest perse- the assertion of a state after death, distinct from smallest amount, and subscribers who may be Dissencutors of those who held a different faith. For it was Heaven, Paradise, or Hell, in which souls are tried by ters and subscribe solely for the purpose of excluding constitution to what we find it in the Prayer Book, it : Gardiner who wrote the most strongly in his book De fire, and extricated by the prayers and alms of the such a test, may at any time defeat the wishes of Vera Obedienta against the Pope's supremacy. Church; the abuse of our Lord's words, "whosoeversins Church majority on this subject. Why have clogged Tunstal Heath, and other Prelates, all Roman Catho- ve remit they are remitted unto them," by selling indulthat it should be ratified by Parliament, or by the lice, stated the same opinions; and the bill was car-Laity and representative of the Clergy together; and ried through Parliament, with almost perfect unaufinally, that it should be approved by the Crown. imity, only Bishop Fisher having the courage to say And having these three sanctions it became the law a word against it. And in both houses of Convocaof the land, and remains such to this day. So that tion (both of Canterbury and York) there was an the works of the Reformers do not bind us as autho- almost unanimous vote, (only four voting against it,) rity, any more than the writings of other pious and able that "by the word of God the Bishop of Rome has no

Again, the plunder of the Church was not the work mind of the Church, and is binding on the Bishop as in the first instance of the Reformers, but of Cardinal well as the Priest, on the Crown and the ordinary Wolsey, who persuaded his master to the act, and he It is the law of the Church of England, to all who restrained. But the persons to whom he sold, or gave or gambled away these estates, would not have dared 3. Again, it has been supposed, that the Reforma- to profess a faith different from that of Henry himself, for fear of losing their lives. These facts do not exercise the unlimited right of private judgment, seem to be sufficiently insisted on in general, or we Now, if by this expression be meant the liberty to should not hear so much of the spoliation of the lieworship God according to the dictates of conscience, formers. And there can be no doubt that Ridley and without persecution or molestation, there cannot be a Latimer, especially the latter, publicly preached and

However, it must be confessed that Queen Mary, one of her family who seems to have had a conscience satisfaction to himself, is said to have "burned some towards Church property, or to have had any notion for being Catholics. Not by the famous Reformer to him: for she restored the estates of the bishopric of Durham after they had been all alienated to the Crown, at a time when the revenues were so impov-Reformation was not, let us proceed to show that the Reformation was an act justifiable in itself. Two things rendered the Reformation necessary: First, the their religion, and finally put the Queen of Scots to enormity of the evils to be reformed, and Secondly, the impossibility of obtaining redress in any other way. The evils to be redressed were corruptions of doctrine and corruptions of manners.

It is imposssible, I think, to conceive that the system which the Roman Catholic Church retains to this day could have been the system recognized by St. Paul, St. Peter, and St. John, without any allusion to the principal parts of it in the New Testament. To suppose, for example, that St. Paul or St. Peter knew that all Apostles and Bishops were to be subject to St. Peter as the Bishop of Rome, and all Churches to the Church of Rome; or that prayers were to be offered to the Blessed Virgin as our great mediatrix and intercessor with Christ; and yet that they should and a half after the Reformation, and very little trace pass over in entire silence doctrines so unspeakably important (if true) for the faith of all Christians, and in which Christianity flourished most, seems to have known the least either of the sumpremacy of the Pope or the intercession of the virgin. Now, it was found at the Reformation, that these two doctrines were so deeply rooted in the Papal system, that no appeals to reason, or Scripture, short of an absolute breach with the Papacy, could be of any avail. There were indeed other corruptions, if not so prominent, yet not less injurious in their tendency, which were gradually and successively renounced. These are, the definition of the presence of Christ in the Lord's Supper to he the conversion of the whole substance of bread and wine into the whole substance of Christ's body and blood, thus overthrowing the nature of the Sacrament, which consists not only of invisible grace, (that is, as our Church Catechism teaches us,) the body and blood of Christ, but of a visible sign, that is, the bread and wine, which must remain in their nature bread and wine, in order that there may be a visible sign. Further, the denial of the cup to the laity, in direct defiance of Christ's own institution, and of the acknowledged practice of the Church for 1400 years, the addition of several books of undoubted antiquity, and always held in reference by the Church,) to the universally received and limited Hebrew Canon of

> * At the dissolution of Monastries, King Henry divided part of the spoils among two hundred and sixty gentlemen of families, in one part of England, and (like the dust flung up b Moses.) they became curses both on the families and estates of the owners .- Fuller's Church History, book vi., 371.

> † To Latimer's bonest protests and plain dealing with all sorts of men, we owe the foundation of two Hospitals, (St. Thomas and Bethlehem,) and the noble foundation of Christ's Hospital School, London.

> 1 After the Commissioners, appointed by Protector Somer , had plundered every Parish Church of all the Plate they could find conceiving, as Fuller observer, "one cup enough for a small Parish, and that the richer were able to purchase more for themselves," he pleasantly adds, "All this income rather stayed the stomach than satisfied the hunger of the King's Exchequer, for the allaying whereof, the Parliament, now sit ting, conferred on the Crown the Bishopric of Durham. Rich and entire the revenues of this See, such as alone would make a considerable addition to the Crown; remote the situation thereof, out of Southern eight, and therefore the sooper out of inds! Within two years after, Queen Mary restored men's minds! Within two years were, seems this Bishopric to itself, re-settling all the lands on the same. Fuller's Church History, vol. vii., p. 419.

§ Archbishop Usber, anamedeservedly dear to all men of wis dom and piety, thus strikingly explains the view of the Church in this matter, in his sermon preached before the Common House of Parliament, in the year 1620. "The bread and wine are not changed in their substance from being the same rith that which is found at the ordinary table ; but in respect of the sacred use wereunto they are consecrated, such a change is made that they differ as much from common broad and sine, as Heaven from earth. Neither are they to be accounted barely significative, but truly exhibitive, also of those Heavenly things whereto they have relation, as being appointed by God to be a means of conveying the same unto us, and putting us in actual presession thereof. So that in the use of this holy ordinance, as verily as a man, with his bodily hand and mouth, receive the earthly creatures, so verily doth he with his spiritual hand and mouth, if any such he have, receive the budy and blood of Christ, and this is that real and substantial presence which are effirmed to be in the inward part of this secred action. The truth which must be held, is this, that we do not receive only the benefits that flow from Christ, but the very body and blond of Christ, that is Christ himself crucified." Again, "Where if any man shall demand, 'How can this man give us his flesh to est ?' be must not think that we cannot truly feed on Christ utiless we receive him within our mouths, but must conside that the exting and drinking which our Savinor speaketh of must be answerable to the hungering and thisting, for the guiding whereof his Heavenly banquet is provided. It is not therefore such an eating that every men who bringeth a bodily mouth may attain unto; but it is of a fee higher nature, siz: a spiritual uniting of us into Christ, whereby he dwelleth in us, end we live by him." These are the words of Archbishop Leber, a man who had so great an aversion to the Papacy as

4. Further, we must not confound the Reformation gences openly for money; the supposing that the its admissibility as a test is recognised. That is

ried by Roman Catholics themselves: by those who the Liturgy being performed in a tongue unknown to file members of the Church. Its introduction is only (To be continued in our next.)

CHURCH EDUCATION. (From the Guardian.)

We beg to call attention to the report, given it mother column, of the Bath and Wells Diocesan Societies, at Wells on Thursday last. Great efforts have been made in that diocese, for some years past, for the promotion of the education of the poor, and therefore the clergy of the diocese of Bath and Wells having once tasted of blood, could not afterwards be speak on this subject with a confidence to which experience and devotedness give a right. The meeting came to an all but unanimous decision as to the necessity of opposition to the now unfolding intentions of the Privy Council on the subject of Church

> A contest with Government is no little matter for the Church to embark upon. With any who are disposed to regard this one as a pleasing piece of excitement, and, consequently, feel no pain and no annoyance at having to go into it, we must confess we do not sympathise. A contest with a Government is a serious and anxious thing, full of alarms, apprehensions, and critical turns. It ought to be entered anon with exnctly the same feeling with which any other war is entered upon. War is not pleasant. Peace is much more comfortable. If such a contest is entered on in this spirit, there will be, though at the expense of much annovance to those who conduct the Church's side in it, a letter chance of final success, because there will be much more coolness, self-possession, and steadiness.

One consolation there is, for those who are on the

Church's side preparing for it, that nothing could have prevented it coming on. We are quite satisfied of holy name;" (Order of the burial of the Dead.) all his. No chance cause has brought on this contest. It is one of the things which was certainly to be, some day or other. As soon attempt to stop the wheel of fate as try to have staved off the day when the Government of this country would commence a course of policy for obtaining power over national education. was quite unavoidable, in the first place, that Government assistance should be asked for. Government does not assist without trying to get as much as it possibly can in the way of power, as a compensation for such assistance. The process of bargaining then begins. The Church thinks properly that Government ought to be content with such an amount of power as enables it to see that its money is honestly spent for the purpose for which it is given; that is to say, with the power of inspection. Government, on the contrary, thinks it ought to have much more power. It dictates committees of management, and forbids the founders of schools the choice of an episcopal visitor. But what has been claimed in the way of power is not all, or the most important part of the Committee of Privy Council have absoltately no check given, and indefinite power is claimed in compensation. Nothing could have prevented this contest coming on; and now it has come on.

First, then, with respect to this unlimited and indefinite nature of the power of the Committee of Privy Council, as it now stands. We apprehend that, even in a constitutional point of view, this is an anomaly which must be rectified. And we strongly recommen this point to the consideration of our friends in Par- of life;" (Rev. xxi. 6:) " in whose presence is fulness liament, and especially the members for the Universities, upon which the Church has a peculiar claim.-There can hardly be a safer thing to assert, than that the throne shall dwell among them;" (llev. vii. 16.) unlimited power in any official board is not in harmony with our constitution. It cannot be supposed that the nation really intends such a board to have the tains of waters." (Rev. vii. 17.) whole department of education in its hands, without a single parliamentary check upon it, a single statute to a right to connect with the disposal of the public oney committed to it.

Secondly, with respect to the particular animus of of education. It is absurd to disguise the fact that the present Government want latitudinarian education. They do not disguise it themselves; they tell us it what is called the "combined system," in which the children of all denominations were brought together, is the one which Government prefers, and which they once actually intended to introduce, being only prevented by the discovery of its unpopularity-

"It was declared that religious instruction was to be be set apart for such peculiar doctrinal instruction as manifold wisdom of God involved in the wonders of might be required for the religious training of the redemption :- encircling with them the throne of God children; that the chaplain should conduct the reli- and "always beholding his face," Matt well, 10.) and gious instruction of the children whose parents beonged to the Established Church; that the parents and serving him night and day in his temple," (Rev. of any other child should procure the attendance of vii. 16.) and worshipping him, and chanting forth bis the licensed minister of his own persuasion. It was praise. intended that the general religious instruction should resemble that given in British and Pareign Schools from the Holy Scriptures, without peculiar interpretation."-

quence of the discovery of its unpopularity, is a pledge for their not entertaining it still, we know very well how a preference, once deeply fixed, works and moulds the plans and directs the sime of any Government board.

We allude to the communicant-test for members of Church school committees.

We must observe, first, that this test stands now in a position in which it has not hitherto stood, and that v. 13.)

conditions to the original introduction of it into any

it with such conditions, if it had not been for some fundamental dislike of an efficacions test altogethersome general suspicion that it would disturb that tendency to comprehensiveness and latitudinarianism which weaker tests would favour?

We understand application has been made to the proper quarter to summon a general meeting of the National Society some day next month. Meantime, we trust the church at large will seriously consider its position, and prepare for taking a line.

and the second of the second o THE SOCIETY AND EMPLOYMENT OF THE

BLESSED. (From Bp. Mant's " Happiness of the Blessed."

Thus glorified in their bodies, enlightened in their inderstandings, and purified and annetified in their hearts, they, who are made "meet to be partakers of the inheritance of the saints in light," (I Cor. i, 12.) will enjoy a Society, and be occupied in Employments corresponding to the glory of their residence, and the excellence of their condition, and their own improved state of body and of soul.

There they will associate with their brethren "the spirits of " other "just men," like themselves "made perfect;" (Heb. xii. 23.) their "fellow-citizens of the household of God;" (Eph. ii. 19.) ' the general nasembly and church of the first-born which are written in heaven;" (11ch. xii. 23.) with the blessed, with themselves, of their Common Father; the good and faithful servants, with themselves, of their common Lord; the sanctified, with themselves, of the Holy Ghost the Comforter: with patriarchs, and prophets, and apostles, and martyrs, and hely men; all those who "are departed hence in the true faith of God's those who from the beginning of the world "have washed their robes and made them white in the blood of the Lamb;" (Rev. vil. 14.) "a great multitude, whom no man can number, of all kindreds, and nations and peoples, and tongues." (Rev. vii. 9.)

There shall they be admitted to the Society of "an mumerable company of angela;" of those "ministering spirits," who from the creation of man have been sent forth to minister for" them who are now become heirs of salvation ?" (Heb. i. 14.) those who, in their hour of danger upon earth, have "encamped round about them, and delivered thom;" (Ps. xxxiv. 7.) those who in heaven have "rejoiced over them on their repentance:" (Luke xv. 10.) who "at the coming of the Son of Man in the clouds with power and great glory, have gathered together his elect from the four winds, from one end of heaven unto the other:" (Matt. xxiv. 30, 31.) and to whom they shall themselves thenceforth be likened and equal, partaking of their spiritual nature ; rivalling them in power, wisdom, and holiness; and clothed like them with immortality.

not the positive, after all, so much as the negative, 24.) "whom having not seen they love; in whom, side of the matter which is most threatening. The though now they see him not, yet believing, they rejoice with joy unapeakable and full of glory," (1 Pet. to their power at this moment. There is nothing to i. 8.) who is now "gone to prepare a place for them in prevent them any day making any condition they like, the many mansions of his Father's house, and who will and refusing sid to Church schools, if not complied come again, and receive them unto himself, that where with. Here, then, we say, is the contest; assistance is he is there they may be also." (John xiv. 2, 3.) For as the Apostle teaches us, "When Christ, who is our life, shall appear : then shall they also appear with him in glory :" (Col iii. 4.) and so shall they be over with the Lord." (1 These, iv. 17.)

There shall they be admitted to the presence of God the Judge of all," (Heb. xii. 23.) "the Father of our Lord Jesus Christ, the Father of mercies of all comfort;" (2 Cor. i. 3.) "with whom is the fountain of joy, and at his right hand there are pleasure for evermore." (Ps. xvi. 11.) And "He that sitteth upon

With this society, and in this presence, shall the blessed continually dwell occupied in such employments failing of prophecies, and the ceasing of tongues, and of the gifts of God, love of God himself, and the love written a pamphlet in which he expressly states that mandments," in "diligently hearkening unto the voice of his words," (Ps. ciii. 20.) in their cheerful and unwearied attendance upon his pleasure :-- copying after the beauty of their holiness :- examining with thom regarded as general and special; that periods were to with them into the mysteries" (1 Pet. i. 12.) of the contemplating his perfections, and celebrating his glory And there shall be "heard as it were the voice of

great multitude, and as the voice of mighty thunderings, and the voice of harpers harping with their harps." Ilere, then, is a distinct preference avowed by Government; and though it may be said that the fact of their having once given up the design, in conseand is, and is to come." (Rev. iv. 8.) " Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for pleasure they are and were created." (Rev. iv. 11) " Worthy is the Lamb that was slain, to receive power, and On one point, touched on in the late correspondence, this animus comes out very observably; and glory, and blessing. For thou wast slain, and hast we notice it the more readily because that point is, in redeemed us to God by thy blood out of every kindred parishing exercises and how an occasion like this may furnish every kindred parishing exercises and how an occasion like this may furnish every kindred parishing exercises. we notice it the more readily because that point is, in our opinion, as important a one as any which has been and tongue, and people and notion; and hast made touched on in the whole course of the controversy.—

us unto our God kings and priests." (Rev. v. 9, 12.)

Holy Communion, of which considerably above, two "Amen. Allelujah. Blessing, and honour, and hundred partnok; there having been also previously an glory, and power, be unto Him that sitteth upon the sarry Communion in the barn that has been used for a sarry communion in the barn that has been throne, and unto the Lamb for ever and ever." (Rev.

THE ASSESSED AND CHURCH OF THE PURP-BORS It were a greatly and a glorious sight, The assembled Church from time's re-Priest, patriarch, ruler, laugirer, and ongo; And they who suar'd the puet's lofty flight.

Praimist or seer; or fought the Compel fight,

Grd's tenth proclaim'd, or stored the seared page;

With all of less renown, who daved engage Sin, and were conquerors in the Savinar's might. Behold them there! They stand before the gate (In heav'n their names are writ!) for entrance there What time their Captain comes. Cast of the weight That stays the course; like them right onward bear, So shalt thou swell with them their Lender's state, Partake his triumph, and his banquet share.

THE ANGELS.

They are God's minist'ring spirits, and are sent, His messengers of mercy, to fulfil
Good for salvetion's beirs. For as they still Oriero when we sin, rejnice when we repent;
And on the last dwad day they shall present
The severed rightenus at his holy hill,
With them Guil's face to see, to do his will,
And bear with them his likeness. Was it means, That we this knowledge should in secret seal. Unthought of, unimproving? Rother say; Gul deign'd to man his angel hosts reveal, That man might learn like angels to obey And those, who long their blies in beaven to feel, Might strive on earth to seem him ev'n as they.

GOD'S PRESENCE IN HEATEN.

To. 'is God's presence gives the welcomed blies,
Their joy and blies supreme. With him to dwell,
To see his glory, and his present ettl,
To eapy him of perfectness possest,
The Holy, Holy. Holy! First and best
Of joy's fruition's base and pinnacle;
Without him, heav'n would more resemble bell. Durkness with him were light, and labour rest, God of my health, show me the way to bliss, The way to Thee! Who slight thy peoffer'd grace, The way to thee? Who sight the profiled gra-Sin le their portion now, at last the abyos Of wee. The image in my omit replace, That I may serve thee here in time; nor miss, When time shall full, the heightness of thy face!

god's praisks in Hraven, Methought I heard a mice to hear'q's high King Shout " Allelujah !" From a host it came. A countless number, which no man can name,
A countless number, which no man can name,
Of God's redeem'd attempted to the string
Of listpers harping with their harps, that ring
Symptonious: "Worthy is the Great I AM,
Who us created; worthy is the Lamb. Who died to save us " and again they sing, " Salvation. Allelojah !" Then I thought, With such celevial song what earthborn lays
Of mounce thome may vie, too oft o'eriraught
With vice or fully? May heaven's concert raise is Heav'nward my thoughts and hopes, till, thither brought.
I hear and join in that immertal praise I

Ecclesiastical Intelligence.

ENGLAND.

COKEKCRATION OF HURSLEY CHURCH. Yesterdny the Lord Binhop of Winchester consecrated, or it might, in a way, be said reconscented, the parish. Church of Hursley, The present new creetlen covers the whole space occupied by the former parish church; the old walls are essed in the new ones, the old tower stands. but the building is considerably prolonged eastward. The former church was built about one bundred and fifty years ago or more, and that, too, upon the site of another, and, it can hardly be doubted, a much more charch-like structure. The former church was solidly bolk of brick, with round-headed windows, glazed in small square, paness. The seatern and was finished off in battlemented brick. The eastern and was finished off in battlemented brich, steps. The pews were after the usual fushion of the period, tall, square, or oblong boxes or peus, except at the extremity of one side, where, within a sort of oak-park palling, was accommodation for the squire's family. Still, the whole was in fairly good repair, much as for many years would have come up to all the requirements of visiting-right inquiries, though it could not be called, either in outward proportions or internal arrangements and decorations, seemly far the boly use to which it was set apart.

The design of the propect rebuilding was not therefore. The design of the present rebuilding was not therefore,

for the comfort and accommodation of the parishioners igni-the first place, but chiefly for the honour of God, and that: a house dedicated to Illa service might be more worthy of Illm whose name it boars. Mr. Harrison has been they architect, and we think this church will add to his already? There shall they be admitted to the presence of bigh reputation. His church will add to his already: "Jesus the Mediator of the new covenant," (Heb. xii. as he could, to make the new church harmonise with the old tower, and with the make the new church harmonise with the which had replaced by the last building ... Independently, then, of its simply problecture merics, he has succeeded very happily in this particular. It will be remarked by many how much the new church seems already to assume the quite selemnity and time-subdued appearance of me substantial village church. I no style is the security for north also and the nave are of equal length, the south aisle being somewhat shortened, the effect of which is exceedingly good, as breaking the initions line, which the east end would atherwise have presented. This effect, will be pleasingly noticed, viewing the church righter from the north of the east end, where the eye catches the four than and north aisle, and the south from the north of the cast end, where the eye catenasine; level front of the north and north alide, and the south alightly thrown back, and over all the tower and spire; for the old tower has been surmounted by a very graceful spire, the only regret about which is that some legion, fifteen feet could not have been added to the height. The casing of the old walls, as well as the newly-built walls; are of Swange stone; with all the ornamental work, such are or Swange stone; with all the ornamental work, such as quoins, string courses, mullions, window jambs, &c., of Caen stone. The walls are rather low, with a high rell pitched roof. This perhaps may be noticed as a subject for criticisminside the church, from the shortness of the the throne shall dwell among them;" (iter. vii. 16.) and "the Lamb which is in the midet of the throne shall feed them, and shall lead them unto living fountains of waters." (iter. vii. 17.)

With this society, and in this presence, shall the artist apparently been to keep in recollection that some part is old, that he has preserved a window over the west single parliamentary check upon it, a single statute to lay down what conditions it has, and what it has not; as are adapted to their new state of being:—cultiva- door of very doubtful appearance. We imagine not a few lay down what conditions it has, and what it has not; as are adapted to their new state of being:—cultiva- door of very doubtful appearance. We imagine not a few lay down what conditions it has, and what it has not; as are adapted to their new state of being:—cultiva- door of very doubtful appearance. We imagine not a few lay down what conditions it has, and what it has not; as are adapted to their new state of being:—cultiva- door of very doubtful appearance. We imagine not a few lay down what conditions it has, and what it has not; The roof is of oak, the seats all handsome solid moveable the vanishing away of sublunary knowledge, "never desks, and particularly good secommodation for kneeling." secondly, with respect to the particular animus of the present Government in favour of a certain system the present Government in favour of a certain system of colors for the site about to dispute the first that contains a factor of the standard of the colors for the site about to dispute the first that contains a factor of the colors for the site about to dispute the first that contains a factor of the colors for the site about the first that contains a factor of the colors for the site about the first that colors for the site about the sit the stalls are of walnut. And by the way, it is matter to of the gifts of God, love of God himself, and the love of our brethren for his sake:—"equalling" the angels in their undeviating "fulfilment of the Lord's commandments," in "diligently hearkening unto the voice of the lord's commandments," in "diligently hearkening unto the voice of the lord of the lord's commandments," in "diligently hearkening unto the voice of the lord of will study their symbolical import. The altar, is of cedar, with a slab of white marble laid upon it. The charch is paved with encutatic tiles, red and black, very nicely. the pure enjoyments of their celestial nature :- imita- arranged for simplicity of pattern, and the effect is good, time them in the excellency of their knowledge, and the colours being thrown into masses, instead of being alternate. The tiles in the chancel are of richer design, the beauty of their holiness:—examining with them his marvellous works of grandeur, power, and providential goodness in the glories of creation; and "looking with them into the mysteries" (1 Pet. i. 12.) of the rich tiles, arranged in bolder pattern, and in much brighing. colours, which will be greatly sabdord and harm the light coming through painted glass. It will have been a disappointment to many that the windows were not ready, for every one likes to see and feel, he has had part in a good work. The readers of the Guardian will know the history of the windows-that they ('e an expression of gratitude to Almighty God from many, who believe The Christian Year, to have been an interment of blessing to them. It is to be hoped that the amount of the contributions which may still be added will allow all the windows to be decorated in the highest style of Christian

The day was exceedingly fine, and the attendance; as Dean of Winchester and Archdescon of Winchester, the Wardens of New College and Winchester, Canons Neel, Hamilton, Bartholomew, Messrs, T. Kehle, Cormil, G. Heathcote, W. R. Heathcote, E. Hill, Lefroy, Chandler, W. B. Walter, R. Champernowne, Dr. Moberley, and G. Huntingford. There were also many strangers of the laity, including Mr. Justice Patterson, Mr. Justice Coleridge, John Simeon, Esq., M.P., Mr. R. Williams, Mr. Melville Portal. The service began at eleven o'clock and old and infirm, and necessarily occupied at norm, should have an opportunity of receiving once during the day.