MY TIMES ARE IN THY HAND.

My times are in Thy band! I know not what a day
Or e'en an hour may bring to me;
But I am safe while trusting Thos. ough all things fade away. All weakness, I On Him rely,

Who fixed the earth, and spread the starry sky.

My times are in Thy hand ! Pale poverty or wealth, Corroding care or calm repose ing's balmy breath, or winter snows, lickness or buoyant health— Whate'er betide, If God provide,
"Its for the best-I wish no lot beside.

My times are in Thy hand! Should friendship pure illume, And strew my path with fairest flowers; Or should I spend life a dreary hours In subrude's dark gloom, Thou art a Friend Till time shall end.

Unchangeably the same: in Thee all beauties blend. My times are in Thy band;

Many or few my dava. I leave with Thee - this only pray,

That by Tny grace I, every day, Devoting to Thy praise, May ready be To welcome Thee, Whene'er Thou comest to set my spirit free My times are in Thy hand!

Howe'er those times may end. Sudd n or slow my soul's release, 'Midst anguish, frenzy, or in peace, I'm safe with CHRIST, my friend! It he be nigh, Howe'er I die, Twill be the dawn of heavenly ecstacy.

My times are in Thy hand! To Thee I can entrust
My slumbering clay, till Thy command
Bids all the dead before Thee stand.

Awaking from the dust, Beholding Thee, What bliss twill be With all Thy saints to spend eternity

To spend eternity In heaven's unclouded light! From sorrow, sin and trailty free, Reholding and resembling Thee-O, too transporting sight, Prospect too fair, For flesh to bear

Haste, haste, my Loup, and soon transport me there N. Y. Churchman

New York, May, 31, 1953. To the Editor of the (N. Y.) Churchman:-

REV. AND DEAR SIR:-The clergyman alluded in the accompanying extract, is the Rev. RALPH HOYT. Having enjoyed the privilege of his friendship for years. I can corroborate the truth of this affecting extract.

Might I suggest that the accompanying clipping or a portion of it, might interest your readers? Very respectfully yours,

[From the Brangelical Catholic of 21st May, 1833.]

NO FICTION. Sin: As a stranger in America, going to and fro in the land, and just now in charge of a church near the city, I sometimes make excursions into the rural districts around me, dropping a word of warning or instruction by the wayside, and catching glimpses of the life of the people in their houses and in the fields. I asked a city brother, who is hard-worked generally, to come out and breathe the fresh air of the country, and stretch his limbs on the green sward, and expand his tungs with a pure atmosphere, and drink in the He came; and after having the pleasure of seeing his anxious city-face catch a kind of glow on the fresh glebe, and in the free air, I seized a pair of sculle while we were waiting for the train, and pulled him across the Hudson to the Jersey shore, Just here, where I thought our adventures and our excursion were ended; they really begun; and for the honor of religion, and the encouragement and confirmation of the faith of others, I tell you what I saw. On climbing the spur of the hill, which runs out from the Palisades, we fell upon the grass-grown stones, which marked the camping ground of the revolutionary army at Fort Lee. Out of the ruins a wooden house was rising; and engaged in the handicraft of house-building we found two clergymen of the Church "working with the labour and travail of their own hands, that they might not be chargeable to any." I was a stranger, but we joined them, and received their hearty greetings with not a little mutual sursetting sun, I made some inquiries about a small seen by the wayside as we came up. I found, after children, and the res angusta domi which the rate of house rent in the city caused, to migrate to some her which she thought might be spared, that she would rather have the money spent in raising a shed in which they might worship Gop. Sometime ago. while the snow was on the ground, they borrowed a neighbor's yoke of oxen, and she drove the bullocks down, dragging a big stone after them, to the site prepared. They sang a hymn and made a prayer. and laid the foundation of the little church I saw. No one helped them. They did not know how it was to be finished. They had faith, and they began. They could not afford to hire tradesmen, or buy new lumber; so they went into the city and begged, or that are pulled down there from time to time to make way for more spacious and omate piles. With a

work for want of skill. He got a heterogeneous assortment of furniture from old churches in the city that have been pulled down. His poverty, and nor and in particular localities? Human genius, and his will, consented to their adaptation to this new use. Thus in the midst of a spiritually deserted, but

populous neighbourhood, has he raised a house of prayer by the wayside ad majorem Dei glorum than more pretentious edifices. While he was engaged in this apostolic labor, his wife was evangelizing the children and adults, and building up a more glorious edifice with lively stones. He has now twenty young catechumens ready for baptism, a thriving Sundayschool, and an overflowing congregation in the afternoon. The congregation give no aid. I cannot tell you how I was touched with this story, the particulars of which were not paraded, but extracted from him by sundry questionings, and an intrusive curiosity and interest on my part I could not repress. I was struck by the faith which had here removed mountains of difficulty, and the charity which receiving little could still give so much. I then determined, beside such personal sett-denial as I could exercise in his favor, to do that which has not been done, and which I feel I risk his displeasure in doing now, viz., to make known his case to those who, having this world's goods, will not, for Chaisr's sake, leave this good brother to struggle on in need. We went back to his house, and were introduced to his wife and children, and it touched me-a man used to the purple and time linen of an Established Church -to see this man, a scholar and a poet, and selfdenving Christian clergyman, beneath the humble I witnessed his cheerfulness and his content, his faith undimmed, and his charity for perishing souls as large as if he had large means to give from, it did me

While we talked his hand wandered over the keys of a small instrument he had rescued from the ruins of some church, and falling, as if by common consent and without premeditation, into the chant Gloria in Excelsis Deo, we sang it through. After this I went out, with a full heart, to play with the children, and then, with Gop's blessing on him and his labours, we left this interesting place. I need not add I have written this without his knowledge or consent, in the hope that many who have to give, and know not where to bestow their bounty, may turn the stream of their alms-deeds on this hitherto unheard of place. I dare say you will not besitate, Mr. Editor, to receive what God may put it in the hearts of Christian men to give ; and

good, and unlocked my sympathies, as, I pray Gov,

it may unlock those of many a Christian heart.

### I am faithfully yours,

AN ANGLICAN PRESBUTER. Ember Day, in May, 1853.

A person happening to read the above in the printer's proof, said, " I'll give twenty-five dollars to help such a man." Whoever is moved to do the like may send it to the Editor of this paper.

#### \_\_\_\_\_\_ THE CHURCH MILITANT.

(From the Philadelphia Register.)

We'are directed in the Prayer Book to pray for the welfare of Christ's Church Militant: yet, strangely enough, we seem to be continually forgetting that war and conflict are needful conditions of the Church's existence in this present world. Some are apt to grow fearful and desponding when her way is or layman who, for a long course of years, regards hemmed in by outward foes, or when her camp is the validity of his orders or his baptism as an open store, on the first day of the week, something, if it occasionally deserted by a soldier from within. Yet, | question, is not likely to do much good, to himself or | were but a single cent, as God has prospered him, of the eventual safety of the Church of God, when we read "the gates of hell shall not prevail against her?" Individuals may fall, in whom we trusted; and institutions may perish, though they have enjoyed our confidence; but God's strange work will still be going on to its perfection. So the "treasure" is sale, what though the "earthen vessel" be shivered for its innerfections? Nothing has ever been destroyed utterly, in God's universe, that deserved to live.

The worst, or indeed the only danger, at the present time, for the Church, or for individuals, arises from a cowardly fear in following resolutely the plain path where duty leads. We honestly believe, let us suppose, that our branch of the Church is right, and that we are right in being in it. But difficulties and troubles come, and then we hesitate about going on. This is the height of folly. Our very manhood, independently of higher considerations, should teach us otherwise. When has the Church of Christ been prise. After going to a point, from which we got a free from difficulties, external or internal, or both toglorious view of the North and East Rivers at a gether? Not surely in its earliest, and, as we are glance, with Flushing in the distance, lit up by the apt to think, its purest ages. In the days of apostles and martyrs, death was the penalty of an open probuilding of church-like appearance, which I had fession of faith. When the world, through Constantine, became the friend and not the opposer of the many questionings, that one of these clergymen, a Gospel, the state of things was rather altered for the cordial, modest man, had been a city rector, who worse. For then, some of the Church's brightest found his occupation there gone by the sale of ornaments fell into deadly heresy, and Athanasius churches to secular uses and the moving of others up at one time, was orthodox against the world. The town. He was forced then by the ill-health of his Middle Ages have sometimes been fondly entitled "The Ages of Faith:" but surely, by all accounts, the seeds were then sown, and partly ripened, of quiet country nook. His wife said to him one day most said corruptions. The Reformation lopped off after they arrived, when he proposed some outlay for from the Christian body many huntful excrescences; but the rude surgery of the time let out sometimes

the life-blood too. Why then, should we, of this present era, look for a condition of things that has never before been possible? Why should we wish or expect to see the Charch glide on, without rocking, over a summer sea? All past history should lead us to expect continual difficulties, in the Church Catholic, and is every branch of it. The sins and infirmities of human agents make this unavoidable: and the probation of the taithful would seem to require it for their growth and goodness. Still, it is not of course meant. that any particular kind of difficulty is a thing to be bought the old materials, boards and beams of houses desired. Our troubles often are the punishment of sin, or at least of error: and the nature of the punishment may sometimes point most clearly to its cause. part of these they made a fire and warmed them- If this be so, it naturally occurs that we should ask. selves, and with other parts they raised a temple to What do our Church troubles now seem to indicate the Loro their God with their own hands. They as the mot of existing evils? Of course, we should

old tin, fitted and nailed on by himself: shingles [ism and French Atheism have combined to recoruwere too dear, and, as he said, he could not do that mond as the panacea for all our ills? Has any watchful observer of Christendom failed to detect an unconscious tendency that way, in whole churches, human learning and victue, are more relied upon by many, than is the Omnipotence of God. We ascribe to some one or more persons of our own party in religion, all imaginable, and sometimes even impossible excellences. And not only so, but we follow them blindly, through all varieties of right or wrong opinion which they choose to recommend. We can see no evil in our friends; and, as a natural result. we can discover no particle of good in men of opposite opinions. It is indeed very proper to have a due respect for official superiors, pastors and teachers; but the man-worship of our time thinks far more of the person than of the officer. Our magnified self, at the head of our party, is glorified, because he diffore-footates only in degree. We praise ourselves in praising him. At any rate, our "Representative-Man," whoever he may be, is almost needful, we think, to the right administration of the world, and the Church would be in danger," if he were in any

Now, does it not seem to be this very error, so far as we may reverently judge, which God, of late, by his Providential dealings, has been aiming to destroy? What means the sudden, repeated, and unexpected removal, by apostacy, or disease, or death, or loss of reputation, of men who were once the great centres of influence and the heads of religious parties, -it God does not mean thereby to warn us not to trust in man, whose breath is in his nostrils?"-The Church of Christ, we must learn, is in no danroof which he had reared with his own hands. When ger from the loss, in any way, of any man or set of men. On the contrary, each apparent loss will turn to present gain, if only the emergency be rightly met. What is the right course, then, when difficulties come? Is it either wise or becoming to sit despondingly, and wait for better times? By no means! That same voice that of old came to Moses when his people were arrested by the sea, comes now, with equal plainness, to every minister of Christ: "Speak unto the children of Israel, that they go forward !" The times call for more resolution, and for bolder action. Our Church must go on to occupy new fields, rather than abandon old ones. The members must all strive to work together in more love and harmony than before, and offer a more united front to every enemy. We must take in more of the Divine, and throw out some of the human element, in all our operations. We must go on more simply in reliance upon God, and with less dependence on the wisdom and goodness of our best earthly leaders. The Church must be drawn more closely and sensibly to her Divine Head. She must remember that she is built on the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone." Then, not only will she not be willing to rest on "St. prayers and earnest endeavours. Puter and his successors," but the will not be injured by any Paul or Apollos, who may deservedly or not, be an oracle to his credulous admirers. It is both

> For every individual Churchman, the path of duty lies open and plain before him. We are not called upon, on every occasion of difficulty, or apostacy fram the fold, to perplex ourselves by a bewildering geexamination of the very "first principles of the doctrine of Christ." Some things in religion we must presume to be settled; or there will be danger of our ending in universal scepticism. That olergyman others, in so uncertain a position. There is no great least, as well as the greatest, has, from his position

> dangerous and sinful to take any one man for our

guide and model but "the Man Christ Josus."

## LONG SERMONS.

(From the Evangelical Catholic ) One most serious drawback to the popularity, and, I necessity, to the growth and prosperity of the

sermons.

It is not worth while for men to urge, as some ticklers for old customs are wont to do, that in former lays, people listened patiently for one or two hours discourses from the pulpit. They will not do it now. Brevity is the order of the day. A clergyman can adopt no surer plan for emptying out his church, than to weary the congregation with long sermons. He may possess the eloquence of Cicero and Demosthe- called the Dairyman's Daughter, which has often

ondensation have been formed.

It costs trouble to write short sermons, but a minister the wishes to be useful will not complain of this. Sermons of twenty minutes seem about the bappy sedium between long and short. No person will

A Methodist exhorter having once announced his belief in the highest type of evangelical dectrine, and so poor were they, that he was often ladelted for a night's lodging and the ordinary hospitalities of life to Preab terms his manufaction to the latter he moves coming back vice versa—thus setting off dectrines and sacratext and declated his intention to "preach from it" and the lowest typo of sacramental grace, and kept his promise to the letter, by nover coming back vice versu-thus setting off doctrines and sacrato it again! Sermons propared in haste, and without ments against each other, as if one could not becareful weeding and pruning, will be apt to run off lieve in both, and in the influence of both equally. in the same direction. But in sober carnest, why Once it was our pleasure to hear a divine, as old wed almost all their knowledge of Cherch disappline will our clergy waste breath in wearying their as Bishop Meade, and as evangelical as he is, the grave the last of a knot of Lodies from Strathmaira people with long sermons when short ones will give (more, probably, of a Catvinist than the bishop,) L. L.

#### IMPROVING THE TALENT COMMITTED TO US.

from the Christian Witness, and recommend its have plenty of imitators, to throw oil upon the from earnest remarks to the attention of our readers. The subject is not only one of grave importance, but of life or death. The religion by which many think they will be saved, is but a delusion, instead of an improvement of the great gifts which God has entrusted to them, and a strict account of which He will require at their hands. We may class them after this manner:

The One-service Christians, among whom numbers communicants have place, think that to attend morning service is enough; and so they give the emainder of God's Sabbath to sloth, to worldly conrersation, or to forsake the "assembling of themselves ogether, as the manner of some (that is their manner) s." Nothing can be more fatal than the example of

The Practice-at-variance-with-theory Christians, who believe the Church system, yet act on that of the world; admit the grace-giving power of God's service, yet are constantly forming excuses to justify their absence. Their greatest care seems to be how they shall most effectually bury their talent.

The Wrong-theory Christians, who neglect "tho form of sound words" once for all delivered to the Church, and lean upon some individual who may happen to set himself up as a teacher, or upon their own speculations and whims, just as if he or they were what the Scripture declares the Church to be-"the pillar and ground of the truth;" the "fullness of them that filloth all in all." Such manifestly misapply their talent.

"There is scarcely a parish in the country, where there is not at least one or two individuals, who seem to make the interest of the Church, their own, and who are, apparently, as much gratified, in the signs of its prosperity, as they are in the success of their own personal enterprises. They are foremost in every effort-always doing and always willing to ilu-contributing of their substance, seconding to their ubility, and carnestly co-operating with the minister in every good word and work, holding up his hands and encouraging him in his labors, by their fervent

Now, what one of two persons in a parish actually accomplish, all can do in a greater or less degree. It is certain that no Christian is so poor, or so busy, that he cannot make an effort; he can at least try to do more than he has yet done. If every memberjof the Church could be made to feel his duty, in this particular, and be led to arise and do at once, what his hands find to do, our Church would very soon feel an impulse, which would gladden the hearts of all who desire to see the work of the Lord prospering in the world.

If, for example, every individual in a parish. should make an effort to be present, without fail, on every occasion of public worship; to lay by him in that he might contribute according to his ability, lot ter impediment to all true Christian progress, than the spread of the gospel, at home and abroad; to uso the miserable habit of forever looking back. The this influence to bring children into the Sunday School, andko secure the attendance and service of good teachin life, whatever that may be, a special and peculiar, ets to multiply Bible classes, and increase Sunday work to do in God's kingdom upon earth. Let us try School libraries; to visit the poor and the sick; to to do that work, in all humility and faithfulness. Let have a kind word of encouragement for the weak and us awake to new energy. Let us put fresh life into the weary; and to cheerfully co-operate with the our efforts, by invoking His aid, Who is "the Lord minister, in all his plans for the promotion of the and Giver of Life,"-even that same Holy Spirit who spiritual interests of his people, as a privilege; we came down visibly, of old, at the Pentecostal meet- should be amazed at the results of such a course of ing of the primitive disciples. Then, we shall in- | conduct, on the part of those, who have never before deed go forward. And as once the waters of the Red thought it to be their duty, to make personal efforts Sea were unexpectedly divided for the children of in the cause of Christ and His Church. Let the ex-Israel to pass over on dry land, so shall we too find periment be made, and we shall soon have full the most appalling dangers to melt away as we ap- churches, full Sunday Schools, with abundant means proach them, if we will only go on, with true Chris- for maintaining the Gospel at home, and for sending tian confidence, in the way that God has appointed it abroad. God will bless us, when we show by our faith and life, that we are really in earnest in our professions of interest in the Kingdom of His Son."

## CHARLES SIMEON.

(From the Calendar )

We are gratified to find, by the communication Church, is the too common practice of preaching long of our correspondent J. M., that our allusions to Mr. Simeon have produced such good fruit. It may be worth while to mention Mr. Simeon again, and we shall bear his case in mind. Bishop Meade's tract certainly does not exhibit all of Mr. S., and reminds us of those editions of Leigh Richmond's life, which left out matters of importance in connection with his character as a Clar gyman of the Church of England-of the tract may possess the eloquence of Cicero and Demosthenes, and the wisdom of Solomon and Solon, but the
effect will be the same.

Chusch woman, and was buried by

his immediate predecessor, pieuro parties, pieuro predecessor, pieuro parties, pieuro predecessor, pieuro predecesor, pieuro predecessor, pieuro pr Much can be said in few words, when habits of gives was a Church-woman, and was buried by the Liturgy -of Buchanan's Christian Researches. in which the part relative to the ancient Episcopal Syrian Church was carefully stricken out .-We hope an Expurgatorial Index out of the Church of Rome, is not to be established in this ever complain of them. The gist of the subject may country. If so, and it is to be transferred from be plainly presented. The lessons thus pithily expressed, will be much more likely to be remembered. There are special occasions, indeed, when, after the example of St. Paul, (Acts xx. 9) "long preaching" may be indulged in. If such occasion, however, be suffered too often to arise, "deep sleep" will fall upon more than one, who, with a smaller allowance, might have gone away edified.

The mest admired models of modern English sermons are short; well-digested, and easily delivered in twenty minutes. Of course to be able to sneak to did the arms thing, and we are not difficulty in the condition of the control of the Church at the remote dwellings of even the hamble to able to any and the slow of the Church at the remote dwellings of even the hamble to of the Church at the remote dwellings of even the hamble to deliver on the same thing, that there was no one-sidedness in the man. He believed in Evangelical doctrines, and he also believed in sacramental grace; and he was not aftaid or ashamed to let it be known; that he conjoined the w. St. Augustine, than the conjoined the conjoined the worthy parson, as every one calls him, from his duty. The rain, and frost, and show never were known to detain the worthy parson, as every one calls him, from his duty. The rain, and frost, and show never were known to detain the worthy parson, as every one calls him, from his duty. The rain, and frost, and show never were known to detain the worthy parson, as every one calls him, by ferries and bleak mountain ridges from one another. The rain, and frost, and show never were known to detain the worthy parson, as every one calls him, by ferries and bleak mountain ridges from one another. The rain, and frost, and show never were known to detain the worthy parson, as every one calls him, by freries and bleak mountain ridges from one another. The rain, and frost, and show never were known to detain the worthy parson, as every one calls him, by ferries and bleak mountain ridges from one never the hearth the worthy parson, as every one be plainly presented. The lessons thus pithily ex- Presbyterian and Congregational sources into our by ferries and bleak mountain ridges from one another

fience to nobody, and do every one more real good f | say frankly and fearlessly, he cared not how high a Churchman a man might be, it he was only a Churchman a man might be, it he was only evangelical in his preaching. We have some doubts whether the same individual would be permitted to say the same thing now, when party strife is thick-

and the state of t

ening round him. But that he did once say unbid-We cut the following, says the Church Herald, iden, and from a full heart. God grant that he may blod waters, which chating tempers are resolved shall not subside.

# Eccleningtical Jutelligence.

St. PAUL's CHURCH, OVFORD, which has been closed for some weeks, for the purpose of adding to it a chancel, has been re-opened. The thistop of the Diocese, attended by the Archdeacon and about fifty of the Clergy, with a number of the chousters, all attred in surplices, met at the parish school and walked in procession to the Church. The service was intoned, and conducted by the perpetual Curate, the Rev. A. Huckman, assisted by his Curates. The Bishop preached on the occasion, and selected for his text part of the 22nd verse of the 21st chapter of Revela-"I saw no temple therem." After the Sen the Offertory was read, while the contributions were col ected. The amount collected was £32 10s. Upwards at one hundred persons remained and partook of the Holy

Church of Dorchester, Oson, being now complited, the Church will be re-opened by the Bishop of the Diocese on Monday, the 6th, at a quarter to twelve o'cl. ck.

The site of the rains of Doncaster Parish Church, which, it will be recollected was burnt down on the 23th of February last, is now nearly cleared of the debris, and we understand Mr. Moffatt, of Spring-gardens London, the architect, will furnish plans for the new edifice in a few days. the money already subscribed towards rebuilding the Church minous to upwards of £26,000 but hearly £10,000 unore will be required to effect a complete restoration of the late eddice. We regret to add that the parish of Doncaster has austained a melauchty loss in the death of Mrs. Sharjo. wife of the Vicar. Dr. Shurpe, whose health has given wa under the excitement and anxiety of mind consequent upon the burning of the Church, and on her own personal exertions to restore the augmentation fund.

### TRELAND.

THE POPE AND THE QUEEN IN TERLAND. The determination of the British Legislature to step in for the vindication of that personnl liberality which is the birchinght of every British subject, in the case of the pant deluded creatures who allow themselves to be entrapped into numeries, has provoked the free of Dr.
CULLER. His spostolic wrath has vested itself in a lengthy 'Pastoral,' full of the blast of Papal authority; but thirfly has the fury of the storm burst over the head of Dr. Whatgly, whose speech on the subject in the House of Lords fulls, in the eyes of Dr.Cullen, little

ort of the unpardonable sin

anort of the unperdonable sin.

With the attacks upon Dr. Whatkly's orthodoxy, on
the ground of his publications in connexion, with the Nations Dec. Administration of the control of the Market Beauty of the Market Bea Most levy. Friets is well able to defend himself, and leve have neither wish not calling to stand in the breath which his alleged uncotadness may have left exposed in the joitois of his dignity, Our, business is with the extra-ordinary houses he with the extra-ordinary houses he with the arrogant emissary of the flors is a gillty. If hills he styles himself "Archishop, &c. [evaling the level his had an interest of the Apostolic See," Be designated he with the grace of the Apostolic See, Be designated the black flors. Prelate, who by the authority of Qurken Viorosta is Archishop of Dublin, "the principal Protestant dignitary of this city."

t this city. liero then is a plain case of conflicting authority.

QUEEN VICTORIA, or rather her predecessor on the throne Of England, has made Dr. Wittelly "Archbishop of Dublin and." Primate of Ireland; "Pope Pius 1X. has conferred the same titles upon Dr. Cullen. The law of England declares these titles upon by Dr. Whately to be lawful, as borne by Dr. Cullen to be unlawful. Dr. Cullen, in the teeth of the law, and in contempt of Queen Cullen, in the teeth of the law, and in contempt of Queen Cullen, in the teeth of the law, and in contempt of Queen Cullen, in the teeth of the law, and in contempt of Queen Cullen, in the teeth of the law, and in contempt of Queen Cullen, in the teeth of the law, and in contempt of Queen Cullen, in the teeth of the law, and in contempt of Queen Cullen, in the teeth of the law, and in contempt of Queen Cullen, in the teeth of the law, and in contempt of Queen Cullen, in the teeth of the law, and in contempt of Queen Cullen, in the teeth of the law, and in contempt of Queen Cullen, in the teeth of the law, and in contempt of Queen Cullen, in the cullength of Queen Cullen, in the cullength of Queen Cullen, in the cullength of the Cullength of Queen CULLER, in the teeth of the law, and in contemp of Queen vict-rata, assumes the sides has no right to, and, in the same breath, uenies the right of them to Dr. Wharker, by styling him "the principal Protestent dignitery." Dr. Culler, kee, thus, emphasically proclaims the matherity of Queen Victoria to be null and widd, that of Pore Plus to be since valid, within the Queen's dominions. How long will the insolence and disloyally of these Popish ratiors be basely submitted to by those to whose guardianship the dignity of the British Crown, and the majesty of liritish law is committed?—John Bull.

Line the teeth of the law, and in contemp of Queen papers. He entraited one of his boys to the Bishop, to he specially instructed in printing, for which he above great aprinted. There are already some parts of the Scipural aprines. There are already some parts of the Scipural aprinted in the 'Anatteum language. At this island they of Queen Victoria to be superiority of fairly found the clearing with the natives, over disbonesity and intimidation. An English trader had originally built and intimidation. An English trader had originally built but the gueen of the basely and there was a thoroughly good understanding between the trader and the natives, because from the very first he had dealt honestly with them.

## SCOTLAND.

NORTHERN DISCESES.

It is encouraging to the Church in its present efforts (for she is everywhere manifestly budding and putting forth her strength), to know what even the last generation had to endure, and how in the days of cold distrust and persecution "the faith once delivered to the Salms" was preserved among us, especially in the remoter parts the country.

Few will believe that there is an individual among us

who recollects the time when there was not a single chap of to be seen from John O'Grosts house to the Mull o Cantire, or from Sprymouth to Stornowsy in the outer Hebrides,—excepting a small one at Rigin, and another at Invenes. The same venerable elergyman,—the worthy Archdescon of Morsy and Hoss,—who has for appeared of half a century acted literally as the Pastor, Physician and Lawyer, to the poor Guelic congregations among whom he has laboured with a zest of contentedness of spirit most exemplary, and to them encouraging; remembers also most of the Chappels in the Highlands bring rebuilt offener than once. The little fane at laver ness just alluded to, was the first breaking forth of the Church into the open day after the penal laws of last content had been shollshed;—for previously the acattered Captire, or from Sprymouth to Stornoway in the outer tury had been shollshed ;--for previously the acattered members of the flock had by stealth to go to worship, one by one, to a small room in "the Black Vennel" of layerras, where they congregated (even so late as the days

the eye of the aged and venerable Bishop Macfarlane, and his recollection scarcely reaches back to the times of his immediate predecessor, Bishop Petrie. But the and dogmatic, his learning fair and extensive, as his contribations to the Gaelle Dictionary, and his translations of the Pourse But the Contributions of the Pourse But the Contribution of th contributions to the Gaelic Dictionary, and his transla-tions of the Prayer-Book and other works into Gaelic, fully testify. He had never until within the last twenty-four months, when the increasing weakness of almost fourseors years, obliged him to restrict his labours to one congregation, that of St. Paul's in Strathasiro, had less than two Chapels (and they were often three) to at-tend to,—upwards of twenty miles apart, and separated by foreign and high monarian ridges from one another.

raised the frame, and the husband nailed on the boards he had; and when they failed, he rested and waited for the dollar to come, which was to furnish more. A year and more is passed, and the work is well-nigh done. It has a roof of boards, overlaid with

whose kindliness of feeling overcame the secturian scru-

ples and dislikes then almost spiversal.

We have known several members of the Church who who, in the latter days of their lives, sejourned in Inverress.

Their faith and practice were of the simplest but most

the full daily service in their families or in their own ele the full daily service in their families or in their own eve-sets; and on Communion days they were up and engaged in the work of self-examination and preparation by five-or air o'clock in the morning at latest! They did not speak much in ordinary companies on religious subjects, and hence could not understand the platform sinquence of the modern evangelical School, and though considered of the modern evengelical School, and though con of the modern evangelical School, and though considered highlighted, they avoided controversy with their Preshyterian acquaintences. Several of whom were merried to Preshyterians, but they would never communicate with them at the Established Kirks, and some of them never partook of the Holy-communion decept once or twice a year, when specially Mained for that purpose, by the Bishop, or some one or other of his Preshyters. Yer high mich, of this occurs supply of ordinances, was the faith of these good become of these good people preserved alive, and almost every one of them died at an advanced age in peace, and in full assurance of a blessed resurrection. The daily services of the Church were to them a bond of unloa-

services of the Church were to them a bond of salous with their absent brethren, and kept up in them the flame of piety and the distinct recognition of the sathoraty and ordering of the Church as a divine Institution.

Let it be understood that the labours of the Clergy involved to supply on their paris the ordinances and sacraments to these poor scattered people. In those days there were none but tracks or bridle roads in the Highlands, and on their visits the Clergy could at best ride on horseback, but oftener they had to walk on foot flishop Macfarlane and his Dean, who had almost the sole charge in Ross-shire, generally walked together in visiting the Churches.

One day they would walk to Fortrese (12 miles), and

One day they would walk to Fortices (12 miles), and officiate there—the next to Diugwaii (15 miles), and after two full services, besides occasional services at that town, the linkop returned on foot the same night to Inver-nces, which was over 13 miles distant.

Dean Patterson who was a learned, and in his vonner Dean Patterson who was a learnest, and in the year and days an able and efficient, Clergyman, used to visit all the acattered Episoopal families in Russ and Cromarty shires, and often has he been out in his lovely journeys are and the stations in his circuit for three weeks or a moath at a time taking in his circuit the most distant corners of the lale of Skye and the

[ We are sure that this simple record of the primitive labours of our northern Bishops and Ciergy will not fall to interest our readers, and that while their grateful-hearts bless God for the improved temporal condition of the Church in those remote Highland districts; they will

pray that Her efforts may still further be prospered.

There is a Bishop there who is netuated with primitive seal, and we are certain that he will avail himself of the altered circumstances in which the Church is now placed; and that under his judicious government, Her borders will be extended, and "those that are without" brought into the fuld of one Shepherd .- ED.] -- Scottish Mag

#### NEW ZEALAND.

ST. JOHN'S COLLEGE AND THE MELANESIAN MISSION

From the quarterly paper, October 1852, of the Society for, the Propagation of the Cospel in Foreign Parts. 255, it is in this institution that the Bishop educates the native boys who six brought bither from the Polynamian Islands, and after you have sont back rapid to their native tribes bearing point them the first seeds of Chit

Zesiand accompanie by the Mission of the Party Chick of the Mission of the Coyage in the Mission of the Coyage has been drawn of the Coyage has been drawn up from the log-book of the Border Mission of the Coyage has been drawn a verations with different persons engaged in the second of the Mission of the

dealt honestly with them.

They proceeded to Putture, and brought off two boys, whose lenguage very much reasonable.

signs of Christianity visible the Maori. There were no signs of Christianity visible there; but the boys any that two Samoan teachers were murdered there some time back: and they know several Scripture names and doctrines. An event occurred on board, which shows one of the customs of this people, and is not confined to them and at the same time shows what a blersing the Gospe, will be to them in this life, as well as in the life is come. When one of the boys was very lif, his relation wanted to have him thrown overboard, as thinking the life of a sight man a burdent to himself and others.

From Futuna (15° 38° E) they steered their course to Tanna, guided all night by the ever active volcano that

Tanna, guided all night by the ever active volcano that Captain Cook speaks of. Here they found a little Erramango boy tending a sick English sailor with an university of little and patterne, that would put Christians to the blueh. The English sailor had been left behind at Erramango, and had come to Tanna for the natural hot baths. The boy had accompanied him as his nurse; and both were taken on board the Border Maid; the Englishman The boy had accompanied him as his nums; and both were taken on board the Border Maid; the Englishman by his own request was taken to Sidney; the boy is now at St. John's College. Only a few satives of Tinna have as yet shown a favourable disposition to receive the Gespell. From Tunna they sailed to Nina, where they were kindly received by the assives; thence to Erromange, where they arrived on the 7th Angust. There, are no Christians there, and the natives of Dillon's Bay on the S.W. of the island, where John Williams was murdered, have still a bad character for fighting and treachery's but the sick English sailor said that he had been once on above there to get water, and that he was very kindly received and that the natives helped him to carry his weith reacher to the boat. Two of the boys that Captain Erichiae had brought away belonged to Erromange but not to Dillon's Bay. Nothing could have been more ampalie and satisfactory than their conduct during the whole time of their connexion with the College. The Bishop of New Zealand went on shore with them to Bunkil, on the nouth of the island, and was most kindly received by their relations. He made them explain to the rest what they said loves taught at the college, and the object of the Bishop with tachment to the Bishop and the College, by swimming out to their Island. The elder boy of the two showed his he tachment to the Bishop and the College, by swimming out to the ship a formight later on its return homeward; and he is now here, and is the pattern of good humour and obeying the sealand of which is no doord the Hissanada. He was exceedingly anxious to convince the Bishop that his friends were not so savage as the English had generally represented the Erromango people to be; but he owned that all the neighbouring tribes were continually at ware a degree or more too far west in the chart) where the

a degree or more too far west in the chart) where the Bishops remained two days. There are three large blas-sion Stations on this island, and probably more Christians. sion Stations on this island, and property more than anywhere else in these sees. At one station eallest Siguama, they found a large chapel, 120 feet long by 30, in which 500 people assembled for service. They found that one of the boys who had been at the College the pre-