Poetrn.

MARY'S DREAM. BY SPENCER T. HALL, "THE SHERWOOD FORESTER."

> The days are shortening fast, Mary; The nights are growing cold; And sadder moans the fitful blast Along the twilight wold: Let's close the shutters tight, Mary, And stir the bright'ning fire, And thou shalt tell with warm delight Old tales that ne'er can tire.

Yes! thou shalt conjure up again The hopes that once beguiled Our hearts, when first upon thy knee Our little angel smiled: For though that knee, so supple then, Be stiff and weary grown, Ere long with him, in heaven, again Will youth and health be known.

Well, I believe it all, dear John, So come, sit down by me: How sweet the faith, that what has been Of good will always be! And doubly sweet to know, dear John,

Our child no more can die— That I'm an angel's mother here, Though he's beyond the sky! I'll something tell to thee, dear John, But not a tale of old; But not a tale of old;
I only learnt it yesternight—
'Twas by that angel told!
He hover'd near me while I slept
A calm, insensate sleep,—
Though my soul a happier vigil kept
Than sense could ever keep.

And when he spoke, 'twas not, dear John, In words like thine or mine: His thoughts flushed forth in every look, So radiant and divine, That all the charm of Music's art, Though not a tone, was there; And, O! it over-fill'd my heart

With bliss beyond compare! He said that though the sky above ems heaven and us between, To angels there and those they love It does not intervene:— That all they fix their hearts upon No space from them can sever; But what becomes with them as one Is with them one for ever!

That all we realise by love And faith of heaven, on earth, The means of intercourse will prove With beings of holier birth, Till we, to higher natures wed, Are won from this dull sphe No more the tear of grief to shed, Or, faltering, move with fear!

And while communion thus we held— My angel child and I ous vision I beheld That charm'd my ravish'd eye:-For in a glow of holy light, Far purer than the sun, The future lived before my sight As all the past had done! But what to me most wond'rous seem'd,

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In that new world so bright, Was finding this world there redeem'd From shadow into light :-The false, like clouds, away had pass'd From the unchanging blue; Yet, through eternity to last, The true remain'd the true! And by that token blest is known

THY TRUTH, dear John, to me, For there I bow'd before the Throne With our sweet babe and thee! And, O! a meet reward is thine For all thy love and care; For here, though aged and weak, I pine, We both were youthful there!

Sept. 16, 1847. THE WISE MEN'S GIFTS.

(From Dr. Hook's " Short Meditations.")

" Gold." - Matt. ii. 11.

The prophecy concerning not only the coming of the kings, or wise men of the East, but also of the precise nature of their gifts, was fulfilled. "They shall bring gold and incense, and they shall shew forth the praises of the Lord." The gold was symbolical of a king; its costliness, its magnificence, its purity, made it a fit offering for a king. Throughout the Old Testament gold is mentioned as being in use, especially about such vessels and utensils as were more immediately consecrated to the use of God, who was King of Israel. Our blessed Lord, when he came in the flesh, and divested Himself of all externals of-royalty, was nevertheless acknowledged as King; for He is indeed King of all the earth; all kings bow before Him, all nations do Him service; His kingdom is an everlasting kingdom, and His dominion from generation to generation. Alleluia! for the Lord God Om-

nipotent reigneth, King of kings and Lord of lords. In the description of the New Jerusalem (which is not to be read without a feeling of deep reverential longing to be allowed to see such glories) we are told of a street of pure gold; so, hallowing to the end of man's finite vision the gift of the wise men.

But besides the external and evident meaning of the gift of God, there is a spiritual and hidden one, which it is good for me to meditate upon. Giving gold, represents love to God and our neighbours, contempt of riches, poverty of spirit, and all the spiritual riches of that life, which seeks unity with God.

thou canst hope that thou mayest live the unitive life, which being the highest state of spiritual existence in this world, thou must strive earnestly and endeavour

Love to God, to thy neighbour, contempt of riches, Poverty of spirit! How much hast thou to do before thou canst hope for any of these, in the lowest degree of perfection. Love to God indeed seems easy—but dost thou find it so? Where are the proofs thereof? Sadly and sorrowfully confess that God's love to thee manifest in everything; thine to Him, darest thou say it, in nothing! So is it with all virtues, especially those which unite thee closely with God; but He is He will not leave thee, nor forsake thee; only call upon Him, and He will give His boly life-giving Spirit of; happy wilt thou be, if in the end thou shalt flud

"Frankincense and myrrh." - Matt. ii. 11.

costly and of greatest rarity. We are all instruments having a golden censer, and there was given to him that Church.

much incense, that he should offer it with the prayers of all saints upon the golden altar that was before the

"And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand."

To the holy Child Jesus, therefore, as God, did the wise men offer incense. He, as our great High Priest, offers Himself as a full, perfect and sufficient sacrifice before the Father. Mystery within mystery! Oh! the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! The myrrh offered to his human nature, brings before us all the bitter things atten against our Lord, and which he suffered in our stead. Of this, the bitter herbs, always eaten at the paschal supper, were a constant and evident type; and in them, as also in the offering of myrrh by the wise men, I may always see His bitter agony in the garden, His sufferings in the judgment hall, His bending under the weight of the cross, His arrival in Calvary, where he had the very myrrh offered to Him, His bitter cross and passion, and His last bitter cry. The spiritual representations of the frankincense and myrrh are, for the first, prayer, hope, obedience, and all the ways of illuminative life; faith, mortification, chastity, compunction and all the ways of the purgative life are shown forth in the myrrh.

Consider these things, my soul. In the myrrh, offer unto Jesus thy unhesitating faith, putting away all filthiness of the flesh and spirit, purging thy conscience, and so preparing thyself to offer thy incense by obedience, by prayer, in full hope of the Lord's mercy; until thou art fit to live with Him and iu Him, offering Him gold, loving Him, and, through Him, thy neighbour, and suffering loss of all things that thou mayest win Christ.

THE STAR AND THE WISE MEN'S JOURNEY.

(From Sermons on "the Seen and Unseen.")

their native clime, enjoying the breeze of the cool the dreadful hour of making my account with God, midnight, so pleasant in that sultry land, conversing which I now apprehend to be near. And though I together upon the star of Jacob and the sceptre of have by his grace loved him in my youth and feared Israel, and wondering about the nature of this new him in unine age, and laboured to have a conscience Kingdom, which, in a mysterious manner, had of late void of offence to Him and to all men; yet if thou, O grown to be so much a matter of expectation and Lord, be extreme to mark what I have done amiss, reflection among the men of those days; gazing, too, who can abide it? And therefore, where I have failed, occasionally with up-turned eyes upon the unnumbered Lord, shew mercy to me; for I plead not my righteoushosts of heaven, which many of their countrymen still ness, but the forgiveness of my unrighteousness, for continued ignorantly to adore,—what is it they see? His merits who died to purchase a pardon for penitent What bright object is that, which suddenly appears in sinners." It was this plea of free mercy that enabled the direction of Canaan; which, high up in the heavens, him to say with his last breath, "God hath heard my illuminates the far horizon, and sheds a lambent light daily petitions; for I am at peace with all men, and over the land of Jacob? For a moment they are He is at peace with me; and from which blessed assuwrapt in astonishment. They can do nothing .- rance I feel that inward joy, which this world can Meanwhile the light, as we may suppose, grows more neither give nor take from me distinct to their eyes, seeming to soar up from the far- After mentioning Hooker, we ought not to pass over homes, and, revolving the sorrowful denunciations of is my righteousness."

Now was the trial of faith for the wise men! Now

many weary years! But, however much the world mocked and ridiculed them, we know that the soul which has once been led by the Holy Ghost to thirst the religious systems which they beheld around them: rest in thy bosom?' they found in them no means of pardon and peace; they obtained from them no well-grounded hopes of forgiveness of former transgressions, or admission to future glory. It was for this their souls yearned and longed; for this they groaned, feeling the intense need of some infinite Atoning Sacrifice. And now that they had seen this wonderful star, this "light to lighten Bring thy gold O my soul, to thy Lord, if indeed the Gentiles;" now that they had learnt even faintly and by glimpses, to connect it with the King of the Jews, and Him, again, with the long-expected Saviour, who, according to the Old Testament prophecies, was to "bear their iniquities and carry their sorrows, and make intercession for their transgressions," (Is. liii.); now that they had learnt all this, and that their feelings about it had become stronger and more intense from gazing, night by night, on that miraculous body of light which seemed to woo them forward; now, at last, they are no longer able to resist. In spite of the scoffs and ridicule which we may suppose to have attended them on their entering upon so long, so tedious, and as it must have then appeared, so profitless a thy hope and strength; a very present help in trouble; Journey, they give up whatever stations they might be holding among the learned of their own land; they make ready for the perils of pathless deserts and roving

(From the Calendar.)

must take courage and offer to God what ever is most be in the Apocrypha. The inquisitive correspondent Precious in our eyes, and He will turn it to such ac-

lations; because, if the prayers of saints rise with in
maketh men to be of one mind in the house."

"Triend J." said Recent "Friend J." said Recent cense offered by an angel, perhaps my supplications James' translation of the passage is as follows—"God as for the gain of it. may wing their way, and a faint breathing of them may setteth the solitary in families." The Psalter, (or reach of the solitary in families. of the day, and a faint breathing of them may supplications the throne of grace, when the loud, clear, and thronoious voices of the saints, cease to be heard.

And another angel came and stood at the altar, wing a golden censer, and there was given to him a golden censer, and there was given to him and in the findian boiled a little venison. The Indian boiled a little venison for the gain of it.

And Roger, "dost thou not remember and Roger, "dost thou and I lived together in Friend B's family, for he little venison and Roger, "dost thou and I lived together in Friend B's family, for her ability; of a liberall minde, and putful unto the setteth the solitary in families."

Some of Origen's opinions concerning the state of the soul and I lived together in Friend B's family, for her ability; of a liberall minde, and putful unto the setteth the solitary in family, and gave him some refreshing drink.—

Some of Origen's opinions concerning the state of the soul and I lived together in Friend B's family, for her ability; of a liberal minde, and For her ability. The Psalter, (or poor in the thou and I lived together in Friend B's family, for her ability; of a liberal minde, and putful unto the setteth the solitary above the town and I lived together in Friend B's family, for her ability. The Psalter, (or poor in the state of the soul and Roger, "dost thou and I lived together in Friend B's family, for her ability.

Some of Origen's opi reach the throne of grace, when the loud, clear, and Psalms of the day,) in the Episcopal Church, is taken Psalms of the day,) in the Episcopal Church, is taken harmonious voices of the saints, cease to be heard.

1'salms of the day,) in the Divergence of the King James translafrom the Coverdale, and not the King James transla-

TRUE REPOSE IN DEATH. (From the Christian Observer.)

The devout and eminent George Herbert remarked upon his death-bed, "I have nothing to present to God but sin and misery; but the first is pardoned, and a few hours will now put an end to the latter."-His friend, like Dr. Johnson's, began to remind him of "his many acts of mercy;" but this holy man ventured not to put any trust in them for his salvation: they be good works," said he, " if they be sprinkled with the blood of Christ, but not otherwise." He did not speak slightly upon the subject of good works; he felt their importance and necessity; and doubtless concurred with that kindred spirit Richard Hooker, in his well-known remark, "We acknowledge a dutiful necessity of doing well; but the meritorious dignity of doing well we utterly renounce." No inference therefore can be more wide of that intended to be deduced than that the retrospect of a holy life is of little importance upon a death-bed. On the contrary, good men in every age have felt it to be a high consoland a source of the most unbounded gratitude to God, if they have been enabled by his grace to maintain a holy and exemplary deportment; but as the meritoas cause of human redemption, as the plea upon which our hopes are to be founded for eternity, nothing assuredly can be more unscriptural and fallacious than self-dependence and desert.

Dr. John Donne, the proverbially pious satirist and poet of the sixteenth century, remarked, upon his death-bed, in nearly the same words with his friend George Herbert, "Though of myself I have nothing to present to God but sin and misery, yet I know he looks upon me, not as I am in myself, but as I am in

With the names of Donne and Herbert, is intimately and pleasingly associated that of the meek and learned Hooker; and who that has heard of the eminently religious and amiable life of this reverend man, but remembers also his deeply penitential confession in the hour of death?-" I have lived to see that the world is made up of perturbations; and I have long As they are sitting, perhaps, on some house-top in been prepared to leave it, and gathering comfort for

distant Jerusalem. Others see it besides themselves; that other great apologist of the Church of England, and doubtless the people collect in numbers to witness Bishop Jewel, from whom we hear similar confessions the novel spectacle. The ancient prophecy is remem- and anticipations. He was not, he said, afraid to die; bered as though it were but a day old: "There shall but he assigned as his reason, not the goodness of his come a star out of Jacob." How do the people shout past life, though it had been almost inimitably good, and clap their hands! and others are terrified, and but that he had a "gracious Lord;" adding, "there shriek and wail; and others walk silently to their is laid up for me a crown of righteousness.-Christ

They no longer view it even with wonder. In a little Saviour Jesus Christ; in confidence of whose merits a parallel in other times and places:while they scarce deign to look at it; and the very and mediation alone it is that I cast myself upon the prophecy about it sinks back into obscurity and mercy of God, for the pardon of my sins and the hopes of eternal life."

To an ardent and grateful attachment to the Rewas the time to see whether the Spirit of God was deemer, not less than to faith in his merits and obeworking in their hearts! How were they jeered and dience, must be ascribed the pleasurable anticipations taunted, doubtless, by the faithless and perverse gene- of holy men in death. Stephen expired in peace, ration of those days, when they planned among them- notwithstanding his outward sufferings, because he selves to go to Jerusalem and inquire after this star- "looked unto Jesus," and trusted to him to "receive after Him who was born King of the Jews-Him of his spirit." St. Paul beheld with delight the future whom they had heard in the prophecies, and who, per- world, because he "knew in whom he had believed," haps, had silently grown to be the food of their conso- and had arrived at the joyful conclusion, that "to live lation, and the unknown end of their hopes, through is Christ, and to die is gain. Or to advert to subsequent, though not modern, examples, the venerable Bede, amidst much bodily infirmity, exclaimed that he "earnestly wished to behold the King in his beauty; for immortal streams is not easily turned aside. St. and the celebrated Peter Du Moulin, reproving a friend Paul has told us that "the whole creation groaned and who spoke highly of his good works, remarked how travailed" (Rom. viii. 22) for the times of Christ; and greatly he was grieved by such flattering language, whatever be the precise meaning of the expression, we and attributed all to the sovereign grace of God operamay certainly apply the spirit of it to these wise men. ting by the weakest instrument, -adding, on another No doubt they had long learned to feel suspicious of occasion, "My God, how weary am I! when shall I

(From a Sermon by Bishop Bull.)

OUR PRIVILEGES. (From a Sermon by Bishop Bull.)

My brethren, let us bless God that we yet breathe n a pure air, free from the noisome and pestilent fogs of those superstitious vanities, where none of those fooleries and impieties are obtruded on our faith or practice; that we live in a Church, wherein no other ame is invocated but the name of God the Father. Son, and Holy Ghost; nor divine worship given to any but to the one true God, through Jesus Christ, the only Mediator. O happy we, if we only knew and valued our happiness! But alas! alas! many of us me?" do not. We despise and trample upon that reformation of religion, which, by a miracle of God's mercy, was wrought in this nation in the days of our forefathers, and run to schismatical assemblies, under pretence of seeking after a better reformation. We abandon that Church, and can hardly forbear to call it Antichristian and Popish harlot; whereof the foundation-stones were laid and cemented in the blood of God's holy Martyrs. that died in defiance of the errors and superstitions of the Romish Synagogue. And yet these men call themselves Protestants, yea, the only true Protestants; and will scarcely allow us of the Church of England a share in the title. God grant, that by this our horrid ingratitude, we do not provoke Him to recall that sinned against my own conscience? Canst thou search the heart?" face, as if it were not worth our acceptance, and to cause a dark night of Popery to return on us; wherein a superstitious and idolatrous worship shall be thrust upon vs, yea, and we shall be compelled to forbidden nd idolatrous worship, or to death; wherein our Bibles, that we now not only with liberty but encouragement carry about us, shall be snatched out of our ands, and fabulous lying legends put in the room of them; wherein our excellent Liturgy, in a tongue we all understand, which many of us now loathe, and call pitiful pottage, yea, and Popish Mass, shall be abolished, and the abominable Roman Mass indeed placed in its stead; wherein the cup of blessing in the Holy Eucharist shall be sacrilegiously taken from us, which is now openly and freely held forth to us all, and that in so excellent a way of administration, that the whole Christian world beside is not able at this day to shew the like; but we scorn to take it, and refuse to receive it, unless it be given us by an unhallowed hand n a factious conventicle. If ever these, and the other effects of Popery, which I cannot now mention, appen to us, (which God avert!) and I trust it will ever come to pass; but, I say, if ever these things ould befal us, we should then, when it is too late, clearly distinguish between light and darkness, and liscern the vast difference between the established religion, which many now call Popery, and Popery tself. We should then cast back a kind and mourn ful eye upon our dear mother, the Church of England; whose very bowels we now tear and rip up, by our wicked schisms. We should then wish ourselves in the safe arms of her Communion once again, and resolve never to depart from it. Let us do that now, which we shall then wish we had done, but cannot do.

RELIGIOUS LIBERTY, OR EARLY DAYS OF NEW ENGLAND.

Messrs. Harper and Brothers, of New York, have published a work entitled, "Jeremy Belknap, D.D., the Historian of New Hampshire, with selections from conceive to betoken the approaching subjugation of their country.

Auother emment Constian and sound churchman, a delay of a day or two, but it will have a tendency to a delay of a day or two, but it will be the tendency to a delay of a day or two, but it will be the tendency to a delay of a day or two, but it will be the tendency to a delay of a day or two, but it will be the tendency to a delay of a day or two, but it will be the tendency to a delay of a day or two a delay of a day or two a delay of a day or two, but it will be the tendency to a delay of a day or two a delay of a d heir country.

And this state of things lasts, perhaps, for some lays; and the bright star, too, continues to shine, and of evil comes. The people seeing this return to their of the sanctuary of the people seeing the people seeing this return to the provide and public of the people seeing this return to their of the people seeing this return to their of the people seeing the people seeing this return to their of the people seeing the people seeing this return to their of the people seeing the people seeing the people seeing this return to the people seeing this return to the people seeing the people seeing the people seeing this return to the people see the days; and the bright star, too, continues to shine, and Almighty God, as of a faithful Creator, which I hum- ment of American ingenuity and learning. The folno evil comes. The people seeing this, return to their bly beseech him mercifully to accept; looking upon lowing extract from the "Foresters, an American tale, occupations as usual. They make up their minds to it, not as it is in itself, infinitely polluted with sin, being a sequel to the history of John Bull, the clothier," regard it as a phenomenon, which will depart as it but as it is redeemed and purged with the precious gives an account of the hostility of Massachusetts came, according to some unknown law of nature: blood of his only beloved Son, and my most sweet towards the Quakers and Anabaptists, which may find John's family grew, and he settled his sons as fast

as they became of age, to live by themselves; and

when any of his old acquaintance came to see him, he

bid them welcome, and their very good friend, as long

as they continued of his mind, and no longer; for he

was a very pragmatical sort of a fellow, and loved to have his own way in every thing. This was the cause f a quarrel between him and Roger Carrier; for it appened that Roger had taken a fancy to dip his head n water, as the most effectual way to wash his face. and thought it could not be so clean in any other way. John, who used the common way of taking water in his hands to wash his face, was displeased with Roger's unovation, and remonstrated against it. The remonstrance had no other effect than to fix Roger's opinion more firmly; and as a farther improvement on his new olan, he pretended that no person ought to have his ace washed till he was capable of doing it himself, without any assistance from his parents. John was out of patience with this addition, and plumply told him that, if he did not reform his principles and practice, he would fine him, or flog him, or kick him out of doors. These threats put Roger on inventing other odd and whimsical opinions. He took offence at the THE ROMISH DOCTRINE OF PURGATORY. letter X, and would have it expunged from the alphabet, because it was the shape of a cross, and had a tendency to introduce Popery. He would not do his duty at a military muster, because there was an X in The true rise and growth of the doctrine of purga- the colours. After a while he began to scruple against tory, is plainly this. About the middle of the third the lawfulness of bearing arms, and killing wild beasts. century, Origen,* among other Platonic conceits of But, poor fellow! the worst of all was that being seized his, vented this, that all the faithful (the Apostles them- with shaking palsy, which affected every limb and joint selves not excluded) shall at the day of judgment of him, his speech was so altered that he was unable pass through a purgatory fire, the fire of the great con- to pronounce certain letters and syllables as he had lagration, which they shall endure for a longer or been used to do. These oddities and defects rendshorter time, according as their imperfections require dered him more and more disagreeable to his old shorter time, according as their imperfections require a greater or lesser purgation. And in this conceit, directly contrary to many express texts of Scripture, he was followed for the greatness of his name by some other great men in the Church of God. But how different this purgatory is from the Roman, every man of sense will presently discern. Afterwards, about the end of the fourth, or the beginning of the fifth century, St. Austin began to doubt, whether this innature, St. Austin began to doubt, whether this innature, St. Austin began to doubt, whether this innature, St. Austin began to doubt, whether this innature and more disagreeable to his old friend, who, however, kept his temper as well as he could, till one day, as John was saying a long grace found, till one day, as John was saying a long grace found, till one day, as John was saying a long grace found, till one day, as John was saying a long grace over his meat Roger kept his hat on the whole time. Christian, by showing him that even the poor heathen and set the promate of kindness. I can tell you case knife from the table, and gave Roger a blow on the ear with the broad side of it; then with a quick end of the fourth, or the beginning of the fifth century, St. Austin began to doubt, whether this innature, such as the ceremony was over, John took up a case knife from the table, and gave Roger a blow on the ear with the broad side of it; then with a quick end of the fourth, or the beginning of the fifth century, St. Austin began to doubt, whether this innature and the country of the fifth century of England. Bishop Barlow of Elizabeth to the primacy of England. Bishop Barlow of Elizabeth to the primacy of England. Bishop Barlow of Elizabeth to the primacy of England. Bishop Barlow of Elizabeth to the primacy of England and who are so kind and gentle. Perhaps some good missionary might have met this Indian and the country of England. Bishop Barlow of Elizabeth to the primacy of England. The latter of the line of the primacy of England and the country gined purgation were not to be made in the interval broke out into such a passionate speech as this: "You taught him a little; but I am very sure he was not so between death and the resurrection, at least as to impudent scoundrel! is it come to this? Have I not blessed as we are in this happy land with schools, and widowhood, resided with one of her sons, in the parish the souls of the more imperfect Christians. And it borne with your whims and fidgets these many years, teachers, and Bibles. Let us, then, ask God to help of Easten, near Winchester, she was there buried, and to make that possible to thee which otherwise would be impossible; only open thy treasures to Him, and Present Him with such gifts as thy poverty will admit a present Him with such gifts as thy poverty will admit the apply wilt thou be, if in the end thou shalt find the more imperfect Christiaus. And it is strange to observe, how he is off and on in this question. And yet it is not strange neither, considering how easily he may, nay, how necessarily he must be at a loss, that leaves the plain and beaten on his heart.

Inake ready for the perils of pathless deserts and roving the souls of the more imperfect Christiaus. And it is strange to observe, how he is off and on in this question. And yet it is not strange neither, considering how easily he may, nay, how necessarily he must be at a loss, that leaves the plain and beaten on his heart.

MR. WINTHROP'S BIBLICAL QUOTATION.

By the kindlest, check then, ask God to help the souls of the more imperfect Christiaus. And it is strange to observe, how he is off and on in this question. And yet it is not strange neither, considering how easily he may nay, how necessarily he must be at a loss, that leaves the plain and beaten on his heart.

MR. WINTHROP'S BIBLICAL QUOTATION.

By the kindlest, check there in your whims and fidgets these many years, the scules of the more imperfect Christiaus. And it is strange to observe, how he is off and on in this and yet they grow upon you?

And English gentleman, who lived in America, was of the Rev. incumbent of Easton, I by the kindlester, rected therein, at the request is strange to observe, how he is off and on in this and yet they grow upon you?

An English gentleman, who lived in America, was of the more imperfect Christiaus.

And it plants are the souls of the more imperfect Christiaus.

And it plants are the strange to observe, how he is off and on in this and yet they grow upon you?

An English gentleman, who lived in America, was of the more imperfect Christiaus.

And the souls of the more imperfect Christiaus.

And it pl must be at a loss, that leaves the plain and beaten path of the Holy Scriptures and primitive tradition, to hunt after his own conceits and imaginations. To-In his address to the house of Representatives on wards the end of the fifth century, Pope Gregory, a head in water, and would have all the family do the then asked for a little beer, and the gentleman again capitals. In offering the frankincense and myrrh, Holy Scrip
In his address to the house of Representatives on the frankincense and myrrh, Holy Scrip
In his address to the house of Representatives on the way of washing said he had none. Once more he begged for a little taking the Chair as speaker, Mr. Winthrop invoked taking the Chair as speaker, Mr. Winthrop invoked the face. You would be abled to said the had none. Once more he begged for a little water but the gentleman only answered "Get you the does not reveal whether the wise men were aware of the symbolical nature of their treasures; probably merely offered such sweet spices as were most costly and the symbolical nature of their treasures; probably they merely offered such sweet spices as were most costly and the symbolical nature of their treasures; probably the symbolical nature of their treasures; probably the man known to be superstitious enough, undertook dogs man known to be superstitious enough, undertook dogs man known to be superstitious enough, undertook dogs mat he had none.

Agatha Barlow, widow, daughter of William Welsborne, the face. You would have the children go dirty all the blessing of God "whose recorded attribute is that the blessing of God "whose record merce raised the question, where this is "recorded," Four hundred years after, Pope John the Eighteenth, as filthy as the pigs till they have grown up. Then away. in God's hands, and from the example of the magi we must take the question, where this is "recorded," and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we men state: too suntinued years after, Pope John the Lighteenth, and we were the lighteenth, and we were the lighteenth, and we were the lighteenth years after, Pope John the Lighteenth, and we were the lighteenth years after, Pope John the Lighteenth, and we were the lighteenth years after, Pope John the Lighteenth, and we were the lighteenth years after, Pope John the Lighteenth, and we were the lighteenth years after or, as some say, the Nineteenth, instituted a holiday, you would cake your own baldderblash lingo, thee and wherein he severely required all men to pray for the thou, and now for sooth; and now you must keep your of shooting, followed his game till he was lost in the wife unto William Overton, Bishop of Coventri and rectious in our eyes, and He will turn it to such action as seems good to Him; instance our prayers.—

How can I hope that me was lost in the wife unto William Overton, Bishop of Coventri and woods. He wandered about, till at last he saw an licipated. But the low can I hope that me was lost in the wife unto William Overton, Bishop of Coventri and woods. He wandered about, till at last he saw an licipated. But the miserable wife unto William Overton, Bishop of Coventri and woods. He wandered about, till at last he saw an licipated. But the miserable wife unto William Overton, Bishop of Coventri and woods. He wandered about, till at last he saw an licipated. But the miserable wife unto William Overton, Bishop of Coventri and woods. He wandered about, till at last he saw an licipated. But the miserable wife unto William Overton, Bishop of Coventri and woods. He wandered about, till at last he saw an licipated. But the miserable wife unto William Overton, Bishop of Coventri and woods. He wandered about, till at last he saw an licipated. But the miserable wife unto William Overton, Bishop of Coventri and woods. He wandered about, till at last he saw an licipated. But the miserable wife unto William Overton, Bishop of Coventri and woods. He wandered about, till at last he saw an licipated. Anno, wife unto William Overton, Bishop of Coventri and woods. He wandered about, till at last he saw an licipated. Anno, wife unto William Overton, Bishop of Coventri and the woods. He wandered about, till at last he saw an licipated woods. He wandered about, till at last he saw an licipated woods. He wandered about, till at last he saw an licipated woods. He wandered about, till at last he saw an licipated woods. He wandered about, till at last he saw an licipated woods. He wandered about, till at last he saw an licipated woods. He wandered about, till at last he saw and licipated woods. He wandered about, till at last he saw and licipated woods. He wandered about, t How can I hope that my prayers, imperfect and faltering as they are, can ever find favour in His sight?—
Yet, if the Lord open my lips, and contrite heart—I may take courage and a portyphal learning was anticipated. But the following solution:

The good old Bible of Coverdale, 1535, gives the retract your errors, and promise reformation, and he went to it to ask his way to a place of the miserable souls in that place of torment. At bearing with you any longer; so now, hear me, I give which he wished to reach before night. The Indian but, and he went to it to ask his way to a place of torment. At lim had been deficient in their charity, and forgotten bearing with you any longer; so now, hear me, I give which he wished to reach before night. The Indian bay, now Bishop of Winter which he wished to reach before night. The Indian bay, now Bishop of Winter which he wished to reach before night. The Indian bay, now Bishop of Winter which he wished to reach before night. The Indian bay, now Bishop of Winter which he wished to reach before night. The Indian bay, now Bishop of Winter which he wished to reach before night. The Indian bay, now Bishop of Winter which he wished to reach before night. The Indian bay, now Bishop of Winter which he wished to reach before night. The Indian bay, now Bishop of Winter which he wished to reach before night. The Indian bay, now Bishop of Winter which he wished to reach before night. The Indian bay, now Bishop of Winter which he wished to reach before night. The Indian bay, now Bishop of Winter which he wished to reach before night. The Indian bay wife unto William Day, now Bishop of Winter which he wished to reach before night. The Indian hut, and he went to it to ask his way to a place. Frances, wife which he wished to reach before night. The Indian hut, and he went to it to ask his and port which he wished to reach before night. The Indian hut, and he went to it to ask his and port which he wished to reach before night.

I all and aportyphal learning was anticipated. But the Cal an

thou claims for thyself."

ought to have liberty to do wrong.'

that you are wrong, and you have no liberty to do any away. thing but what is right.'

be wrong; thou or I!"

"Come, come," said John, "not so close neither; none of your idle distinctions. I say you are in the that you may, as a dear child of God, follow your Sawrong; I have proved it, and you know it. You have viour's steps, and, like him, "walk in love." sinned against your own conscience, and therefore you deserve to be cut off as an incorrigible heretic.

At this John was so enraged that he gave him a smart kick, and bade him begone out of his house and off his lands, and called after him to tell him that, if ever he should catch him there again, he would knock his brains out.

FUTURE GLORY OF THE CHURCH. (From a Sermon for the feast of the Epiphany, by the Rev. J. H. Pinder, M. A.)

The Redeemer seems to address His Church as if depressed and fallen to the earth :- " Arise! and as darkened: shine!—for thy Light is come:" and now, after a long period of blindness and corruption, and suffering and opposition, the Glory of the Lord was arisen amongst His people. While some degree of fear—holy, reverential fear—was excited at the mighty doings of the Lord, the Church was to behold the gathering of the Redeemed, and to exult in the the gathering of the Redeemed, and to exult in the praise of the Lord, that should be offered. In that day, instead of the heaviness which wearies all of us in our worship, and hinders some from worshipping at all, the servants of God are to flee to Him, and find advantage of the servants of God are to flee to Him, and find shop and the Rev. G. H. Fagan, one of the secretaries of the secret peace before His throne, as the dove fleeth to the Society, in respect to the spiritual destitution of our resting-place of her peaceful abode. Every prayer colonial dependencies. A contribution was entered into, shall be rendered with acceptance, and the Lord shall glorify His house with His glory.

The events are, according to the custom of Scripture, gathered together in one, though following in succession. The spreading of the Gospel as a witness among the Gentile nations is declared, especially in the East and West: and great promises seem to belong to the Jews. At that time when "all Israel shall be saved," the fulness of the Gentiles having first come in, the Gentiles, though for so many years either cruel or neglectful in their conduct to the Jews, shall at that time be brotherly and kind. It is implied that they shall give ready assistance in restoring the ruined city of Jerusalem. The Centile is described to the fulness of the Court is that in future blank marriage licences are not as heretofore to be placed in ruined city of Jerusalem. The Gentile is described as ministering unto the children of Abraham. Their kings are seen joining to pay homage to the once-de-

the Lord God is to be there; the Lord God is to be Warwick for the last sixty years. an everlasting Light: and God is to be the Glory of His Church." When we couple these declarations with the more open promises of Christ, that the Jews should, in time welcome Him, crying "Blessed is He that cometh in the name of the Lord"—when we recall His promises to the Turche that the welcome Him, the name of the Lord "when we recall His promises to the Turche that the welcome him to the Lord Bishop of Ripon. It gives us (says the Lord Bishop of Ripon. It gives us (says the Lord Bishop of Ripon.) call His promises to the Twelve, that they should sit on thrones judging the twelve tribes of Israel, and the assurance of the Angel at His Ascension, that the latter days of His Church (and we know not how nigh that period may be) the enemies of the Lord will, after a mighty judgment, be overthrown. The Jews will have been gathered again into the fold of the Lord, and Christ will reign amid the glories of a new Heaven and a new Earth. Then will their be perfect righteousness. "Thy people shall be righteous:"

whereas many now are Christians but in name, who latter days of His Church (and we know not how nigh accordingly we learn that violence shall no more be heard, nor destruction nor wasting. The very "walls shall be called Salvation, and the gates thereof Praise." Neither shall there be any more sorrow.—
Where death is abolished, and sin destroyed, what room can be left for mourning or woe? and want cannot enter, for there the inheritance is from the Lord. It is of His own planting: it is the work of His own hands. And let him that hath an ear hear what the Spirit saith unto the Churches. It is the work of His own sident in the neighboruhood of their extensive works. Spirit saith unto the Churches: -"I, the Lord (for REMARKABLE EXAMPLE OF EPISCOPAL CONNEXIONS IN Christ Jesus it is that is speaking throughout), will hasten it in His time."

BE YE KIND.

"Friend J.," said Roger, "dost thou not remember and he went in. The Indian boiled a little venison for her ability; of a liberall minde, and pitifull unto the

we thought we had in right to do? Didst thou not In the morning he called the gentleman, and told come hitherunto for the sake of enjoying thy liberty? him that the sun was up, and that the place he wish-And did I not come to enjoy mine? Wherefore, then, ed to reach was a great way off, but that he would dost thou presume to deprive me of the right which show him the way. The two Indians took their guns and went on, while the gentleman followed. When "Don't tell me," answered John, "of right and of they had gone several miles, the Indian told him that liberty; you have as much liberty as any man ought he was within two miles of the place he wished to to have. You have liberty to do right, and no man reach. He then stepped before him, and said, "Do you know me ?" The gentleman seemed much "Who is to be the judge," replied Roger, " of what ashamed, and said, "I have seen you." The Indian is right, or what is wrong? Ought not I to judge for answered, "Yes, you have seen me at your own door, myself? Or thinkest thou it is thy place to judge for and I will give you a piece of advice; when a poor Indian that is hungry, and dry, and faint, again asks "Who to be judge?" said John, "why the book is you for a little meat or drink, do not bid him get you to be judge; and I have proved over and over again, gone for an Indian dog." So he turned and went

My young friend, whoever you are that may read "But Friend John," said Roger, "who is to judge these stories, lay up in your heart this sweet lesson, whether thou hast proved my opinions, or conduct to taught you by the God of love: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. iv. 32:

Ecclesiastical Intelligence.

ENGLAND.

Convocation of the Clergy will take place at St. Paul's Cathedral on Friday the 19 inst., at 11 o'clock. The Latin Sermon will be preached by Dr. Jelf, the Principal of King's College.

THE HEAD MASTERSHIP OF KING EDWARD'S SCHOOL -As several unanthorized announcements have appeared in reference to the probable successor of the Rev. J. P. Lee as Head Master of our great educational establishment, which within the last few years has acquired such distinguished by the such distingu distinguished honour, we beg to state that up to the present moment no steps have been taken to supply the vacancy, though we believe that several distinguished schoend offering themselves as candidates. - Birming ham Advertiser.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN which, including specified donations for five years to the diocese of the Cape of Good Hope, amounted to the liberal sum of £150. The extent of this offering is the more creditable, from the circumstance of its being made "out of the season," all the summer visitors having disappeared from the local". from the locality.

The Rev. Lord Bayning, after fulfilling his pastoral duties at Bloom and Oakley Rectories for a period of twenty-six years, preached his farewell sermon on Sunday

marriage licences are not as heretofore to be placed in the hands of the Surrogates of the diocese; but the party applying for a license is to make affidavit before the Surrogate, which will be transmitted to the registry, and a

Presence of the Redeemer Himself.—"I will make the place of My feet to be glorious." "The Name of Fellow, and had been the Incumbent of Wetheral with

the Leeds Intelligencer) great pleasure to mention the erection of this Church, as an instance of munificent liberality on the part of one individual. The Rev. Wm. Hiley Bathurst, Rector of Barwick, has built the Church same Jesus should come, in like manner as they had at his own expense, and also a parsonage house for the seen Him go into Heaven—when, I say, we dwell on Minister, a very liberal endowment having (as we undere all these things,—we can hardly doubt that in the stand) also been secured for the new Church out of the latter days of His Church (and we know not here with whereas many now are Christians but in name, who pious undertaking of the Rector of Barwick, by granting, cry "Lord, Lord," and give the outward semblance of Waud, a site for the Church and parsonage, and also by service, but do not the will of His Father. Where there is true righteousness there will be peace. And accordingly we learn that violence shall no more be luncheon was provided. On the following day his Lordship consecrated the new Church, dedicated to St.

> ONE AND THE SAME FAMILY. (From the Irish Ecclesiastical Journal.)

Sir,—The example of a female member of the Church, herself the wife of a bishop, and the mother of five daughters, each of whom was similarly connected, is perhaps unparalleled. Although it has no immediate relation to