

# The Church.

"Her foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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## Portry.

**From the Churchman.**  
MAY-DAY.  
MORNING.

All hail! The breeze of this bright morn,  
The notes of early birds,  
Those joyous songs from yonder thorn  
With fairer grace my thoughts adorn,  
And charm me into words!  
Oh, ever from the land of dreams  
May I be called away  
By sounds as sweet—by happy gleams,  
As radiant as the cloudless beams  
That hail this "first of May!"

No traces of the plenteous rain,  
The last of April showers,  
That all night on the lattice pane  
Whispered a low and mournful strain,  
Save that on leaves and flowers,  
The drops from Heaven still glisten clear,—  
Thus ever in my heart,

May the dark storm of fault and fear  
Leave but the pure repentant tear,  
Fresh graces to impart!

NOON.

The sun has climbed the zenith height  
With steady, fervent ray;  
While from the open paths so bright,  
To lonely bowers of shaded light,  
We gladly turn away.  
Ah, when arrives the glorious hour,  
That to my waiting heart  
Shall bring renown and fame and power,  
The faithful spirit's promised dower  
May I unharmed depart  
From mad Ambition's ardent strife,  
And, grateful for release,  
Turn to a calm, secluded life,  
With holy thought and purpose rife,  
In sweet content and peace!

EVENING.

'Tis night—but night so warm, so fair,  
It seems a purer day;  
Through scented groves the gentle air  
Lifts the dark leaves that, sheltered there,  
With the soft moonbeams play,—  
While shadows fit all solemnly,  
Called by its lightest breath,  
Like spirit forms across the sea,  
Bringing the mournful thought to me,  
Of the still night of death.

Oh, when the shades of life's last eve  
Around my spirit fall,  
May Memory on her records leave  
No wrongs the parting soul to grieve,  
No shadows to appal;  
But to my heart, in radiance bright,  
The earnest faith be given,  
To gild the loneliness of night —  
With glimpses of the faddeless light,  
The perfect day of Heaven!

L. E. D'S.

## Selected.

NO. II.

OF THE SUBMISSION DEE TO LAWFUL AUTHORITY.

"Then spake Jesus to the multitude and to His Disciples, saying, The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do." (S. Matt. xxiii. 1-4.)

Here our Lord delivers to all His Disciples an exceedingly important rule.—Here is a great principle, given and sanctioned by Divine authority. Have we not much to do to guide ourselves by this rule almost every day we live? For want of having considered this great principle, many members of the Church are often at a loss on many points, and know not what answer to give to those that oppose themselves. Many hesitate and doubt, and many go wrong all their life long, through want of knowing this great rule of conduct taught us here so distinctly and forcibly by our Divine Master himself. Let us now, with an humble and teachable mind, consider its nature, and then its application to ourselves.

I. The precept of our Saviour in the verses before us teaches, first of all, that submission to duly constituted authority is a very plain and necessary Christian duty. Observe the reason on which our Lord grounds His precept: "The Scribes and Pharisees sit in Moses' seat." They occupied at that time those offices of authority which had been established by Moses with Divine sanction. They were, in some true sense, the successors of Moses. They then held the offices in those Divine institutions which had come down from Moses to that generation. They sat in the places of property constituted authority in the Jewish Church: "All therefore (our Lord says) whatsoever they bid you observe, that observe and do." Mark the force of the word "therefore" in our Saviour's precept. The Disciples were not to disobey the directions of the Scribes and Pharisees on the ground of their personal character, but solely on the ground of their official character. They sat in Moses' seat. They were at that time the successors of Moses in the Jewish Church. Therefore they were to be regarded and obeyed for the Lord's sake, not for their own sake. Obedience was due to them on account of those Divine institutions which they then administered.

II. But this principle of obedience to rightly constituted authority is not *all* that is taught by our Lord in the Chapter before us.—If we read the whole chapter, we shall understand that there is a *farther* lesson on this subject most forcibly enjoined upon us—namely, That we must submit ourselves to duly constituted authority,

even when that authority happens to fall into the hands of wicked men. This practical rule is without all manner of doubt Divinely sanctioned in the Chapter before us. No disciple of the Lord Jesus may knowingly or wilfully disregard it. Reader, have you been duly baptized? Then you are a Disciple of the Lord Jesus Christ, bound to believe and do all that He has taught. Consider this His precept therefore; and take heed that you do not live in disobedience to it, as so many are doing all around you. Consider that if our obligation to obey our rulers came to an end as soon as we could see anything evil in their characters, how soon would all the bonds of Society be loosened and broken asunder. If a Parent, for instance, be wicked, may his children be therefore disobedient? If a King be a wicked man, may his subjects be therefore rebellious? Surely not so. Obedience is due and ought to be given to all their lawful commands, without any regard to their private character, for conscience sake towards God; just as servants also are taught by St. Peter to be subject to their masters, "not only to the good and gentle, but also to the froward." But nothing can teach us so plainly, and with such infinite sanction, as the words of our Saviour in the passage before us. Only read the rest of the chapter, and see in what very severe language our Lord upbraids and rebukes the hypocrisy, and the blindness, and the evil character of the Scribes and Pharisees. Personally considered they could not be respected, but yet officially considered they were to be obeyed. Properly constituted authority was to be obeyed, although in the hands of evil men. This then is a maxim expressly sanctioned by Divine wisdom.

## III.

How strong this makes the argument of the member of the Church against many who now separate themselves! For what do the common objections against the Church amount to which the Dissenters are fond of making? They say, There is this or that abuse in the Church; such an such a corruption exists in it; this clergyman neglects his duties; and another preaches that his heart is not truly converted to God. In a word, There are many abuses in the Church; there are many evil men amongst its ministers. Now here the principle taught us by our Saviour in the Chapter before us comes in and sets us free from all difficulty at once, and points out to all the disciples of the Lord Jesus how they ought to act. Was the Jewish Church in a pure and perfect state in the days of our Saviour? Were there no abuses in it, no corruptions? Were there no evil men among those who sat in the seats of authority? Yet, whilst our Lord warned His Disciples not to follow the evil example of those evil men, He taught them to respect the institutions that they administered, and to obey the authority that they possessed. Our Lord gave no liberty to His Disciples to separate themselves, and to make for themselves a new brotherhood, on the plea that the Jewish Church was in a corrupt state. The Jewish Church was a Divine institution, and although its rulers might happen to be evil men, yet it was not lawful to separate from that Church, nor to disobey the lawful directions of its rulers. In exactly the same manner, whatever abuses or corruptions may now exist in the Church in England, however inconsistent may be the private character of some of its rulers and ministers (although no one can say, with the least shadow of truth, that the Church in England is as corrupt as a state as the Jewish Church was at the time of our Saviour's life in it), yet, because the bishops sit in the Apostles' seats, because the Church is a Divine institution, because the Bishops of the Church now sit in the places of rightly constituted authority, having succeeded the Apostles in a regular line, according to the very method appointed by those Disciples, therefore all the disciples of the Lord Jesus in England are under the plainest obligation to abide in communion with them, and to observe and do all their lawful commands, according to the principle so strongly enjoined upon them by our Saviour in the passage before us. The Bishops have most undoubtedly succeeded to their sacred office in the Church of Christ with far more regularity than the High Priests did to theirs in the days of our Saviour; for the High Priests were not then appointed to their spiritual office exactly according to the original institution, on account of the interference of the Roman power. Hence if persons baptized into the Christian Church would never have supposed it lawful to withdraw themselves from the authority of the Apostles whilst the Apostles were alive; so no more can it be lawful before God to withdraw ourselves now from the authority of those who sit in the Apostles' seats, and to make new religious societies and new spiritual rulers for ourselves, on the plea that there are abuses in the Church and evil among its ministers. For this is openly to transgress the precept of God contained in the passage of holy Scripture before us. This is to interfere with Divine institutions, and to introduce the evils of division and separation, which far more than counterbalances any little good that such separatists may think to do.

Note 1. The precept here taught so plainly and so strongly by our Lord was always acted upon by the Prophets and Holy Men of old. Did any of them ever think it lawful to leave the Jewish Church, even at the time when idolatry prevailed in it to a great extent? No; they only kept themselves from the evils and corruptions existing in it, and openly testified against them, and endeavored to reform them.

2. It is not meant to be denied that there are just limits of obedience in every case. But the general rule before us is very clear, and is Divinely sanctioned. Exceptions to it form the extreme cases, which need not be considered beforehand. The command, "Children, obey your parents in all things," is Divine, and seems to admit of no exceptions. Yet, doubtless, there are some limits to a child's obedience. But it would not be edifying to consider such exceptions beforehand. So if a Bishop, Priest, or Deacon were to tell us to observe and do anything plainly contrary to the laws of the Church or to the holy Word of God, obedience might be rightly withheld in that particular, whatever it might cost us.

3. How thankful we should be that at the reformation of the Church in England many grievous abuses and corruptions were removed. No new Church was then set up, for that is impossible for man to do; but the old Church planted here in the times of the Apostles was cleansed and reformed by its rulers.

4. Let us then make it one of our rules of life to keep this precept which our Lord has so expressly taught us; which is also repeated to us by St. Paul in Hebrews xiii. 17, where, speaking of the rulers of the Church, he enjoins upon all Christians to "obey them that have the rule over us." This is a plain Christian duty, as strongly binding upon every Christian man as the duty of obedience to the temporal ruler. He may no more withdraw himself from obedience to the ruler of the Church, on the plea of abuses in the Church, than he may withdraw himself from obedience to the ruler of the Kingdom on the plea of abuses in the government of it. The sin of schism is as great as the sin of rebellion.

## EXPERIENCES OF LIFE.

By Rev. J. J. Nicholson.

A DEATH-BED AND A DISCOVERY.

Mrs. Wallace had been gradually declining since her kind friends had provided so amply for her comfort. Mr. Lovegood had long since made her acquaintance, and now was found daily at her bedside, ministering and deriving instruction and consolation in communing with the saintly spirit clothing itself for the world to come. We ever seem to be nearer heaven when holding converse with a saintly one, who, drawing near to the valley of the shadow of death, most soon stand in the Lord's courts. It seems as though we already stood within the hallowed "circle of the redeemed," who "rest from their labors," and partook of their beatific joys. And O, how changed is the aspect of death, when viewed at the dying couch of the humble Christian, from what it is when seen in one who has lived without God in the world, and passes away without Hope beyond! We have, indeed, seen the wretchedly hardened and wicked die calmly, but there was no Heaven in that calmness. Stoical indifference, or obtuseness, has no mark of the cross. It cannot be imposed upon us for the impress of a sanctified heart and will. It is not the hallowed calm, as of angel-whisperings, fore-shadowing rest beyond the tomb.

And we have seen one whose sanctity was unquestioned, pass through an "awful baptism" of sufferings, shuddering over the grave, shrinking from death, its cold embrace and icy touch, and piteously lamenting a want of preparation.

It was but a sore temptation of the Evil One—for that trembling spirit had, for long years, been traced by the Grace of Immortal Love. We never knew one more lovingly in his Christian character, more watchful, more prayerful, more given to self-examination, more devoted to all charities and good works. She had been a pattern-woman in all that was beautiful and attractive in Christian excellence; and yet, when the "dread monarch" approached her, the flesh was appalled, and the spirit trembled, as it gazed, with unlimbed eye, into the awful profound of eternity.

Never shall we forget that scene. For long, weary hours did she wrestle with that temptation. She felt as though she were deserted of heaven, and stood alone, without hope and without consolation. We prayed with her, read to her the most thrilling and cheering promises of her divine Lord; portrayed to her the cross, and the great redemption thereon wrought, and the mercies by it bestowed, and the mighty hopes and privileges which were here, as a follower of Christ. And when the temptation was over, she seemed like one who had passed through a great conflict of afflictions. But the "Sun of Righteousness" gilded all the rest of her way to "the dark valley." She partook of the sacred symbols of her Lord's body and blood, received strength, and as the clouds rolled away, and the spirit breathed freely again, such a radiant countenance, almost as if transfigured—such sweet, heavenly meanings, we never beheld, never heard. It seemed that the very chamber was bathed with light from heaven, and that the spirit of the dying was about to dissolve and pass away in its kindred element.

It was a glorious evening in Spring, the Sunday next before Easter. The toils of the day being over, Mr. Lovegood was seated in his study, meditating on the services of the day through which he had passed, and the duties and employments of the ensuing Passion Week, and "the great day" to which it is a prelude.

Of all the hours of a clerkman's life, without doubt his Sunday evenings are the most pleasurable and joyous. 'Tis then, more than at any other period, perhaps, that his heart is free, light and joyous—not that the day's work is done—but that he has added one more effort to the labor of that day.

And his heart, so lately pouring itself out in prayer, at the holy altar, in behalf of his flock, now gushes out in the calm, quiet, hallowed evening hour, with joy and thanksgiving for all the mercies of the day, and the holy message which he hath delivered, and meditates with delight on that "Sabbath of rest" which is eternal.

Mr. Lovegood is interrupted in his meditations by Mr. Friendly, Mr. F. is always a welcome visitor; but on this occasion he brought painful intelligence. He had just been to pay his usual evening visit to Mrs. Wallace, and found her dying. They hurried to the home of the dying woman. She had been suddenly taken worse. . . . and there, on this hallowed eve, did Sarah Wallace partake of her last communion on earth. Henceforth she will commune with all saints in paradise.

The commendatory prayer was said, and the faithful pastor remained to see the last struggle, and wipe the death-drops that gathered on her brow.

The reader will remember, that in a former chapter we spoke of a curiously wrought unique silver cup, which we saw in a cupboard at Mrs. Wallace's. This cup, on the present occasion, by an apparent accident, having attracted Mr. Lovegood's attention, he took it into his hand, and after examining it minutely, remarked:—

"It is singular, very singular; but this cup, in a mysterious way revives old associations."

He looked first at it, and its initials, and then intently at Mrs. Wallace.

"How strange!" exclaimed he. "It is now many years since I have seen anything like it; but I cannot be mistaken—the impression is too vivid—it is the very pattern and style of my mother's silver ware!"

The dying woman, in broken accents, informed him that it was a gift from her mother, when she was a little girl. The initials "G" stood for her maiden name, Grantley. It was all that she retained which bore any trace of the past, except the weary heart, which was about to find rest. Mr. Lovegood was deeply moved. His eyes filled with tears. Mrs. Wallace continued a brief narrative of her past history, seeming to be traced almost with supernatural strength, in the grasp of death; told him all the sacrifices she had made for her cousin Robert, as already detailed, prior to her removal to this country, and to render those sacrifices more complete, her brother Richard had been shortly after reaching the New World, and, bereft of every earthly friend, she had shared the lot and life of poverty and hardships of William Wallace; that so long as he retained his health, and poverty and disease did not overtake their days, they continued faithful and regular in their attendance on the church's services, and received the attention of the rector of the church in which they worshipped; but the rector dying, a new clergyman succeeded him, whose duties increasing, they were gradually lost sight of, until extreme suffering had brought them to the condition in which they were found on that memorable night by Mr. Heartful.

"And your mother," said Mr. Lovegood, "was Mary Gould?"

The dying woman fixed her glazed eyes upon him, and gasped for breath—groaning aloud.

"And I—!" continued he—choked with emotion—"am the son of your mother's sister, Grace Gould, who married Robert Lovegood—your own cousin. O God! wonderful art Thou in all Thy ways! Verily Thou art a God that hidest Thyself, O God of Israel the Saviour!"

We intrude not upon the sanctity of that scene. When the first gush of feeling, occasioned by the recognition, had subsided, Mr. Lovegood gave her a brief relation of his life in this country. His father had lived little when his children were very young, bringing them all with him except the eldest, whom he left to be educated and brought up at the mercantile business, and died some years after his arrival, leaving an embarrassed estate and a helpless family. His mother turned the remnant of her property into ready money, and removed to the West, and there meeting with many privations, a hard struggle in a new and rugged country, she had, from the force of circumstances and pressing duties, imperceptibly become wended from her early associations; and for a number of years before her death had ceased to have any communication with her friends in England. Hence he knew nothing of the intervening history of his relatives—all, to him, between the period of his father's death and that hour, pertaining to the history of his family in England, was a blank.

"And," continued he, "how providential that that old silver cup should have made such a revelation of the past! Truly the ways of Providence are mysterious. And this is your dear daughter Agnes—henceforth she shall be mine—the object of my care and affections. Come to me, my child. I will be unto you a father from this hour, and make amends for the past."

"O my soul, be joyful in the Lord!"

Mr. Lovegood cast his eyes upon the bed—the spirit had passed away with that exulting sentence, and gone on angel wings to Paradise! Death reigned! A heavenly smile played a moment on the lips, which seemed to hallow the scene, and proclaim that all was well.

The pastor, with a full heart, sunk upon his knees, and poured out his heart in that beautiful prayer of the church:—

"O God, whose days are without end, and whose mercies cannot be numbered; make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us through this vale of misery in holiness and righteousness all the days of our lives: that when we shall have served Thee in our generation, we may be gathered unto our fathers,

having the testimony of a good conscience in the communion of the Catholic church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with Thee our God, and in perfect charity with the world: All which we ask through Jesus Christ our Lord, Amen."

"O welcome, blessing them, O refuge most! For bleeding pilgrims in the desert land, O kind Conductor of those wandering feet, Thye move and darkness to the realm of day! Soon did the Sun of Righteousness display His healing beams; such glowing cloud dispel, While on the parting mist, in color gay, Truth's cheering law of heaven fell, And there's a voice such shipboard 'All is well.'"  
—Churchman's Magazine.

PIETY IN THE CAMP.—It is extremely interesting to read the letters from the Crimea; not only from the valor, fortitude and patience exhibited in our army, but especially from the deep piety which appears in so many of both officers and privates. We have not space to print any of these letters at full length, but we give a few extracts casually taken from one letter as a specimen. Where death comes so many, and in most instances with such sudden stroke, it is a great blessing that there are such numbers of Christian men to bless their comrades with the name of grace.

"On piquet, the other night, I was gazing upwards at the bright moon and stars, thinking of the power and love of Him who made them, and of the star in the east which came and stood 'over where the young child lay.' And the Saviour's sorrows and sufferings from Bethlehem to Calvary, passed in review before my mind. This afternoon, whilst speaking to our poor fellows in the Cholera Hospital, who were lying ill and comfortless on the ground, rays of sunshine seemed to illumine that charnel tent as I brought the Crucified Saviour before these men, for tears glistened in many an eye, and the smile of hope and peace was on many a lip.

"The weather is rainy again; but I have a pretty good tent, and the rain that finds its way through the roof is capital for drinking! We are expecting every day to meet the enemy in open field; or to storm the fortress; I wish they could get at it once. Be not anxious about me, I am safe in the arms of my Saviour; I feel it—I know it—in life, or in death.

"Owing to the weather, we were unable to have Divine service to-day with the division, but several of us met together in the tent, and we shall again this evening, please God. On my return from the trenches last night, I found great comfort in reading the 1st chapter of the 1st Epistle of St. Peter, although, as soon as I had finished it, I went off to sleep like a top. I looked after my company, and saw them as comfortable as adverse circumstances admitted," and afterwards made them a little speech around their bivouac-fire, concluding, as well as I could, religious advice with a few words about our duties as British soldiers. The poor fellows cheered me long and loud.

"I had very little trouble with them since we came—less so far than I hear of from others. I know they like me, and would do anything for me; and all officers who treat soldiers like men, with feelings like their own, and take an interest in their welfare, find they do not want many court-martials, nor see much insubordination. Yet I am very strict to them, but this they get used to.

"About ten o'clock, I read by firelight with—the 23rd, 30th, and 31st Psalms, and derived great benefit and peace from them. One of my brother officers begged me to go on. God grant that he may soon find 'a dwelling in the secret place of the Most High,' even in the heart of the Lord Jesus, and be able to say, 'The Lord is my Saviour, I will not fear what men can do unto me.' I went to sleep secure, resting on Jesus my precious Saviour. My bed was made of dried leaves, with a stone for my pillow; and had it not been for the biting cold, I should have slept like a top."

SUNDAY IN THE CAMP.—We find the following picturesque and striking passage in a recent letter from the Crimea:—"Yesterday being Sunday, the routine was broken by the impressive ceremony of an open-air church parade. Each division, on these occasions, has Divine service performed by its own chaplain. Ours was drawn up on the rising ground just beyond the tents, in a dense hollow square. The clergymen and officers occupied the centre. Every one was covered. Some of the men wore forage-caps, for lack of shakos; and on dit that the loss of these stiff and ugly varieties of head gear is submitted to with great resignation by the line generally. The chaplain, with his dark velvet skull-cap and black moustache and beard, reminding me of a foreign padre in canonicals.

"We were scarcely placed in position, before the loud rattle of round shot from the fort was heard, again and again, in our ears, causing sundry dislocations of the square—the men grinning and swaying about at each whirr in a kind of jocular disorder. Nothing was left for it but to move off.

"So we took up ground a few hundred yards lower down, and here—through a fleecy little cloudlet, which announced its birth in a thunder-clap, showed that a shell had burnt above us, not very far off in our rear—the service was conducted to a close. Everybody of course stands on these occasions throughout the ceremony. To obviate fatigue, therefore, the Litany and Communion are omitted. The chaplain preached extemporaneously, and with an excellent voice, that though the wind was blowing his surplice about, it did not drown his tones. I was amused by his

British sang froid. Half his congregation might perchance round the walls of Sebastopol before the next church parade—a theme which the threatening missiles exploding about him would have served sufficiently well to enforce, but he utterly disclaimed such obvious rhetoric.—Perhaps, indeed, it is not correct to suppose that all soldiers of the kind; and certainly they are too potent to need much insisting on. At any rate, the reverend gentlemen who neither noticed the pyrotechnics in his sound practical sermon, nor in his own person; but stood with his back to the fort, and preached on some every day text, and never changed his voice or turned his head in compliment to either shot or shell."

## Ecclesiastical Intelligence.

### ENGLAND.

THE PROCEEDINGS AGAINST ARCHDEACON DENISON.—(From the Christian Times.)—The Record states that the Bishop of Bath and Wells has been formally called upon by the Archbishop of Canterbury to send the case of Archdeacon Denison to the court of Arches, and that his Lordship has refused to comply. "The case, therefore, is now being proceeded with under those provisions of the Act which required the Archbishop to sit in person with certain assessors, and which involve the inconvenience of delay and great additional expense."

The Archbishop's appointment by the Archbishop of Canterbury to inquire into the case of Archdeacon Denison are unanimously of opinion that his doctrine in the Eucharist is directly contrary to that of the Church of England, and that there are sufficient grounds for instituting further proceedings.

The Archbishop's doctrine, briefly stated, is, that the real body and blood of Christ, in an immaterial form, are received into the mouths of all communicants, together with the bread and wine.

The Bishop of Bath and Wells refusing to allow the case to go to the Court of Arches, and the Archbishop throwing every possible impediment in the way of a judicial investigation of the charge, a considerable sum will be required for the prosecution of the case.

The next step is about to be taken, under the authority of the House of Bishops.

Considering the importance of the question at issue to the very existence of the Church of England, and that every member of the Church is deeply interested in the result, we are, therefore, recommending the case to your consideration, and asking you to exert your influence for defeating the necessary legal expenses.

SHAFFERSBURY. A KINSHARD.  
R. C. L. BEVAN, WILSHAM TAYLOR.

ORFORD, APRIL 24.—In a convocation held this day at two o'clock the statutes on the examination of Dissenters, and on the mode of taking Degrees, were submitted to the House. The attendance of members was more than usually large, especially in respect to non-residents. The whole number present exceeded 150.

The statute concerning Dissenters was taken first, and, on the 1st clause being read and proposed, an opposition manifested itself, which was pressed to a division, when the numbers were found to be—Placet, 91; Non-placet, 29.

The second, third, and fourth votes were unopposed.

On the motion of the 5th, which exempts tutors from the duty of instructing their pupils in the Thirty-nine Articles, the Margaret Professor of Divinity (Dr. Heurtly) rose, and in a short Latin speech, expressed his objections to the proposal by the adoption of which he thought that the University would be committing suicide. On a division, the clause was carried by 83 votes to 68.

On the sixth clause, which allows Dissenters to withdraw themselves from the Divinity examinations, there was a very near division, the numbers being—Placet, 75; and Non-placet, 72.

The seventh clause, which asserts the principle of requiring from Dissenting students a compensation for the Divinity, from which they are excused, was carried by 74 to 67.

The 8th, which fixes the compensation at one Greek author in the first, and two authors, Greek or Latin, in the second examination, was carried by 72 to 61.

The ninth and tenth clauses were unopposed, and passed without a division.

The statute which regard to the mode of taking Degrees was then read and carried unanimously.

IRELAND.

The Church Education Society met in Dublin on Friday week; the Earl of Mayo in the chair. The report is not cheering: it states that for the year ending 31st December, 1854, the number of schools was 1,880, the number of enrolled scholars 94,483; thus distributed—Established Church, 60,640; Protestant Dissenters, 10,700; Roman Catholics, 23,143. The decrease of the number of the society was £44,628—an apparent increase of £258 on the revenue of 1853; but a real decrease, because the surplus has been obtained by the sale of funded property, to meet the society's liabilities.

CEYLON.—The 90th Quarterly Paper of the S. P. C. comes to us with a picturesque view of the Collegiate School at Colombo. It is a large building, with open verandah all round, and few and small openings. It is surrounded by palms. The following account is given of Christianity on this beautiful island; the mission work which has been carried on by the S. P. C. here, is, as we have seen, as easily melted away as snow in sunshine.

This fertile and beautiful island has peculiar claims on our Christian sympathies.—First, on account of the prevalence and the grossness of idolatry. Small as the island is, it contains a million and a half of natives. The southern part is occupied chiefly by Tamils, who worship Vishnu and Shiva. The south is inhabited by Singhaleses, who are worshippers of Buddha.

Ceylon has a peculiar claim on British Christians. The idolatry of Ceylon are our fellow-subjects, subjects of the Crown, and of the British Empire; and it is a very great and important business of the British Empire, to have more of a heathen country than it was before.

Three hundred years ago, the Portuguese made great efforts to convert the natives to the Roman Catholic faith. They divided the island into parishes, and sent out missionaries; but their efforts were of little avail. In 1795, when the island fell into the hands of the English, there were 250,000 native worshippers of the gods; but the English deprived the ministers of

their maintenance, suffered the churches to fall into decay, and left the people to become heathens again for want of religious instruction. In the first year of British rule, 300 heathen temples were built in one province only. In sixteen years more than half the native Protestant Christians abandoned their religion. In 1831, the whole number of Christians in Ceylon was only 18,000.

It is very sad to see so small a remnant left. But instead of asking whose fault it is that the number has been thus reduced, let us all exert ourselves diligently, by prayer to God and by helping to send missionaries to Ceylon, to make this small remnant leave the whole land. Let all our readers help the Society to maintain its missionaries and to increase their number in Ceylon. Already the society has sent missionaries and fifty-six lay teachers at work there; and many of these are converted natives. And there are missionaries of other societies stationed all over the coast of Ceylon. But there are still thirty thousand heathens, and many of the dark strongholds of Buddhism and idolatry, in many of which the Gospel of Christ has never yet been preached.

Now, what is wanted is a native ministry trained in Ceylon—Christian ministers perfectly familiar with the language and the habits of the people—to go among them, and win them unto Christ. And the Collegiate School is designed to assist in training up such men. It is the school in which boys and youths are educated before they enter the College at Colombo. In that school 102 pupils, whose ages vary from 8 to 20 years, are now being instructed.

At a recent ordination by the Bishop of Guiana, we learn from the *Royal Gazette*, that Mr. Lamberton Mackenzie, of pure African descent, and the son of poor laboring parents in Barbadoes, was admitted by the Bishop into holy orders. Ten years ago he was placed by the late Archbishop Gough in Queen's College, then just established in this town; there he continued seven years, pursuing the highest studies, and receiving year by year, instruction in all the higher branches of literature. From the grammar-school he was removed, in 1832, to St. Augustine's Missionary College, founded at Georgetown, in Guiana, for the express purpose of training missionary Clergymen to go forth and evangelize the heathens in all parts of the world. In his college examinations, Mr. Mackenzie acquitted himself very meritoriously, carrying off the Hebrew prize, and, having obtained the college diploma, he was recommended by the authorities to the Board of Examiners of the Society for the Propagation of the Gospel, as in every respect fitted to be admitted into the ministry of the Church. This admission took place in the presence of his excellency the Governor and a large congregation assembled in the church. The Bishop of Guiana, who was afterwards administered to nearly three hundred persons, and thus closed a session which for interest, and for its probable future bearing on the Church in Guiana, will very long be remembered by those who took a part in it. Mr. Mackenzie was ordained by the Bishop of Barbadoes, and in the evening at Christ Church; both churches were crowded with people in a manner seldom seen in this country, whilst the countenance and demeanor of all evidently marked the deep interest they felt in all that had passed. Mr. Mackenzie's ordination is to this is the first negro who has received ordination in the Church of England; the experiment, whilst it is a triumph to this diocese, seems to augur the best results. The Rev. L. Mackenzie has been licensed to the assistant-surgery of St. Paul's; the populous village in that parish he served as a medical assistant, and he has a great and successful business in the manufacture of a pleasing circumstance which has been brought to our notice. A purse has been made up by the friends of his race and colour to present their future pastor with a set of robes.

The *Hong-Kong Register* of Jan. 30, 1855, is authorized to state that the Rev. Mr. Baxter has been authorized to hold the Colonial Chaplaincy at Hong-Kong, having been appointed by the Secretary of State for the Colonies, to resign his appointment. The explanation required of the reverend gentleman by the Bishop of Victoria and the Home Government has been fully considered, with the help of his colleagues in the House of Bishops; and the result has been unfavourable to Mr. Baxter's continuance in the Chaplaincy; the public duties of which he has been prohibited from performing in the cathedral, by the withholding of the Bishop's license since his arrival in August last.

On the subject of imperfect translations, we heard, while at Jeddah, that Arabey Jellany, who received some copies of the Arabic translation of the Holy Bible from the East India Company's agent at the Bible Society at Bombay, to have them put into circulation at Mecca; but the imperfectness of the translation had produced the most unfavourable effects, as they were quoted in the coffee-houses as proof of the ignorance of the authors on subjects of great importance. Mr. Jellany is especially remarkable—one of the sayings of our Lord himself, "Judge not, that ye be not judged," was translated thus, "Be not just to others, lest others should be just to you," and many passages equally remote from their original sense, besides. (See the *Illustrations* of the Bible.)

The Bishop of Newfoundland has prepared the following prayer for ordination, to be used in his cathedral at St. John's, and in several of the churches in this diocese:—

"O most merciful God, who hast encouraged Thy servants to draw nigh to Thee; I beseech Thee to grant me Thy grace to all I seek; and may especially be for the service of Thy Holy Temple. Thou hast been graciously pleased to allow me the privilege of leading the choir of this church, publicly to sing Thy praises; grant me, O God, to perform the duties of my station in a becoming manner, but never let my aim be to receive, or be satisfied with the applause or approbation of men. Grant this for Thy blessed Son Jesus Christ's sake. Amen.

"O Lord let Thy blessing rest on those who are here appointed to lead the congregation in singing Thy praises; assist their labors; and bestow abundance of grace for the labour they are to perform; and grant that their hearts be wholly given to Thy service, and that they may bring forth the fruit of Thy Heavenly Kingdom. Grant this, O merciful Father, through Thy Son our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one God, with Thee Father, and with Thee Spirit, and with Thee together, and in unity of glory, who art seated on the right hand of the Father, and who art to be worshipped and glorified forever, Amen.

A highly influential meeting of the clergy of the Church of England, having mission in the Archdeaconry of Kingston, was held in the school-room attached to St. George's Church, this town, on Wednesday, the 9th ult. The

*Through brother on Mary's shrine,  
Mark Israel to adore the wife  
Of the Eternal, glorious King!—Mark.*





TEXTS AND THOUGHTS FOR EVERY DAY THROUGHOUT THE YEAR.

MAY 20.—WHIT-SUNDAY.

1. They were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, ... the wonderful works of God. Acts ii, 4, 11.
They were filled with the Holy Ghost, that their minds and hearts might be filled with divine knowledge and holiness, to dispel the ignorance of the world and sanctify those who should receive their word.

hallow our joy, and that we may yield to him the honour which is due to the Source of all our blessings. Grant me, gracious Lord, a deeper, more constant, warmer sense of thy mercies, that I may rejoice for them more, and rejoice in Thee.
2. He will give you another Comforter, that he may abide with you for ever. John xv, 26.
From the Father came the first Comforter, Jesus, through whom we are encouraged to hope for forgiveness, and to rely on the fatherly care of God.

MASTER'S CHURCHMAN'S DIARY FOR 1855.

For sale by H. ROWSELL, Toronto, May 10th, 1855. 42-1/2
JUST PUBLISHED. NATIONAL CALAMITIES; A CALL TO REPENTANCE; A MEMOIR. Preached April 15th, 1855, (the Day appointed for a General Fast, Humiliation and Prayer.)

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