

Poetry.

THE DYING MOTHER'S PRAYER.

BY OTIS PATTER.

Lovingly, softly, a mother lay dying, / Short was her breathing, her pulse beating low; / Clasped to her bosom an infant was lying, / Smiling, unconscious of want or woe...

so long; seeing wicked men desire their room here on earth, and God their company in heaven.—Foller's Church History.

THE JOY OF THE HOLY GHOST.

This is that which passeth all natural sense and wisdom. Many seem to take in good part and abide patiently afflictions, loss of goods, imprisonment, and loss of life...

IMAGES IN CHURCHES AT THE TIME OF THE REFORMATION.

Images are fair and beautiful. The churches are decked and beset with them. But they are a cloak of shame. They are set in place of teachers. The priests are ignorant, and live in idleness, and send the people to learn at pictures.—Ibid.

So have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break in their enclosures, and melt with joy, and run in useful channels...

THE COMMON-PLACE BOOK.

No. IV.

BE TRUE.

How stirring those words of George Herbert, "Lie not; neither to thyself, nor man, nor God. Let mouth and heart be one; beat and speak together; and make both felt in action..."

CHURCH ARCHITECTURE.

As for churches I cannot do better than quote a beautiful passage from Wordsworth—beautiful because it has good a moral in it. It will be known that a glorious building is King's College Chapel, at Oxford...

CONSECRATION OF ST. AUGUSTINE'S COLLEGE, CANTERBURY.

(From The Times.)

Yesterday the new College of St. Augustine was consecrated with great solemnity at Canterbury. It is long since any event has occurred connected with the history of our National Church so interesting to all its members...

VAINGLOUHOUSNESS REPROVED.

Pope Adrian built a college at Louvain, and caused this inscription to be written in letters of gold on the gates thereof: "Utrech planted me, Louvain watered me, and Casar gave me the increase..."

THIS WORLD IS NOT THE ABIDING PLACE OF CHRISTIANS.

I have sometimes softly placed myself with the penning and comparing two places of Scripture: The wicked Jews said of St. Paul: "A way with such a fellow from the earth, for it is not fit that he should live..."

became completely ruined, and at the present time the gateways are the only monuments left of its ancient grandeur. A public-house, skittle-ground, and bowling-green occupied different portions of the site...

The site and buildings of the old monastery and abbey of St. Augustine, in the course of the year 1844, happened to be for sale. Mr. Beresford Hope, M.P. for Maidstone, inherited a taste for architecture from his father, whose posthumous "Essay on Architecture" is well known.

He that is apt fondly to admire any man's person must first cure himself by considering, that the preacher is God's minister and servant; that he speaks God's word, and does it by divine assistance; that he hath nothing of his own but sin and imperfection...

EXTREMES.

Man is a creature of extremes. The middle path is generally the wise path; but there are few wise enough to find it. Heretics, Persecutors, monks, and some of the things, Protestants have made too little of them.

The Constitution of the College is that of a warden and fellows, to be under the appointment of the two Archbishops and some of the Bishops. Bishop Coleridge, formerly Diocesan of Barbadoes, has been appointed by the trustees the first Warden.

W. Vallance, W. Dodsworth, C. Marriott, T. Allies, H. Wilberforce, Richards, B. Webb, Abraham, Hon. R. West, W. Harness, D. Coleridge, W. Carter, Hon. R. Grey, Wilkinson, W. Maskell, G. Williams, R. C. Trench, W. G. Humphrey, Dupuis, T. Chamberlain, W. Buller, W. Scott, J. M. Neale, T. Helmore, I. Rodwell, W. Trower, F. Lockwood, J. Mosley; Earl Powis, Earl Nelson, Mr. A. B. Hoop, M. P., the founder; Justice Patterson, Justice Coleridge, Baron Alderson, Lord Campden, Sir T. Phillips, Sir S. Glynn; Messrs.—W. Forbes, C. Pullen, H. Bowden, G. Phipps, E. P. Baslevil, J. C. Sharpe, H. Tritton, Fuller, G. Frere, H. R. Haggitt, M. P.; P. Hoare, C. Manning, H. Champenowe, J. R. Kenyon, G. Watts, Russell, H. Le Strange, G. Anderson, C. Crawley, and Capt. Moorson.

The consecration service was read; after which the Holy Communion was celebrated by the Archbishop, the Warden reading the Epistle, and the Bishops of London and Lichfield assisting at the administration. The alms given at the Offertory amounted to nearly £600.

THE LAW OF GOD MAN'S TRUE HAPPINESS.

(From Sir Walter Raleigh's History of the World.)

If we consider advisedly, and soberly, of the law, or ten commandments, which God by the hand of Moses gave unto his people, it will appear that such a merciful providence in the shape of them, as were their neither pain nor profit adjoined to the observing or not observing of them; were there no divine power at all, nor any religion among men; yet if we did not for our own sakes strive to observe these laws, all society of men, and all endeavours, all happiness and contentment in this life would be taken away, and every state and common-wealth in the world would fall to the ground and dissolve.

The Foot-pan of the altar is a rich mosaic pattern of enamel-work, the colours being dark brown, green, red, and blue. On either side of the sacrament are two windows filled with stained glass of somewhat weak tints. The ball which adorns the chapel is that part in which the ancient building has suffered least, the roof being purely original.

Among the congregation were: Bishops—London, Oxford, Brechin, Lichfield, Fredericton; Deans—Canterbury, Hereford, Chichester; Archdeacons—Thorp, Harrison, Merriman; Warden of Winchester College; Rev. Doctors—Jelf (Principal of King's College, London), Mill, Vaughan, Moberly, Wordsworth, Russell, Spry; Revs.—Lord C. Thynne, Lord G. Thynne, Lord H. Ker, G. B. Murray, J. Wallace, R. Eden, S. Bowden, W. J. Chesneyre, J. Mills, T. L. Cloughton, E. Hawkins, F. Faithful, T. Bloomfield.

THE GOOD PARISHONER

It is at once near to the Church, and not far from God; like unto Justus, "One that worshipped God, and his house joined hard to the synagogue." Otherwise, like the distance from the Church be great, his diligence is the greater to come thither in season.

The confectioner service was read; after which the Holy Communion was celebrated by the Archbishop, the Warden reading the Epistle, and the Bishops of London and Lichfield assisting at the administration. The alms given at the Offertory amounted to nearly £600.

It falls out otherwise in paying of tithes, where the least and leanest are shifted off to make that number. He is bound to contribute to the repair of God's House. For though he be not of their opinion who would have the churches under the Gospel conformed to the magnificence of Solomon's temple, (whose porch would serve for a church), and adorn them so gallantly that devotion is more distracted than raised and men's souls rather dazzled than lightened; yet he conceives it fitting that such places should be handsomely and decently maintained; the rather because the climatical year of many churches may seem to happen in our days; so old, that their ruin is threatened, if not speedily repaired.

PROTOTYPE OF DIVES.

(From "The Warden of Berkyngholt," by the Rev. F. E. Paget, M. A.)

"Papa, I really want to speak to you. Did you ever read Massillon's Sermon, 'Le Mauvais Riche,' that I mean, on the Parable of the Rich Man and Lazarus?"

"Yes, I know it well." "And do you think he takes a right view of that most awful parable?" "So much so that I often regret that preachers in our own country seem so rarely to treat the subject as he has done. We hear many a Sermon on the danger of trifling in riches, and on the guilt of covetousness; but how rarely are the upper and middle classes warned of the besetting sin of multitudes (of in respect, worthy and religious persons), that of thinking themselves justified in spending on themselves what might be given to God; allowing themselves in luxurious habits, without thinking of it, and only extending their charity to those Poor of Christ whose wants are forced upon them."

"Thank you, my child," said the Warden, "for bringing that passage to my recollection. It is a favourable sign of the times that a person of your age should have such poetry stored up in your memory. Twenty years ago young ladies quoted Childe Harold. But we were speaking of those who are not so much hard-hearted, as like the rich man in the parable, who make no inquiries into their responsibilities, and only discharge obvious duties."

"Yes, papa, and I was going to say that it seems to me that persons of moderate or limited means are even more liable to fall into sins of this nature than even the rich, because they are so much less frequently warned against them. We hear with dismay of a Duke giving his ten or twelve thousand pounds for a diamond necklace for his future wife, or a fine lady buying scores of pocket-handkerchiefs at five and twenty guineas each, when we know the amount of spiritual destitution round us, and calculate that a dozen churches might be built for the cost of a diamond necklace, but we keep out of view that we are ourselves doing with units and tens, what those in a more exalted station are doing with hundreds and thousands; and I think this seems to apply quite as much to people calling themselves religious, as to those whom they would designate as 'the world.'"

"I think there is truth, Mary, in what you say; though perhaps you are inclined to make more allowance for the rich than I am. Certainly, if subscription lists are (which I hope they are not) a test of what our Aristocracy do in proportion to their means, their backwardness and niggardliness are very great. On the other hand, those in an humbler sphere, whose circumstances in life bring them personally nearer to positive privations, are continually seen to come forward to the full extent of their means, and beyond them, so that it has almost passed into a proverb, that if we want money, we should go to a poor man. He will give you liberally, while from the wealthy man to whom you may apply, you will perhaps get such an answer as I once did from a great lady,—'I cannot afford to give you much, and it would not be quite the thing for me to give you little—and therefore I shall give you nothing.'"

FRENCH EQUALITY.

A few days since a captain of the National Guard went into a cafe. "Waiter," said he, "bring me a cup of coffee." "No answer. At the end of five minutes, he called out, "Waiter, you have forgotten me; bring me my coffee." "We have no waiters here, sir; we are all citizens." "Very well; then, citizen, please do me the honour to bring me a cup of coffee." "Here it is, citizen." Presently, the captain paid for what he had taken, and was about to depart, when the

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE—JULY, 1848.

The Lord Bishop of Gibraltar is in the Chair. The Secretaries reported that his Grace the Archbishop of Canterbury had expressed his regret at being unable to preside at this Meeting, having another engagement; and that the Lord Bishop of Lichfield would have been present, had his arrangements permitted him.

A letter was read from the Lord Bishop of Antigua, dated London, June 20, 1848, requesting a supply of Books from the balance of the grant placed at his disposal by the Society. He said:—"The use I design to make of the Books is, on my vacations, to distribute them gratuitously in some cases, and in others to sell them from the Society's stores, and to return the amount, in order to sustain the grant, as far as it goes."

The Lord Bishop of Adelaide, in a letter dated Adelaide, South Australia, Jan. 21, 1848, said:—"I last evening met a Committee of gentlemen from Melbourne, Adelaide, and here before long to commence the building of the Church in that quarter. I propose to appropriate £50 for this purpose from the balance of the grant of £200 placed at my disposal. The half of that amount I have promised to certain small churches proposed to be built at country stations. £150 has been paid over to the Minister and Wardens of Trinity Church."

The Secretaries stated that they had received, by the hands of the Rev. J. K. T. Leiden, of the Church Missionary Society, Cairo, a letter in the Arabic language, addressed by the Coptic Patriarch to his Grace the Archbishop of Canterbury, in acknowledgement of 600 copies of the four Gospels, in Coptic, which had been printed at the Society's expense, and forwarded in the course of the last year to the Patriarch for the use of the Christians in Egypt. This letter was laid before the Board. The following literal translation, made and sent by Mr. Leiden, was read to the meeting:—"From Petros, Patriarch of Alexandria, Egypt, and Abyssinia, servant of Jesus Christ, to the Lordship of his beloved brother in the Spirit, the Archbishop of Canterbury. May God the Most High keep and preserve him, Amen."

"After presenting our salutation and hearty affection to your spiritual fraternity (may God the Most High guard it from all evil and harm) we state to your sincere and hearty love, that now, in the most pleasant of times and the best of hours, we were informed by your son, Mr. Leiden, of the accession of your Grace to the ministry of the office to which you have been called by the Father of lights. This gave us great joy and delight, and our heart rejoiced thereat. But we felt a great grief for the death of his Grace, who has received mercy; the Archbishop, your predecessor, was so grieved for the loss of his beloved brother in the Spirit, that he was removed from a world of bliss and eternity. May God the Most High, through his favour, extend your days for a long time in that office, and make you a blessed means of promoting Christian knowledge in perfect peace and safety, in the equality; as we hear of you good and agreeable reports."

"We inform your Grace, our brother, that we have received five hundred copies of the Arabic and Coptic four Gospels, that you are properly and gratefully to every one that desires to see them. There have also arrived through your son, Mr. Leiden, six hundred copies of the Homilies of St. Macarius in Arabic, which are also distributed amongst such as wish them."

"We are very glad, and do so to thank you for this, with such things as 'eye hath not seen, nor ear heard, neither have entered into the heart of man, but are things that are earthly, in the kingdom of heaven, in accordance with your desire and wish, from the favour of the Most High God, for your labours, which we hope to be one day by his beneficence and goodness rewarded in the world to come."

"Moreover, you say that if we should wish to have more of the Coptic Gospels, after they have been distributed, you would send us as many. We, our brother, pray and beseech Christ our God to pour upon you his spiritual benefits, and to keep you and prolong your period and rest in peace, out of our desire and wish, from the favour of the Most High God, for your labours, which we hope to be one day by his beneficence and goodness rewarded in the world to come."

"Mr. Leiden, in a letter dated Cairo, June 7, 1848, said:—"I send the letter, which I received from his Holiness the Coptic Patriarch, to your care, thinking your Society to be the proper channel by which this document ought to be conveyed to his Grace; as you also are the best able to convey the necessary explanations, which one or the other point in it may require. As the letter I received only the day before yesterday, and as you might have some difficulty in getting it translated, I thought that a literal translation, in which I tried to preserve the characteristic peculiarities of an epistle from the Orient, might be acceptable to his Grace."

The 8th of Bisham, 1555, Coptic era, or 15th of May, 1848." "Mr. Leiden, in a letter dated Cairo, June 7, 1848, said:—"I send the letter, which I received from his Holiness the Coptic Patriarch, to your care, thinking your Society to be the proper channel by which this document ought to be conveyed to his Grace; as you also are the best able to convey the necessary explanations, which one or the other point in it may require. As the letter I received only the day before yesterday, and as you might have some difficulty in getting it translated, I thought that a literal translation, in which I tried to preserve the characteristic peculiarities of an epistle from the Orient, might be acceptable to his Grace."

Mr. Leiden then suggested that the Church Missionary Society's Mission among the Coptic in Cairo, should also receive a few copies, and adds, "You are, perhaps, not aware of the fact, that the Homilies of St. Macarius were translated into Arabic; and that the text of the Coptic Arabic Testament was collated, and corrected under my superintendence. This was the last work I undertook, because it was for the benefit of the Coptic Church, and on account of which I have spent much time, and have suffered much trouble and anxiety."

"It was agreed that fifty copies of the work be presented to the Church Missionary Society at Cairo, for use and distribution; and that a copy be also presented to the Rev. J. R. L. Leiden.

The Secretaries stated, that since the last General Meeting they had received from the Rev. W. G. Cotton, respecting the plan proposed in the letter from the Lord Bishop of New Zealand, for carrying on the press connected with St. John's College in that diocese. It appeared that a small fund of Greek and Hebrew type is required in order to enable the Bishop to print the Examination papers for the use of Divinity Students. A supply of materials of various kinds for the press is also needed.

It was agreed that £100 be granted for the objects stated. The Lord Bishop of Nova Scotia, in a letter dated Halifax, June 1, 1848, wrote as follows:—"Your letter of May 13, came to me yesterday, and I am much obliged by the kindness of the Society in granting £15 for the church at Gasmetime, and £10 for that on lot No. 11, in the Mission of Port Hill. I have already appointed the Rev. W. H. Cooper of these grants."

In December last, the Board most kindly resolved to place at my disposal six hundred sets of Service Books, and eight sets of octavo. These will be very valuable to me. I have done out these before entrusted to me as sparingly as possible; and in doing this I find myself in possession of eight quarto Bibles in rough calf, but without any Prayer Book to match them. In some cases I have only had occasion to give a Prayer Book, and in others only a Bible. I have also six quarto Prayer Books in blue morocco, without any Bibles to match them. It would, therefore, be a great advantage to me if the Society would kindly send me six of the quarto Bibles in blue morocco, and eight quarto Prayer Books in rough calf. With affectionate respect for the Committee and the Board, and with much esteem for yourself, I am, &c.

It was agreed that the books requested should be granted. A letter was read from the Rev. H. W. Pippet, Missionary at Queenstown, in the diocese of Fredericton, requesting the Society's aid towards the erection of two new churches in his parish, which is about twenty-five miles by five, on the banks of the river St. John, and contains about 1600 souls. Until now the services of the Church have never been regularly and continuously held there. The Lord Bishop of Fredericton gave his full recommendation to this request. The Board granted £100 towards the object stated in Mr. Pippet's letter. Books for the performance of Divine Service in one of the churches were also granted; the Bishop having appropriated a set for the other church from the stock furnished by the Board.





Poetry.

HARVEST SONG.
Fast the corn will ripen now in the glowing August sun,

Chateaubriand.
The life and adventures of the Viscount de Chateaubriand have filled so large a space in the politics, literature, and the society of France during the first thirty years of the present century, and his fame has been perpetuated by so much of romantic interest or conventional adulation throughout the period immediately preceding our own time, that his death is an event of sufficient interest to divert our attention for a moment from the living occurrences of an age not less agitated than that through which it was his lot to pass.

THE ROMAN AMPHITHEATRE.
Trajan himself was already present—his ivory chair distinguished only by its canopy from that of the other Consul who sat over against him; tall and majestic in his demeanour; grave, sedate, and benign in countenance, as you have seen in his medals and statues. He was arrayed in a plain gown, and appeared to converse quite familiarly, without affectation of condescension, with such Patricians as had their places near him; among whom Sextus and Rubellia pointed out many remarkable personages to my notice; as Adrian, afterwards emperor; Pliny, the orator, a man of courtly presence, and lively, agreeable aspect; and, above all, the historian Tacitus, the worthy son-in-law of our Agricola, in whose pallid countenance I could easily recognize the depth, but sought in vain to discover any traces of the sternness of his genius.

1814 M. de Chateaubriand's political life really began, and he took a prominent part in the affairs of his country and of Europe for the next ten years. The vanity and pretensions which were harmless or merely ludicrous in a wandering Knight of Letters became dangerous and intolerable in a Minister charged with the difficult task of consolidating an old dynasty on a new basis; and accordingly this is the period of M. de Chateaubriand's life, most obnoxious to the severity of criticism. His debut in the cause of the restored monarchy was, however, perfectly within his competency, and brilliantly successful. The pamphlet entitled Bonaparte and the Bourbons did, as Louis XVIII. expressed it, the work of an army; 100,000 copies of it were sold with prodigious rapidity; and whilst the allied forces occupied the capital of France and brought back the descendants of St. Louis, it was some compensation that the greatest master of the French language, intensely national in his predilections and his defects, should have pleaded the cause of the Bourbons in the popular ear. M. de Chateaubriand's devotion to the monarchy of the elder branch was chiefly of the romantic cast. He once styled himself "a Royalist by profession, a Legitimist by duty, and a Republican by taste," and his political services seem to have been governed by a singular conflict of these opposite motives.

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REVOLUTIONARY INCIDENT.
Here is an anecdote of the Berlin revolution:—"On the evening of the 18th ult., a body of the citizens were engaged in constructing a barricade, broke into a house in the Oranienburgerstrasse, They penetrated to the first floor, and forcing open a glass door, found themselves in the presence of a venerable old man with long white hair. One of the mob inquired who he was? The old man answered 'My name is Humboldt!' 'How? are you the celebrated Humboldt?' The old man replied, 'I am Alexander Von Humboldt.' Instantly every hat and cap was doffed—the mob made many protestations of regret at having inconvenienced their illustrious countryman, and placed at the door of the house an honorary guard of the citizens.

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DOCTOR O'BRIEN
Has Removed to 27, Bay Street, SECOND DOOR ABOVE WELLINGTON STREET.

JAMES BICKET, ACCOUNTANT, No. 2, City Buildings, King Street East, Toronto, Nov. 26, 1847.

MR. ROBERT COOPER, SOLICITOR AND ATTORNEY, Wellington Buildings, King Street, TORONTO.

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