HYMNS FOR THE CHURCH.

LXIX.-THE FIFTEENTH SUNDAY AFTER TRINITY.

O God, our Help, on Thee we call, For we without Thine aid must fall; We therefore pray: — Thy Church defend!
Thine Heritage — Thy helpless sheep
From ev'ry ill vouchsafe to keep,
And lead in paths that heav'nward tend.

Dear Lord, Thy Cross doth point the way; Dear Lord, Thy GRACE doth yield a stay; Thy blessed SELF our only trust: The Cross, that makes us dead to sin, Doth crucify the world within;— Thy glorious Cross is all our Boast.

III. c Since God for us did give His Son, Henceforth by US His Will be done! -O FATHER, grant us hearts of grace, That we, when tried, may still obey,--May do Thy Will and keep Thy Way--Obedient found, like RECHAB'S RACE!

IV.d On God, ye saints, cast all your care, e The Lord from anxious Thought will spare.
And draw your mind to things above: Your ev'ry want will Heav'n supply, For "no good thing" will God deny f To them that walk in filial love.

V.q

Then why give way to faithless gloom? "The grass" is clothed-"the lillies" bloom-From God's own hand the wild-birds feed! O why "take thought" what Man must eat? "The life" itself "is more than meat,"— "OUR FATHER" knows His children's need!

a The Collect.
b The Epistle-Gal. vi. 11, to end of chapter).
c First Morn. Less.—(Jeremiah xxxv. especially verses 16, 17, 18, and 19).

d The Gospel—(Matt. vi. 24, to end of chap).

e 1 Peter v. 7.

f Psalm lxxxiv. 11.

THE PREVAILING FORCE OF A MOTHER'S PRAYER.

(From "Stories of the Primitive and Early Church," by Sophia Woodrooffe.)

the steps of his Basilica after the conclusion of Divine eternal, though often inscrutable, purposes. Your Service, wrapped in devout meditation upon the text son, at present, is inflated with vanity: and a conwhich assures us: that The Lord turneth him unto the sciousness of the superiority of his talents inclines him prayer of the poor destitute and despiseth not their desine. rather to puzzle others with captious questions, than

God that answereth proyer: therefore unto him shall in the way of disputation; but be instant in prayer. all flesh come. When was he known to reject the He himself, in the course of his studies, will discover humble petition of the believer? Ask; and ye shall his error: and that fearful pride, to which our fallen have: seek; and ye shall find; knock; and it shall be nature is so inconsistently liable, will be less disposed opened unto you. So spake the Saviour of mankind : and hath his promise ever failed his people?" That great luminary of the Western Church was

thus musing, when the course of his thoughts was sud-denly interrupted by the voice of a female half choked maketh the heart sick." with sobs, who besought his advice and consolation. She was of middle age: but sorrow had already strewed you to otter, and for me to hear. Yet go in peace, upon her head the blossoms of the grave. Yet, both and with the fervency of a Bishop's blessing. It is from the sober decency of her dress and from the IMPOSSIBLE, THAT A SON OF SO MANY TEARS SHOULD superior tone of her manners, she was evidently a per PERISH." son of rank, and not one who wished to solicit alms | The lady withdrew, abashed by the rebuke which

is not a fitting place for our conference. Accompany like a voice from heaven. me home: and, in the privacy of my oratory, I will Years again rolled on: and again the lady presented hear thy story, and afford thee such advice and com- herself to the holy Archbishop. But her face was no fort as the Lord shall enable me."

them, ere long, seated in the oratory of the archiepis-

copal residence.

Reveal as much or as little, as thou mayest think ex- whether my prophecy of ultimate success bath not pedient. We force not an unwilling, and therefore been amply accomplished." bootless, confession of particulars. We solicit only "My father, it hath been accomplished; more than the Christian confidence of our people so far as they accomplished. Not only have I gained my son from may esteem a special disclosure beneficial to their evil, both corporeal and spiritual: but our gracious souls' health. Some heavy sin, I fear, oppresses thy Lord hath so inclined his heart, that he at once reconscience: yet, peradventure, I may as much mistake nounces his errors, and solicits instruction from thee thy real case, as Eli of old did that of Hannah." as a humble catechumen, in order to his baptism when

words of that afflicted wife of Elkanah; Iam a woman Behold his letter, which, with himself, he hath comof a sorrowful spirit; but no peculiar sin of my own, missioned me to lay humbly at thy feet. Verily, the sinner as I am both in thought and in word and in Lord can employ the weakest agents, as a mean, even deed, bath brought me to thy presence. I have fol- an unintentional mean, to effect his purposes. Our lowed thy lips in the service of the Church: and I townsman Politian came to visit my son. He saw a Home District Mutual Fire Company. have poured out my soul before the Lord. But count book on the table: and, on opening it, found, to his not thine handmaid for a daughter of Belial. Out of surprise, that it contained the writings of the Apostle the abundance of my complaint and grief have I Paul. The wonder was, how a Manichean could have

"Say, then, daughter, what is thine affliction?" own time, he died in peace."

seek thy spiritual aid and counsel."

that which is furnished by thine own story? How catechumen." didst thou gain thy husband? Was it not by fervent "Blessed be the Lord God of Israel," exclaimed wrestling with God in prayer for him? Even so must Ambrose: "for surely he is a God that heareth and thou gain the son."

The lady departed: but, after the lapse of a year or two, she again presented herself before Ambrose. | child of a Christian mother's intercessory tears, after | For Sale at the Depository of the Church Society of

and heard thy prayer?"

"Alas, my father, I am plunged in even yet greater | great spiritual father. affliction. To carnal wickedness, my lost son hath now added spiritual. In the pride of his heart and in the blindness of his vain speculations, he hath rebelled | THE MOON IN LORD ROSSE'S TELESCOPE. against the alone sovereignty of the Supreme Lord of heaven and earth. A plausible sophist perplexed him with thorny questions touching the origin of evil: and face of the height of one hundred feet was now disthen proposed a solution of them by recommending tinetly to be seen; and, he had no doubt, that under the eastern doctrine of two Independent and alike very favourable circumstances it would be so with Eternal Principles of Good and Evil. From the objects sixty feet in height. On its surface were Good Principle, who is Eternal Light, he taught, craters of extinct volcanoes, rocks, and masses of stones springs all that is good: and, similarly, all that is evil springs from the Evil Principle, who is Eternal Durkings. Hence, as we may learn from every passing the analysis and a mind, agitated with doubt, would readily receive the impression of an intended call from heaven.

Each. Per Doz. 10 Subscribes, per doz.

* This is exactly the Bath-Col of Rabbinism. Augustine, in the course of his multifarious reading, had probably heard of it: and a mind, agitated with doubt, would readily receive the impression of an intended call from heaven.

the impieties of the sect."

selves, the existence of a powerful Principle of Evil on Astronomy. is expressly declared in their own Sacred Books .-The wretched man was not careful to add, that Holy Scripture does not describe Satan as eternal and independent and in power equal to Jehovah. In times of pagan ignorance, God might wink at the monstrous dogma, which involves a plain contradiction; but insertion. nevertheless when in prophecy he called Cyrus even by his name, he himself, through the mouth of Isaiah, contradicted the blasphemous plausibility; and declared, that, so far from the Evil One being his coequal and co-eternal fellow, he himself, the SOLE MONARCH, had created that miserable being, who, by a had fallen from the region of light and holiness and to be wildly and generally diffused. mysteriously perverse exertion of his own free will, happiness. I am Jehovah, and NONE ELSE: beside me, there is NO GOD. I will gird thee, though thou hast not known me: that they may know, from the rising of the sun and from the west, that there is NONE BESIDE ME. I am Jehovah, and NONE ELSE: forming LIGHT, and creating DARKNESS; making PEACE, and creating EVIL. I, Jehovah, am the author of all these things .- (Isaiah BLANK DEEDS, MORTGAGES, & MEMORIALS, xlv. 5-7). But the origin of this fable matters not: neither, with God's word in our hand, are we called upon to perplex ourselves with the origination of that Handsomely printed on superior Paper and on Parchment. evil, the existence of which we know by bitter experience. Suffice it for us to read, that there is no God beside Jehovah. But thou art troubled for thy son. Hast thou still faithfully persevered in prayer? God only can change the heart. We, his ministers of mere clay, can do nothing more than point out to our people the way of salvation, calling upon them to repent, and

thou thyself persevere in prayer?" no answer is returned.

My prayers thou shalt have, and hast had: but dost

"Man's time, in his impatience, is ever the present The great Ambrose of Milan was slowly descending time: God's time is that which best suits his own Verily," mused the good Archbishop, "God is a to listen honestly to fair argument. Let him alone, to resist his own convictions than to yield to the arguments of others."

"Alas, my father, I am not satisfied. God rejects

"Retire, lady, retire. Such language is unfit for

she had received. Yet, as she afterward declared, "My daughter," said Ambrose, "the public street the answer of Ambrose was impressed upon her mind

longer that of a mourner. It was radiant with joy:

The lady thankfully assented: and we may behold the joy of a devoted Christian. "My daughter," said the aged Ambrose with a benignant smile, "I need not ask, whether God hath On as "And now, my daughter, open thy mind freely answered thy persevering prayer: I need not ask,

"Truly, reverend father, I may well answer in the thou shalt deem him sufficiently prepared for it.-

taken up such a book. But the story was soon told. Restless and uneasy from a strong misgiving of the "I was born of Christian parents: and, through the soundness of his principles, he heard some one, in a inestimable favour of God, like Samuel, I delighted in neighbouring house, say frequently to a person with the Law of the Lord from my very childhood. At an whom he seemed to be disputing: Take up the book, early age, I was given in marriage to a nobleman of and read for yourself. He applied the admonition to Carthage; but, for a long season, our union was most his own case, and could not help inwardly saying: J. RAINS, Secretary. unhappy. My husband was at once harsh and un- Why have I never read, for myself, with any measure faithful to me. He was not even a Christian: though of real attention, those Scriptures which are such oracles post-paid. he had been persuaded to become a catechumen, in with my mother? Under the influence of a morbid, order that he might learn the doctrines of the Gospel, though surely a heaven-directed, imagination, he and so be fitted to receive baptism. At length, he fancied, that the voice was addressed specially to himwas baptised and admitted into the communion of the self, and that it charged him to read the Book, which Church: but his heart was unchanged; and, though | Christians, by way of eminence, called the Bible, and nominally a Christian, he was in spirit and in practice which they deemed the word of God.* Hastily he a Pagan. My prayers perpetually ascended to heaven rushed into the house, and seized the volume of the on his behalf: and God was gracious. The unbeliev- Epistles of the blessed Paul. He opened it. The ing husband, as the Apostle speaks, was sauctified by first sentence, that met his eyes, was: Not in rioting the believing wife. At the end of twelve years, the and drunhenness, not in chambering and wantoness, not Lord looked upon the humility of his hand-maid: and in strife and envying; but put ye on the Lord Jesus 28.6d. heard the silent voice of her tears. Marvellously did Christ, and make not provision for the flesh to fulfil the he change the heart of my husband: so that, in God's lusts thereof. His friend Alypius, who had already SUNDAY SCHOOL, PARISH SCHOOL, conversed with him on the subject of religion, was in "Where, then, lady, is thine affiiction? Thy hus- the room. He closed the book with a cheerful and band is, indeed, removed: and here I can afford thee altered countenance. Alypius begged to see what he no aid. But died he not in the faith of Christ?" | had read. On perusing the passage, his Christian "True, my father: but I have a son. Like the friend begged him to read further. Him that is weak rest of my children, I strove to bring him up in the in the faith, receive ye. With his wonted composure, fear and admonition of the Lord: but evil and profii- he then conducted my son to his long-mourning gate are the courses, to which he hath taken. I will mother: who now, as thou wilt well believe, thanknot shock thine ears by a detail. Rather would I fully triumphed in the answer given to her prayers .-The rest, under God, remains with thyself, good "My daughter, what better counsel can I give, than father. Thou wilt not refuse to receive my son as a

answereth prayer!" The convert from Manicheism and immorality, the "Well, my daughter, hath the Lord been gracious due instruction from Ambrose, was baptised and received into the Church: the greater spiritual son of a | Sept. 3, 1846.

The lady was Monica: the convert was Augustine. By the Church Society of the Diocese of Toronto,

With respect to the moon, every object on its sur-

be two Gods, who wage everlasting war against each almost innumerable. He had no doubt whatever that other. Their strength is equal, so that neither can if such a building as he was then in were upon the surabsolutely subdue his rival. Where the one prevails, face of the moon, it would be rendered distinctly visible we perceive moral and physical good: where the other by these instruments. But there were no signs of IN ACCORDANCE WITH AN ACT OF THE PROVINCIAL prevails, we are encountered by moral and physical habitations such as ours-no vestiges of architectural evil. As this war has been eternal retrospectively, so remains to show that the moon is or ever was inhabi- For the N.B.—These Hymus are "fitted to the Tunes used in Churches." will it be eternal prospectively. Thus discoursed the being of the same Metres with the received "Version of the Psalms of David." will it be eternal prospectively. Thus discoursed the subtle tempter. Seduced by these sophisms, and sented no appearances which could lead to the supwill it be eternal prospectively. Thus discoursed the ted by a race of mortals similar to ourselves. It predeeming them the very height of true knowledge, my | position that it contained anything like the green fields unhappy son has eagerly adopted the groundless fancy and lovely verdure of this beautiful world of ours, of the Manicheans: and so infatuated is he with this There was no water visible-not a sea, or a river, or vain philosophy, that he is zealous in proselyting his even the measure of a reservoir for supplying town or friends, in order that with them he may practise all factory; all seemed desolate. Hence would arise the reflection in the mind of the Christian philosopher-"The blasphemous error," said the Archbishop, Why had this devastation been? It might be further "has no claim to modern originality: neither has it inquired-Was it a lost world? Had it suffered for but lately been taught in the East. It was the ancient its transgression? Analogy might suggest the question dogma of the Persians: and, from them, Manes has -Had it met the fate which Scripture told us was laboured to engraft it upon the Gospel; insidiously reserved for our world? It was obvious that all this remarking, that, by the confession of Christians them- was mysterious conjecture .-- Dr. Scoresby's Lecture

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